Digitized by the Internet Archive
in 2024

https://archive.org/details/catalogueogsyria0002will

A CATALOGUE

OF THE

SYRIAC MANUSCRIPTS

IN THE LIBRARY

OF THE

UNIVERSITY OF CAMBRIDGE

London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.
Glasgow: 50, WELLINGTON STREET.

Leipzig: F. A. BROCKHAUS.
New York: THE MACMILLAN COMPANY.
Bombay: E. SEYMOUR HALE.

[All Rights reserved]

Cambridge. University. Library

A CATALOGUE

OF THE

SYRIAC MANUSCRIPTS

PRESERVED IN THE LIBRARY

OF THE

UNIVERSITY OF CAMBRIDGE

BY THE LATE

WILLIAM WRIGHT, LL.D.,

FORMERLY SIR THOMAS ADAMS PROFESSOR OF ARABIC.

WITH AN INTRODUCTION AND APPENDIX

BY

STANLEY ARTHUR COOK, M.A.,

FELLOW OF GONVILLE AND CAIUS COLLEGE.

IN TWO VOLUMES

VOL. II

CAMBRIDGE:

AT THE UNIVERSITY PRESS.

1901

CBGTU

Z
6621
C1759
v. 2

Cambridge:
PRINTED BY J. AND C. F. CLAY,
AT THE UNIVERSITY PRESS.

Add. 2016

Paper, about $7\frac{7}{8}$ in. by $5\frac{3}{8}$; 258 leaves, some of which are mutilated, especially ff. 49, 107, 108, 120, 123, 124, 126, 127, 130, 227, 229, and 230. The quires, signed with letters, are 29 in number, of 10 leaves. Eight leaves are wanting at the beginning, and two at the end, and there are lacunae after ff. 1, 9, 69, 77, 127, 135, 143, 151, 161, 169, 177, 217, 223, 233, 241, 248, and 251. There are from 26 to 34 lines in a page. The writing is a good, regular, Jacobite serṭā of the xiiith cent. The contents are as follows.

1. History of John the less or the younger, f. 1 *a*,

ܐܒܐ ܝܘܚܢܢ ܙܥܘܪܐ

Imperfect.

2. History of Abbā Bīshāï, written by John the less, f. 20 *a*,

ܬܘܒ ܠܫܪܒܬܐ ܕܐܒܘܢ ܩܕܝܫܐ ܐܒܐ ܒܝܫܝ. ܕܐܟܬܒܗ ܝܘܚܢܢ
ܙܥܘܪܐ ܕܗܘܐ ܐܝܟܘܬܗ ܡܫܡܫܢܐ ܕܝܠܗ ܬܢܝܢܐ.

3. History of the senator Xenophon, his wife Maria, and their sons John and Arcadius, who all entered convents, f. 36 *b*,

ܬܘܒ ܠܫܪܒܬܐ ܦܪܝܫܬܐ ܕܟܣܢܘܦܘܢ ܣܘܢܩܠܝܛܝܩܐ ܘܕܡܪܝܐ
ܐܢܬܬܗ ܘܕܝܘܚܢܢ ܘܐܪܩܕܝܘܣ ܒܢܝܗܘܢ ܕܗܘܘ ܕܝܪܝܐ ܡܫܝܚܝܐ.

4. History of Macarius the great, the Egyptian, f. 44 *a*,

ܬܘܒ ܠܫܪܒܬܐ ܕܐܒܐ ܡܩܪܝܣ ܪܒܐ ܘܡܨܪܝܐ.

5. History of Abbā Shanūdīn or Sanutius, f. 66 *a*,

ܬܘܒ ܠܫܪܒܬܐ ܕܐܒܐ ܫܢܘܕܝܢ ܢܨܝܚܐ ܘܡܫܬܡܠܝܐ.

Slightly imperfect.

6. History of Maximus and Domitius, f. 77 *a*,

ܬܘܒ ܬܫܥܝܬܐ ܕܗܠܝܢ ܬܪܝܢ ܛܠܝ̈ܐ: ܒ̈ܢܝ ܡܠܟܐ:
ܡܟܣܝܡܘܣ (*sic*) ܘܕܘܡܛܝܘܣ: ܒ̈ܢܘܗܝ ܕܘܠܢܛܝܢܘܣ (*sic*)
ܡܠܟܐ ܕܪ̈ܗܘܡܝܐ. ܕܗܘܘ ܕܝܪ̈ܝܐ ܒܡܕܒܪܐ ܕܐܣܩܝܛܝܣ܀
ܕܒܩܘ̈ܡܝܗܘܢ ܐܒܐ ܡܩܪܝܢ ܗܘܐ.

Slightly imperfect.

7. History of Antony, f. 94 *b*,

ܬܘܒ ܬܫܥܝܬܐ ܕܐܒܐ ܐܢܛܘܢܝܘܣ ܪܫܐ ܕܝܚܝ̈ܕܝܐ.

8. History of Evagrius, f. 123 *a*,

ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ [ܐܒܐ ܡܪܝ] ܐܘܓܪܝܣ ܗܘ ܡܣܟܝܢܐ
ܕܝ̈ܚ[ܝܕܝܐ].

9. History of John of the Well, f. 125 *b*,

ܬܘܒ ܬܫܥܝܬܐ ܕܝܘܚܢܢ ܕܒܐܪܗ.

Imperfect.

10. History of an ascete, a man of rank, who dwelt in a tree, f. 131 *b*,

ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܚܣܝܕܐ (*sic*) ܚܕ ܕܝܬܒ ܗܘܐ ܒܐܝܠܢܐ.
ܕܐܝܬܘܗܝ ܒܪ ܡ̈ܠܟܐ.

11. History of a virgin of Alexandria, f. 131 *b*,

ܬܘܒ ܬܫܥܝܬܐ ܕܒܬܘܠܬܐ ܚܕܐ. ܐܝܬ ܗܘܐ ܒܬܘܠܬܐ ܚܕܐ
ܒܐܠܟܣܢܕܪܝܐ. ܐܢܫ ܕܚܙܝܗ̇ ܘܫܒܩܗ̇ ܡܛܠܬܗ̇ ܗܘܐ ܠܟܢ̈ܫܐ.
ܘܫ.

12. History of the revelation of certain saints, f. 134 *a*,

ܬܘܒ ܬܫܥܝܬܐ ܕܡܬܓܠܝܢܘܬܗܘܢ ܕܐ̈ܢܫܐ ܩܪ. ܡܬܚܙܝܢܐ ܗܘܐ

ܐܝܟ ܡܢ ܩܕܡ ܕܐܫܬܠܡ ܘܐܡܪ. ܕܐܢܐ ܚܙܝܬ ܢܘܗܪ ܗܘܐ ܠ
ܠܒܪܬܐ ܕܐܠܟܣܢܕܪܝܐ. ܘܫܡܠܝܘܬܐ ܕܝܢ ܚܕ ܒܒܢ ܗܘܐ ܠܒܪܬܐ.
ܢܕܪܬܗ ܠܐܠܗܐ. ܗܘ ܕܝܘܚܢܐ ܕܬܠܡܝܕܘܬܐ ܡܠܐ ܗܘܐ. ܘܫ̄.

Imperfect.

13. History of John, the son of Euphemianus, of Rome, f. 136 *b*,

ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܝܘܚܢܢ ܒܪ ܐܘܦܝܡܝܢܘܣ ܕܡܢ ܪܘܡܝ.

14. History of Simeon Salus (ὁ σαλός) and John, f. 141 *a*,

ܬܘܒ ܬܫܥܝܬܐ ܕܫܡܥܘܢ ܗܘ ܕܡܬܩܪܐ ܣܠܘܣ.

Imperfect.

15. History of Mark of mount Tharmaḳā, f. 163 *b*,

ܬܘܒ ܕܬܫܥܝܬܐ ܡܪܩܘܣ ܕܛܘܪܐ ܕܬܪܡܩܐ.

16. History of the emperor Maurice, f. 168 *a*,

ܬܘܒ ܬܫܥܝܬܐ ܕܡܘܪܝܩܝ ܡܠܟܐ. ܒܬܪ ܬܫܥܝܬܐ ܩܕܡܝܬܐ
ܘܡܢܗܪܐ ܕܐܪܝܘܬܐ ܕܡܠܟܐ ܗܘܐ ܡܘܪܝܩܝ ܡܠܟܐ ܕܪ̈ܗܘܡܝܐ. ܐܦ ܗܢܐ
ܐܘܣܦ ܗܘܐ ܥܠ ܒܩܠܝܬܗ. ܕܗܘ ܢܗܘܐ ܡܣܬܪܩܐ. ܗܢܘ ܕܝܢ
ܕܢܠܐ. ܒܡܦܩܬ ܗܘܐ ܕܝܠܗ ܢܗܘܐ ܡܠܟܐ ܒܚܕ ܡܢ ܡܕܝܢܬܐ
ܕܡܠܟܘܬܐ. ܘܫ̄.

17. Small fragment from the end of the history of some saint, who lived 25 years in a cave, beside which was built a convent with 30 monks. F. 170 *a*.

18. History of Reuben (Rūbīl) and his companions, f. 170 *a*,

ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܡܪܝ ܪܘܒܝܠ ܢܨܝܚܐ.

19. History of Serapion, f. 177 *a*,

ܬܘܒ ܬܫܥܝܬܐ ܕܐܒܐ ܣܪܦܝܘܢ ܐܒܝܠܐ.

Slightly imperfect.

Part of f. 179 *b* has been intentionally left blank.

On f. 209 *b* we have the subscription

ܫܠܡܬ ܬܫ̈ܥܝܬܐ ܘܡܐܡܪ̈ܐ.

Then follows the heading

ܬܘܒ ܥܠ ܗܕܐ ܠܐ ܡܬܥܗܕܢܘܬܐ ܕܐܠܗܐ܀ ܒܬܫܥܝܢ ܡܬܬܠܬܠܐ
ܕܐܒܗ̈ܬܐ ܩ̈ܕܝܫܐ.

20. Extracts from Isaiah of Scete,

ܩܪܘ̄ ܕܐܒܐ ܐܫܥܝܐ.

a. Precepts to those who renounce the world, f. 209 *b*,

ܥܠ ܐܝܠܝܢ ܕܡܬܢܟܪܝܢ ܡܢ ܥܠܡܐ.

b. Sayings of twelve wandering monks, f. 210 *b*,

ܕܝܠܗ ܝܒ̄: ܡܬܟܪ̈ܟܢܐ.

c. Questions on the evil passions, f. 212 *b*, ܬܘܒ ܕܝܠܗ ܩܪ ܕܝܠܗ, beginning:

ܡܢܐ ܐܝܬܝܗ̇ ܐܝܩܪܐ. ܐܝܩܪܐ ܪ̈ܓܬܐ ܠܐ ܐܝܩܪܬܐ. ܕܟܠܗ
ܕܦ̈ܓܪܐ. ܢܘܬܪܐ. ܢܚܒܒܘܬܐ. ܡܚܒܒܘܬ ܦ̈ܓܪܐ. ܗܢ ܕܝܢܗܘܢ
ܬܘܒ ܦ̈ܓܪܢܐܝܬ ܀

21. Extracts from John Sābhā,

ܬܘܒ ܡܢ ܗܘ ܣܒܐ ܩ̄.

a. On the training of novices, f. 213 *a*,

ܥܠ ܬܘܠܡܕܐ ܕܐܚ̈ܐ ܚܕ̈ܬܐ.

b. On guarding ourselves against evil passions, f. 214 *b*, ܕܝܠܗ ܕܥܠ ܐܙܕܗܪܘܬܐ ܕܡܢ ܚ̈ܫܐ, beginning:

ܕܢܛܪ ܢܦܫܗ ܡܢ ܡܫܬܠܛܢܐ ܢܗܪ ܠܗܘ ܡܢ ܚ̈ܫܐ. ܕܕܓܐ

ܠܗܘ ܡܢ ܚ̈ܫܐ ܒܠܚܘܕ ܚܙܐ ܠܐܠܗܐ.

Imperfect. *B.O.* i. 436, no. 1.

c. On the three grades, f. 219 *a*, ܕܝܠܗ ܕܥܠ ܗܠܝܢ ܬܠ̈ܬܐ ܡ̈ܫܘܚܬܐ, beginning:

ܐܝܟ ܕܡܫܘܚܬܐ ܪܒܐ ܕܛܘܒܢܘܬܐ ܒܟܠܗ. ܘܫܘܦܪܐ

ܠܣܘܟܠܗܘܢ ܠܡܝܬ ܒܚܪܐ ܘܣܘܦܪܐ.

d. On the middle grade, f. 220 *a*, ܕܝܠܗ ܕܥܠ ܡܫܘܚܬܐ ܡܨܥܝܬܐ, beginning:

ܡܢ ܗܪܟܐ ܡܫܬܠܡ ܙܘܥܐ ܩܕܡܝܐ ܕܗ. ܒܥܘܡܐ ܡܨܥܝܬܐ.

ܕܟܠܗܝܢ ܡܬܢܗܪܐ ܘܡܬܦܫܩܐ. ܠܦܘܠܓܐ ܕܡܫܘܚܬܐ. ܘܚܙܬܐ

ܕܡ̈ܠܟܐ. ܘܡܫ̈ܡܫܢܘܬܐ ܕܐܪ̈ܙܐ ܩܕܝܫܐ. ܘܫ.

22. Extracts from Philoxenus of Mabbōgh (on the Christian Life and Character), f. 221 *a*,

ܬܘܒ ܕܡܪܝ ܐܟܣܢܝܐ.

Imperfect at the end.

23. Discourse of Jacob of Sĕrūgh on Julian Sābhā, f. 224 *a*,

ܬܘܒ ܡܐܡܪܐ ܕܡܪܝ ܝܥܩܘܒ ܕܥܠ ܗܢܐ ܝܘܠܝܢܐ ܣܒܐ.

24. Discourse of Ephraim on Repentance, f. 233 *b*,

ܬܘܒ ܕܡܪܝ ܐܦܪܝܡ ܡܠܦܢܐ. ܡܐܡܪܐ ܕܥܠ ܬܝܒܘܬܐ.

Imperfect at the beginning.

25. Discourse of Jacob of Sĕrūgh on solitaries, f. 238 *a*, ܬܘܒ ܡܪܝ ܝܥܩܘܒ ܕܥܠ ܝܚܝܕܝܐ, beginning:
ܒܫܠܡܘܬܗ ܕܡܢ ܠܐܠܗܐ ܢܩܪܘܒ ܟܪܝܗܐ.
Imperfect.

26. A second discourse of his on solitaries, f. 243 *b*, beginning:
ܒܪܗ ܕܫܠܡܘܬܐ ܕܝܚܝܕܐ ܩܕܡܘܬܐ ܕܢܩܢܝܢܘܗܝ.

27. Excerpts from the sayings of the Egyptian Fathers, f. 247 *b*, ܬܘܒ ܡܠܦܢܘܬܐ ܕܐܒܗܬܐ ܡܨܪܝܐ, beginning:
ܒܪܢܫܐ ܒܢܝܫܐ ܗܘܐ ܒܪܝܢܘܗܝ ܢܒܥܝ ܠܗ ܕܢܬܒܪܐ ܡܛܠ ܗܢܐ ܗܢܝܐ.
Imperfect.

28. Extracts from Abraham Nethpĕrāyā, ܬܘܒ ܕܐܒܪܗܡ ܢܬܦܪܝܐ.

a. F. 256 *a*, beginning:
ܒܬܘܠܬܐ ܚܙܝ ܐܝܟܢܐ ܕܡܢ ܗܕܐ ܡܢ ܠܡܫܝܚܐ ܙܕܩܐ ܡܬܚܫܒܝܢ. ܘܫ.

b. F. 257 *a*, beginning:
ܒܟܠܝܘܡ ܗܘܝܬ ܥܡܗ ܠܡܫܘܕܝܘ ܕܠܐ ܬܐܡܪ ܠܝ ܒܥܒܕܝ. ܘܫ.

c. F. 258 *b*, beginning:
ܕܐܢ ܠܟܘ ܦܠܚܝ ܢܘܩܕܢܝ ܘܐܦ ܡܫܝܚܗ ܠܫܠܝܡܘܬܐ ܠܐ ܠܡܦܩܕܘ ܒܪܝܫܐ ܠܡܫܒܩܝ ⁘
Imperfect.

Some owners and readers of this volume have recorded their names in it; viz. (1) ܒܥܕ ܐܠܐܣܒ ܒܪ ܚܘܪܝ ܢܥܡܬܗ, ff. 12 *b*,

115 *b*; (2) ܒܗܢܡ Behnām, ff. 55 *a*, 93 *a*; (3) Rabī‘ of Tekrīt, اشترا هذا الكتاب ربيع التكريتى, ff. 209 *b*, 233 *b*.

Add. 2017

Paper, about 8 in. by 6; 128 leaves; 13 quires of 10 leaves, except the first, which has now only eight. The signatures are letters. There are from 15 to 17 lines in each page. The writing is a good, regular, Nestorian serṭā, fully pointed. This volume is dated A. Gr. 2017 = A.D. 1706. It contains:—

1. Selected Questions of Īshō‘ bar Nōn the catholicus on the text of all the Scriptures, f. 1 *b*:

ܒܚܝܠ ܚܝܠܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܘܡܥܘܕܪܢܘܬܐ ܕܐܠܗܘܬܗ
ܡܠܟܘܬܐ: ܕܪܘܚܢܝܬܐ ܡܫܬܠܡܢܘܬܐ ܕܡܢܗ. ܟܬܒܢܢ ܫܘܐܠܐ
ܡܓܒܝܐ. ܕܡܟܢܫܝܢ ܠܝܫܘܥ ܘܩܫܝܫܐ ܒܪ ܢܘܢ ܡܪܝ ܝܫܘܥܒܪܢܘܢ
ܩܬܘܠܝܩܐ ܘܡܠܦܢܐ ܕܡܢ ܟܘܟܒܐ ܕܒܪ.

See *B.O.* iii. 1, p. 166.

The Pentateuch, f. 1 *b*:

ܩܕܡܝܐ ܟܬܒܐ ܕܒܪܝܬܐ ✤ ܫܘܐܠܐ. ܦܬܓܡ ܡܪܐ ܡܢ
ܝܥܘܒ ܕܐܡܪ ܠܐܠܗܐ. ܢܘܠܦ ܕܒܪܝܬܐ ܒܟܬܒܐ. ܘܩܕܡܝܢ ܗܘܝܐ
ܫܘܗܪܐ ܕܐܡܪ ܐܡܪܐ.

The *Bēth Mautĕbhē*, f. 26 *b*.

The Prophets, f. 35 *b*.

The Psalms, f. 46 *a*.

The Gospels, f. 68 *a*.

The Acts, f. 93 *b*.

The Epistles of S. Paul, f. 96 *a.*

Subscription, f. 109 *a*,

ܫܠܡ̈ܘ ܐܓܪ̈ܬܐ ܕܦܘܠܘܣ ܫܠܝܚܐ ܐܝܟ ܕܠܗ ܚܙܝܐ.

2. Questions from the Books of the Solitary Fathers, f. 109 *a*:

ܫܘ̈ܐܠܐ ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܐ ܝܚܝܕ̈ܝܐ ❖ ܫܘܐܠܐ ܕܩܕܡܝܐ ܗܘ̇
ܕܐܡܪ ܐܒܐ ܦܘܠܐ ܡܫܒܚܐ. ܕܢܦܫܐ ܕܐܒܕܘܗ ܢܦܩܬ ܐܝܟ
ܗܠܝܢ ܒܗܘ̈ܢܐ. ܐܝܟ ܗܘܢܐ ܕܡܬܒܣܪ ܒܡܠ̈ܟܐ. ܘܐܝܟ ܦܘܪܐ
ܘܐܝܟ ܦܩܚܐ ܕܪܗܛܐ: ܘܡܫܘܚܬܐ ܠܝܬ ܡܢ ܕܐܠܗ ܗ̇ܘ
ܕܢܦܩܬ ܡܢ ܗܘܢܐ ܠܗܘܢ̈ܝܐ: ܕܢܚܙܐ ܠܗ ܠܗܘܢܐ ܕܝܠܗ.
ܘܠܐܘܢܐ ܕܝܠܗ. ܗܟܢܐ ܐܦ ܠܦܩܚܐ ܕܪܗܛܐ.

Subscription, f. 112 *b*:

ܫܠܡ ܠܡܟܬܒ ܫܘ̈ܐܠܐ ܘܦܘܢ̈ܝܐ ܕܟܬܒܗ ܐܘܓܪܝܣ ܒܝܘܡ ܒܫܒܐ
ܫܒܬܐ ܕܝܘܡܢܐ ܒܬܡܢܝܐ ܕܐܝܪܬܐ ܕܪܒܐ ܕܟܢܘܢ ܘܫܡܝܐ
ܗܘ.

3. The Marvels of the Six Days of Creation, f. 113 *a*:

ܗܘܝܢ ܒܝܘܡ ܩܕܡܝ. ܕܐܬܒܪܝܘ ܗܕܡ̈ܐ ܕܟܠܗܝܢ ܒܪ̈ܝܬܐ ܗܘܢܬܐ.
ܒܕܡܘܬܐ ܕܝܠܗ ܕܗܘܢܐ ܒܕܡܘܬܐ.

Margin, .فى عجايب مخلوقات اليوم الاول

Subscription, f. 126 *a*:

ܫܠܡ ܡܬܟܬܒܢܘܬܐ ܗܕܐ ܕܥܠ ܬܕܡܪ̈ܬܐ ܘܦܘܫܩ̈ܐ ܠܡܬܡܪ

ܟܕ ܘܡܬܒܥܝܢ ܡܢ ܟܠܗ ܚܘܒܝܗ ܒܠܒܐ ܕܠܒܝܬܗܘܢ ܐܒܗܬܐ ܘܡܣܟܢܘܬܐ.
ܡܬܒܥܝܢ ܕܝܢ ܒܨܠܘܬܐ ܘܡܟܬܒܢܐ. ܐܘ ܟܕ ܠܘܩܒܠܐ ܕܟܬܒܐ ܘܦܘܩܝ
ܦܘܠܚܢܗ ܒܟܠ ܡܫܬܠܠܐ ܟܬܒܐ ܕܒܟܠ ܗܘܢܐ ܒܪܝܬܐ. ܘܒܠܥܕ
ܕܦܬܟܪܐ ܒܝܬܐܝܬܐ ܢܘܣܦܐ ܘܠܥܠܡܝ ܥܠ: ܐܡܝܢ:

The general colophon, f. 126 *b*, states that this MS. was finished on Saturday, 29th Ādār, A. Gr. 2017 = A.D. 1706, when Mār Elias was catholic patriarch of the East, in the village of Tel-Kēphē, for the catholicus and his brothers, the priest Ḥadhbĕshabbā and the priest Hōrmizd, by the priest George of Alkōsh:

ܫܠܡ ܕܝܢ ܫܘܡܠܝܐ ܒܫܒܬܐ ܗܘܐ ܒܝܪܚܐ ܐܕܪ ✤ ܒܟܛ ✤
ܒܗ ✤ ܒܫܢܬ ܒܝܙ ✤ ܕܝܘܢܝܐ ܕܡܬܩܪܝܢ ܡܕܝܢܬܐ ✤ ܒܝܘܡܝ ✤
ܩܬܘܠܝܩܐ ܦܛܪܝܪܟ ✤ ܕܡܕܢܚ ܡܪܝ ܐܠܝܐ ܘܡܛܪܦܘܠܝܛܐ ܠܐܬܘܪ.
ܐܬܟܬܒ ܕܝܢ ܒܩܘܒܠ ܐܒܘܢ ܡܕܒܪܢܐ ܘܡܬܘܡܟܢܐ ܡܪܝ ܐܠܝܐ
ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܐ ܕܡܕܢܚܐ. ܡܬܚܫܚܐ ܒܘܪܟܬܗ ܒܩܘܪܒܢܐ
ܕܐܝܬܘܗܝ ܐܡܝܢ. ܐܬܟܬܒ ܒܩܪܝܬܐ ܬܠܟܐܦܐ ܡܒܪܟܬܐ ܠܗ ܡܪܝ
ܒܝܕܝܗ ܚܠܝܡܬܐ. ܘܐܬܝܗܒ ܠܡܘܪܝܬܗ ܡܢ ܟܠ ܢܨܝܚܝܢ ܐܡܝܢ.
ܕܬܗܘܐ ܠܬܫܡܫܬܐ ܗܘܬ ܓܝܪ ܐܦ ܡܣܝܟܠ ܘܡܠܐܟܐ ܩܕܝܫܐ ܠܒܘܪܟܬܗ
ܐܠܗܘܬܐ ܒܚܝܠܗܘܢ ܘܒܨܘܡܘܗܝ ܕܬܪܬܝܗ ܘܐܚܝܗܝ
ܡܬܠܗܝܗ. ܐܒܘܢ ܡܕܒܪܢܐ ܡܪܝ ܐܠܝܐ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܐ.
ܘܡܫܠܡ ܐܚܘܗܝ ܒܘܟܪܐ ܒܪܝܫܐ. ܘܩܫܝܫܐ ܩܘܡܐ. ܘܡܬܚܪܝ
ܣܘܓܐ. ܩܫܝܫܐ ܚܕ ܒܫܡܗ. ܘܩܫܝܫܐ ܗܘܪܡܝܙܕ. ܢܝܚܐ ܒܪܝܬܐ
ܒܠܒܝܗܘܢ. ܘܢܦܠ ܠܗܘܢ ܡܪܝ ܒܐܝܬܘܗܝ ܘܒܬܐ ܦܨܝܚܐ.

ܘܡܬܘܡܪܐ ܚܒܝܫܐ. ܕܢܫܬܪܘܢ ܒܗ. ܡܨܠܝܢ ܕܝܢ ܥܠ ܡܟܬܒܢܐ ܕܢܦܠܘܢ
ܒܡܘܬܒܐ ܐܝܢ. ܐܡܝ.

On f. 127 *b* begins a note by the scribe, imperfect at the end, giving an account of an outbreak at ‘Umādīyā (‘Amēdīyā, العِمَادِيَّة) under a so-called Mahdī in the year 2017, A.D. 1706 :

ܘܫܢܬ ܦܪܘܩܢ ܕܡܫܝܚܐ ܕܒܗ ܐܬܚܬܡ ܟܬܒܐ ܗܢܐ ܕܐܬܝܗ
ܗܘܐ ܡܗܕܝ ܐܝܬ ܠܗܘܢ. ܒܪ ܡܢ ܡܕܝܢܬ ܥܡܕܝܐ ܗܘܐ. ܥܡ ܐܝܟ
ܐܢܫܝܢ ܡܢ ܕܘܒܠܗ. ܘܢܦܩ ܡܢ ܡܕܝܢܬܗ ܕܥܡܕܝܐ ܐܠܗܘܬܐ.
ܘܢܝܚ ܠܗ ܠܡܕܝܢܬܐ ܓܠܝܙܬܐ. ܒܫܢܬܐ ܩܕܡܝܬܐ. ܘܐܡܪ ܐܢܐ
ܡܠܟܐ ܕܚܘܪܐ ܕܟܠܗ ܐܘܪܫܠܡ ܕܡܕܝܢܬܐ ܒܝܬ ܡܪܕܝܢ ܕܬܚܬܝܐ.
ܘܐܡܠܟ ܒܗ ܒܡܠܟܘܬܐ ܩܠܝܠܐ. ܘܐܬܡܠܟܘ ܕܒܗ ܦܝܫܘ ܥܡܐ
ܠܡܕܝܢܬܐ. ܘܫܒܩܘܗܝ ܠܐܡܝܪܐ ܕܡܕܝܢܬܐ ܕܝܠܗܘܢ ܘܠܐ ܐܫܟܚܘܗܝ.
ܘܡܪܕܘ ܥܠܘܗܝ. ܘܗܘܘ ܡܫܬܡܥܝܢ ܥܡܗ. ܘܥܒܕܘ ܡܠܟܐ ܕܝܠܗܘܢ
ܠܗܘܢ. ܘܐܫܬܡܥܘ ܠܗܘܢ ܥܡ ܟܠܢܫ. ܘܗܘܘ ܥܠܘܗܝ ܫܡܥܐ
ܥܒܕܐ. ܘܐܡܪܘܗܝ ܡܪܘܕܝ ܫܡܥܗ. ܘܫܦܟܘ ܒܠܒܗܘܢ ܟܠܗܘܢ
ܐܚܝܢܗܘܢ. ܘܐܫܬܘܕܝ ܠܗܘܢ ܡܠܘܟܐ. ܘܫܡܥܘ ܠܡܠܟܘܬܗ
ܠܐ ܢܟܪܘܗܝ ܡܨܝܕܐ ܘܡܫܟܚܐ. (f. 128 *a*) ܘܐܫܬܠܛ ܒܟܠܗܘܢ
ܘܗܘܐ ܠܗܘܢ ܡܫܒܚܢܐ ܕܝܠܗܘܢ ܥܠ ܒܝܠܕܒܒܝܗܘܢ
ܕܒܟܠܡܕܡ. ܗܘܘ ܕܡܫܬܡܥܝܢ ܕܩܕܡܐ ܡܢܕܪܝܢ. ܠܡܫܚܕܘ
ܐܢܘܢ. ܘܐܡܪܘ ܠܡܕܝܢܬܐ ܒܟܠܗܘܢ ܡܢ ܓܘܪܐ ܕܥܘܒܕܢܐ
ܘܕܥܘܒܕܢܐ ܘܡܪܗܘܢ ܗܘ ܡܫܡܫܢܐ. ܘܐܠܦܐ ܘܬܪܬܝܢ ܕܝܠܗܘܢ.

ܘܟܕ ܥܒܪܘ ܗܠܝܢ ܕܐܠܗܝܬܐ ܕܐܝܬܝܗܘܢ ܕܫܦܝܪܐ ܕܒܬܘܠܘܬܗ
ܗܝܡܢܐ ܠܗܘܢ ܠܡܫܡܫܢܘܬܗܘܢ. ܩܡܘ ܐܦ ܗܢܘܢ ܚܕܐ ܠܘܬܗ.
ܘܣܡܘ ܠܘܩܕܡܝܗܘܢ. ܘܦܓܪܐ ܡܩܕܫܐ ܕܒܬܘܠܬܐ. ܘܐܬܦܢܝܘ ܟܠܗ
ܣܓܝܐܐ. ܘܒܬܪ ܕܫܡܠܝܘ ܠܡܘܕܝܬܐ. ܘܫܒܚܘ ܡܪܗܘܢ ܡܠܟܘܬܐ.
ܘܐܦ ܗܘ ܕܡܬܩܪܐ ܗܘܐ ܡܢܗܘܢ ܐܬܦܠܓ. ܘܟܕ ܦܢܝܘ ܡܢܗܘܢ
ܠܐ ܡܬܝܗܒ. ܘܠܐ ܡܬܡܚܐ ܗܘܐ ܠܡܬܪܟܠܐ ܕܢܦܠܘ ܡܢ ܡܘܕܝܬܐ.
ܒܬܝܒܘܬܗ ܗܘܐ ܠܟܠܗܘܢ. ܘܡܢ ܟܕ ܕܐܬܚܙܝܘ ܟܕܒܘ
ܠܗܘܢ ܟܕ ܡܬܒܥܝܢ ܘܡܫܚܠܦܐ. ܘܟܕ ܗܦܟܘ. ܟܬܒܘܢ ܐܬܚܙܝܘ
ܠܒܢܘܗܝ ܕܡܫܝܚܐ. ܕܫܒܐ ܡܢܗܘܢ ܕܐܘܡܢ ܕܡܘܕܝܬܐ. ܘܐܬܝܬܐ
ܕܐܘܡܢܬܐ ܕܘܟܝܬܐ. (f. 128 *b*) ܘܐܬܦܢܝܘ ܠܗܘܢ ܣܓܝܐܐ. ܘܐܬܡܠܟܘ
ܣܒ ܟܠܗ ܚܕ. ܕܢܐܬܘܢ ܘܢܚܙܘܢ ܕܬܕܡܘܪܬܐ ܟܠ ܕܝܠܗܘܢ ܕܒܟܠܙܒܢܗܘܢ.
ܘܫܦܝܪܐ ܟܕ ܥܒܕܘ ܗܟܢ. ܢܕܥܘ ܐܢܫܐ ܡܢ ܩܘܪܝܐ ܘܡܢ
ܡܕܝܢܬܐ ܕܝܠܗܘܢ ܘܐܬܘ ܘܢܦܩܘ ܟܠ ܕܐܝܬ ܗܘܐ ܠܗܘܢ.
ܘܢܣܒܘ ܡܢ ܟܠ ܡܕܡ ܕܥܡܗܘܢ. ܘܐܬܐ ܟܕ ܕܐܝܬ ܘܫܘܐ ܠܡܘܕܝܬܐ
ܕܥܒܝܕܢ. ܘܡܫܚܠܦܐ ܕܦܓܪܝܢ. ܐܘܣܝܦܘ ܒܗܘܢ ܟܘܠܐ. ܘܫܒܚܘ ܐܠܗܐ.
ܘܐܡܪܝܢ ܕܟܘܠܗܘܢ ܟܕ ܚܘܐ ܕܥܒܕ ܠܗ ܒܢܝܢܐ. ܘܡܢܝܢܐ ܡܢܝܢ
ܡܢܗ. ܥܒܕܘ ܠܐܣܘܬܐ ܟܠ ܡܥܒܕܢܘܬܐ. ܘܠܒܪ ܢܣܒܘܗ ܗܘܘ ܗܟܢ.
ܘܐܬܐ ܚܕ ܡܢ ܐܒܗܘܗܝ ܕܐܬܪܐ. ܘܗܘ ܐܚܪܝܐ ܡܢ ܐܒܗܘܗܝ ܐܚܪܢܐ.
ܘܠܐ ܐܬܡܨܝܘ ܢܫܟܚܘܢ. ܗܟܝܠ ܗܘ ܐܡܪܝܢ ܐܘܟܝܬ ܟܕ. ܟܠ
ܘܚܝܐ ܠܗܘܢ ܥܠܝܢ ܢܡܪܗ ܘܐܬܡܠܟܘ ܒܣܓܝܐܐ. ܟܠ ܕܐܢܫ ܗܠܝܢ.

ܕܢܦܫ ܗܘܝܘ. ܘܠܐ ܐܬܦܢܝ ܣܘܒܪܗܘܢ.. ܘܡܠܟܐ ܕܡܠܟܘܢ
ܕܢܡܝܪܐ ܠܐ ܢܡܝܪ. ܒܗ ܕܒܪܝܬܐ ܟܠܗܝܢ ܕܒܪܐܘܗܝ ܗܘܦܟ
ܡܢ ܬܪܥܘܗܝ.. ܘܐܦ ܒܥܒܕܘܗܝ. ܘܡܫܒܚܢܘܬܗ. ܘܐܢܫܐ
ܡܫܠܡܢܐ ܡܢܗܘܢ. ܢܬܒܥܘܢ ܒܟܠܗܘܢ. ܒܗ ....

In the original binding.

Add. 2018

Paper, about $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 183 leaves; the quires, signed with letters, are 21 in number, of 10 leaves. The leaves have been numbered at the foot by a reader. Three leaves are wanting at the beginning, two of which were blank; leaves are also missing after ff. 5, 49, 114, 151, 153, 155, 157, 170, 177, and 183. There are 18 lines in a full page. The writing is a good, regular, Nestorian serṭā. The MS. is dated A. Gr. 1988 = A.D. 1677. Its contents are as follows:

I. The work entitled ܫܦܝܪܘܬ ܕܘܒܪܐ (see f. 55 *a*), also called ܫܦܝܪܘܬ ܫܘܦܪܐ, *Pulchritudo Morum* or *Pulchritudo Pulchritudinum*. In the *Catalogue* of ʿAbhd-īshōʿ, *B.O.* iii. 1, p. 266, it is ascribed to John bar Khaldōn ܝܘܚܢܢ ܒܪ ܟܠܕܘܢ, who also composed a large book of theological discussions ܟܬܒܐ ܪܒܐ ܕܕܘܪܫܐ, and a third volume entitled ܬܐܓܘܪܬܐ ܕܝܚܝܕܝܘܬܐ or *Mercatura Monachatus*. It has been edited at Rome in 1868 by Elias Joannes Millos, archbishop of ʿAḳrā, ܡܪܝ ܐܠܝܐ ܝܘܚܢܢ ܡܝܠܘܣ ܡܝܛܪܦܘܠܝܛܐ ܕܥܩܪܐ, under the title of ܟܬܒܐ ܕܫܦܝܪ ܕܘܒܪܐ. He ascribes it, as in the MS., to John of Mosul, ܪܒܢ ܝܘܚܢܢ ܡܘܨܠܝܐ (see ff. 54 *b*, 124 *b*), a monk of the convent

of Mār Michael, on the Tigris above that city, and places its composition in A.D. 1245. Gabriel Cardahi, القَسّ جَبْرَئيل القَرْداحى اللُّبْنانى الحَلَبى المارُونى, in his *Liber Thesauri de Arte Poetica Syrorum*, كتاب الكَنْز الثَّمين فى صِناعة شِعْر السُّرْيان وتَراجِم شُعَرآئِهِم المَشْهُورين, p. 118, places his death in A.D. 1270, وكانتْ وَفاتُه فى بَعْض شُهور سَنَة أَلْف ومِائَتَيْن وسَبْعين للمَسيح.

The preface, which Millos has omitted, is imperfect in this MS. It is in the form of a dialogue between a layman, ܥܠܡܝܐ, and a monk, ܕܝܪܝܐ, to wit the author. It concludes thus, f. 1 *b*:

ܘܗܳܟܢܐ ܐܢ̱ܐ ܡܳܪܝܐ ܢܥܰܕܪ ܘܢܣܝܥ. ܢܫܰܡܠܝܘܗܝ ܕܢܶܫܬܰܡܠܐ ܒܫܘܠܡܳܐ ܕܣܘܥܪܢܝ. ܕܠܐ ܢܬܬܥܠܠ ܥܠ ܩܘܪܒܗ ܗܘܦܟܐ. ܘܐܦ ܢܣܬܟܠ ܘܢܚܙܐ ܒܗ ܟܠ ܡܢ ܕܩܳܪܶܐ ܠܟܬܒܐ. ܘܐܢ ܡܫܚܐ ܢܫܟܚܘܢ ܒܗ ܘܝܘܕܥܐ ܘܦܘܩܕܢܐ ܘܡܠܟܐ ܕܢܨܝܚ ܠܒܢ̈ܝ ܥܠܡܐ. ܕܠܐ ܢܛܥܘ ܠܫܒܝܠܐ ܡܢ ܕܝܪܝܐ. ܘܢܫܡܝܘܗܝ ܡܐܡܪܐ ܕܦܘܫܩܗ ܕܥܘܢܝܬܐ. ܘܡܢܝܚܢܘܬܐ ܕܡܫܝܚܐ ܥܘܕܪܢܐ ܘܚ.

The precise title of the book therefore is ܡܐܡܪܐ ܕܦܘܫܩܗ ܕܥܘܢܝܬܐ, and it is written in seven-syllable metre in stanzas of four lines, with rime. It commences on f. 2 *a*:

ܒܫܡ ܐܠܗܐ ܚܝܐ: ܫܘܒܚܐ ܗܘ̣ ܡܐܡܪܘܬܐ. ܕܥܒܕ ܠܟܢܐ ܕܝܠܗܘܢ. ܘܥܒܕ ܠܟܠܗ ܩܘܡܐ. ܡܪܐ ܕܚܝܠܐ ܘܡܫܒܚܐ ܘܠܥܘܡܪܐ ܡܢܝܚܐ ܕܡܠܟܘܬܗ ܐܡܝܢ. ܠܐܠܗܐ ܢܥܒܕ ܫܘܒܚܐ.

ܝܠܦܬܐ ܕܓܠܝܢ ܢܟ̈ܠܠܬܐ. ܘܕܐܝܬܝܗ ܐܢ̈ܫܐ ܒܡܫܠܡܘܬܐ. ܡܢ ܗ̇ܘ ܐܬܪܐ
ܡܕܝܢܬܐ ܠܡܢܝܢܐ ❖

1. Warnings and injunctions, f. 2 *b*: ܙܘܗ̈ܪܐ ܘܦܘܩ̈ܕܢܐ.

2. Of the guarding of the senses, f. 3 *a*:

ܥܠ ܢܛܘܪܬܐ ܕܪ̈ܓܫܐ.

3. On faith, hope and love, f. 3 *b*:

ܥܠ ܗܝܡܢܘܬܐ ܘܣܒܪܐ ܘܚܘܒܐ.

4. On learning and the reading of the Scriptures, f. 4 *a*:
ܥܠ ܝܘܠܦܢܐ ܘܩܪܝܢܐ ܕܟܬ̈ܒܐ ܘܡܘܬܒܐ ܕܡܢ ܚܕܝܘܬܐ
ܘܐܡܝܢܘܬ ܩܪܝܢܐ.

5. On knowledge without purity, which is in truth blindness, ܥܠ ܝܕܥܬܐ ܕܠܐ ܕܟܝܘܬܐ ܕܗܝܢ ܗ̇ܝ ܒܫܪܪܐ ܣܡܝܘܬܐ, wanting, except the first three words of the title, f. 5 *b* (Millos, p. ܟܗ).

6. On fasting, ܥܠ ܨܘܡܐ, wanting (Millos, p. ܠ).

7. On prayer, ܥܠ ܨܠܘܬܐ, imperfect at the beginning, f. 6 *a* (Millos, p. ܠܒ).

8. Exposition of the Lord's Prayer, f. 6 *b*,

ܕܥܠ ܦܘܫܩ ܐܒܘܢ ܕܒܫܡܝܐ.

9. On the different sorts of weeping at the time of prayer, f. 9 *b*, ܥܠ ܙܢ̈ܝܐ ܕܒܟܝܬܐ ܕܒܙܒܢ ܨܠܘܬܐ

10. On compassion, f. 10 *a*, ܕܥܠ ܡܪܚܡܢܘܬܐ.

11. On hospitality, f. 12 *a*,

ܥܠ ܩܘܒܠ ܐܟܣܢܝܐ ܘܥܢܝܐ ܘܡܣܟܢܐ.

12. Admonitions to the clergy, f. 12 *b*, ܘܙܘܗܪ̈ܐ ܕܟܗ̈ܢܐ ܒܥܕܬܐ

13. On the observance of Sunday and the Dominical festivals, f. 13 *b*,

ܥܠ ܢܛܘܪܬܐ ܕܚܕܒܫܒܐ ܘܕܥܐܕ̈ܐ ܡܪ̈ܢܝܐ.

14. On usury, f. 14 *a*, ܥܠ ܪܒܝܬܐ ܠܐ ܢܣܒܝܢ.

15. On moderation and temperance, f. 14 *b*,

ܥܠ ܡܟܝܟܘܬܐ ܘܡܫܘܚܬܐ ܕܡܐܟ̈ܠܐ.

16. On dreams, f. 15 *b*,

ܥܠ ܚܠܡ̈ܐ ܕܒܠܠܝܐ ܘܦܘܫܩܗܘܢ܆.

17. That a father must instruct his children in the doctrines of the Church, f. 16 *a*,

ܥܠ ܗܿܝ ܕܘܠܐ ܠܗ ܠܐܒܐ ܕܢܠܦ ܠܒܢܘ̈ܗܝ ܡܘܠܦܢܐ ܕܥܕܬܐ
ܕܡܫܝܚܝܘܬܐ ܡܘܠܦܢܐ ܘܡܪܕܘܬܐ ܢܕܥܘܢ܆ ܐܝܟܢܘܬܗܘܢ܆ ܘܢܛܪܘܢ܆
ܦܘܩܕܢܐ ܐܝܟ ܡܢ ܩܕܝܡ.

18. Of astrology and magic, f. 19 *a*,

ܡܛܠ ܟܠܕܝܘܬܐ ܘܚܪܫܘܬܐ.

19. On greed, f. 22 *b*,

ܥܠ ܥܠܠܐ ܘܥܠ ܥܠܘܒܘܬܐ ܕܢܣܒܝܢ ܡܢ ܟܠ ܕܢܣܒܘܬܐ.

20. On envy and the evil eye, f. 23 *a*,

ܥܠ ܚܣܡܐ ܘܒܝܫܘܬ ܥܝܢܐ ܕܐܝܬܘܗܝ܆ ܫܪܫܗ ܕܚܛܝܬܐ.

21. On pride and arrogance in their different forms, f. 24 *b*, ܥܠ ܫܘܒܗܪܐ.

22. F. 25 *a*, ܥܠ ܚܘܬܪܐ ܘܕܒ̈ܢܬܗ.

23. F. 25 *b*, ܥܠ ܫܘܒܚܠܐ ܘܡܪܚܒܘܬܗ.

24. F. 26 *a*, ܥܠ ܪܡܘܬܐ.

25. On humility, f. 26 *a*,

ܥܠ ܡܟܝܟܘܬܐ ܘܡܘܠܟܢܐ ܕܡܟ̈ܝܟܬܐ.

26. On fornication, f. 28 *b*,

ܕܥܠ ܙܢܝܘܬܐ ܕܐܝܟ ܡܢܟܠ ܠܡܟܝܟܘܬܐ.

27. On the senses as giving occasion thereto, f. 29 *a*, ܥܠ ܚܘܫ̈ܐ ܕܝܗܒ ܥ̈ܠܬܐ. ܘܕܐܝܟ ܐܡܬܝ ܡܬܥܠܝܢ ܡܢܗܘܢ ܙܢܝܘܬܐ. Of sight, f. 29 *a*, ܕܥܠ ܚܙܬܐ; hearing, f. 29 *b*, ܕܥܠ ܡܫܡܥܬܐ; smell, f. 29 *b*, ܥܠ ܡܘܪܚܐ; taste, f. 30 *a*, ܥܠ ܛܥܡܬܐ, and touch, f. 30 *b*, ܥܠ ܓܫܬܐ.

28. Of chastity, f. 31 *a*,

ܥܠ ܢܟܦܘܬܐ ܕܐܝܟ ܝܗܒܐ ܙܟܘܬܐ.

29. Of endurance and resistance, f. 31 *b*,

ܥܠ ܚܘܣܢܐ ܘܣܝܒܪܬܐ ܘܡܩܒܠܢܘܬܐ.

30. Of keeping secrets, f. 32 *b*, ܥܠ ܢܛܘܪܘܬܐ ܕܐܪ̈ܙܐ.

31. On falsehood and lying and truth, f. 34 *a*,

ܥܠ ܕܓܠܘܬܐ ܘܟܕܒܘܬܐ ܘܫܘܥܐܠܐ ܕܡܢܗܘܢ. ܘܫܪܝܪܘܬܐ ܘܟܐܢܘܬܐ ܘܫܘܥܐܠܐ ܕܡܢܗܘܢ (*sic*).

32. On the seven times of prayer, f. 35 *a*,
ܥܠ ܙܒܢܐ ܫܒܥܐ ܕܨܠܘܬܐ ܕܦܫܝܛܝܢ ܠܒܪ̈ܝܬܐ ܘܕܡܛܠ
ܡܢܐ ܦܫܝܛܝܢ ܕܢܗܘܘܢ ܩܝܡܝܢ ܠܬܫܡܫܬܐ. Evening prayer, f. 35 *a*, ܨܠܘܬܐ ܕܪܡܫܐ; compline, f. 35 *b*, ܨܠܘܬܐ ܕܣܘܬܪܐ; of the use of vigils, f. 35 *b*, ܥܠ ܚܫܚܘܬܗ ܫܗܪܐ; midnight or lauds, f. 36 *b*, ܥܠ ܨܠܘܬܐ ܕܦܠܓܗ ܕܠܠܝܐ; morning prayer, f. 37 *b*, ܨܠܘܬܐ ܕܨܦܪܐ; at the third hour, f. 37 *b*, ܫܥܐ ܬܠܝܬܝܬܐ. ܘܡܛܠܬܐ ܕܨܠܝܒܘܬܐ; at the sixth hour, f. 38 *a*, ܫܥܐ ܫܬܝܬܐ. ܘܡܛܠܬܐ ܕܡܝܬܘܬܐ; at the ninth hour, f. 38 *b*, ܫܥܐ ܬܫܝܥܝܬܐ. ܘܡܛܠܬܐ ܕܡܢܝܢܬܐ.

33. Praise of Death and Blame of Life, f. 39 *a*,
ܫܘܒܚܗ ܡܘܬܐ ܘܓܘܢܝܐ ܚ̈ܝܐ.

34. Against weeping for the dead, f. 42 *b*,
ܕܥܠ ܕܠܐ ܘܠܐ ܠܒܟܝܐ ܥܠ ܡܝܬܐ.

35. The cause of grief and sorrow, f. 43 *a*,
ܥܠܬܐ ܕܟܪܝܘܬܐ ܘܥܩܬܐ.

36. The cause of love and attachment, f. 46 *a*,
ܥܠܬܐ ܕܪܚܡܬܐ ܘܐܚܝܕܘܬܐ.

37. Of rank and power, f. 49 *b*, ܥܠ ܪܒܘܬܐ.

Imperfect (see Millos, p. ܦܣ).

38. That one should bear all evils willingly, and not hurt, though able to do so, which is voluntary humility, not compulsory, f. 50 *a*,

ܕܢܫܬܘܠ ܐܢܫ ܡܢ ܟܣܦܗ ܟܠ ܫܢܬܐ. ܐܦ ܡܢ ܕܢܒܨܪ ܘܠܐ
ܢܒܨܪ. ܘܗܕܐ ܗܝ ܡܫܟܚܢܘܬܐ ܡܢ ܫܢܝܢܘܬܐ ܘܠܐ ܒܡܫܒܪܢܘܬܐ.

Imperfect at the beginning (see Millos, p. ܦܐ, line 1).

39. Of drinking wine and drunkenness, f. 51 *b*,

ܥܠ ܡܫܬܝܐ ܕܚܡܪܐ ܘܪܘܝܘܬܐ.

On f. 54 *b* is the passage which Millos has placed as a foot-note on p. ܦܘ, but it is inserted here after the verse ܘܠܗ ܒܪܢܫܐ ܗܘ ܟܪܣ ܚܘܝܬܐ.

40. Of the training of novices, f. 55 *b*,

ܥܠ ܡܪܕܘܬܐ ܕܐܚܐ ܛܠܝܐ ܡܢ ܟܕ ܢܩܒܠ ܐܣܟܡܐ. ܘܡܢ
ܥܕܐ ܕܢܗܘܐ ܫܠܡܘܬܐ.

The contents of this chapter are taken in part from a treatise by John of Dāliyah, الدَّالِيَة, perhaps the same as ‘Abhd-īshō‘’s ܝܘܚܢܢ ܕܕܠܝܬܗ, who wrote ܥܠ ܐܘܪܚܐ ܕܕܝܪܝܘܬܐ *de institutione monastica* (see *B.O.* iii. 1, 104).

41. A story of a holy man, f. 62 *b*, ܬܫܥܝܬܐ ܕܐܢܫ ܡܢ ܩܕܝܫܐ, in prose. This is omitted by Millos.

Another similar story, f. 68 *a*, ܬܫܥܝܬܐ ܐܚܪܬܐ ܕܕܡܝܐ ܠܗ. Also omitted by Millos.

Subscription, f. 70 *b*,

ܫܠܡ ܬܘܪܓܡ ܬܫܥܝܬܐ ܕܒܟܠ ܩܠܝܢ ܩܕܝܫܐ ܕܝܠܗ ܕܒܪ ܥܒܪܝܐ
ܕܦܘܪܫܢ ܡܠܟܐ ܠܟܠܗ ܥܠܡܐ. ܘܫܘܒܚܐ ܠܐܠܗܐ.

42. A metrical discourse on these two stories, f. 70 *b*, ܡܐܡܪܐ ܕܡܠܘܗܝ ܕܬܫ̈ܥܝܬܐ, which Millos, p. ܩܕ, has entitled ܥܠ ܚܪ̈ܝܢܘܬܐ, of strife.

43. Exposition of the Eucharist, f. 71 *b*,

ܕܥܠ ܦܘܫܩܐ ܕܐܪ̈ܙܐ.

44. Selections from the Proverbs of Solomon, f. 80 *b*,

ܡܐܡܪܐ ܡܘܬ̈ܠܐ ܕܫܩܝܠ ܡܢ ܡ̈ܠܘܗܝ ܕܫܠܝܡܘܢ ܒܪ ܕܘܝܕ.

45. Selections from Ecclesiasticus or Jesus the son of Sirach, f. 92 *a*,

ܡܐܡܪܐ ܕܬܪܝܢ ܒܘܬܪ ܡ̈ܠܐ ܕܐܝܬ ܒܗܘܢ ܝܘܬܪ̈ܢܐ ܡܢ ܚܟܡܬܐ ܕܝܫܘܥ ܚܟܝܡܐ ܕܟܬܒ ܝܫܘܥ ܒܪ ܫܝܪܐ. ܗ̄ܘ ܕܝܢ ܒܪ ܐܠܥܙܪ.

46. Selections from Ecclesiastes, f. 114 *a*,

ܡܐܡܪܐ ܕܬܠܬܐ ܕܡ̈ܠܐ ܡܓܒ̈ܝܬܐ ܕܡܢ ܩܘܗܠܬ. ܗ̄ܘ ܕܝܢ ܡܟܢܫܢܐ. ܘܗܘ ܐܝܬܘܗܝ ܫܠܝܡܘܢ ܒܪ ܕܘܝܕ.

Imperfect.

47. Commands and warnings, f. 118 *a*,

ܦܘܩܕ̈ܢܐ ܘܙܘܗܪ̈ܐ. ܕܫܝܡܝܢ ܠܩܫܝܫܐ ܡܢܗܪܐ ܘܦܠܚܘܬܐ ܕܪܘܚܐ ܘܢܦܫܐ ܡܫܘܡܠܝܬܐ.

48. Exposition of the hours of Prayer, f. 122 *b*,

ܥܠ ܦܘܫܩܐ ܕܫ̈ܥܐ.

Subscription, f. 124 *b*,

ܥܠܝܗ ܒܡܘܬܗ܆ ܗܕܐ ܘܐܠܗܐ܆ ܡܐܡܪܐ ܕܡܟܝܢ ܠܚܝܕܝܐ
ܡܢܛܪܐ. ܘܡܢܘܬܐ ܠܡܟܝܪܐ. ܕܢܝ ܡܩܝܡ ܕܡܢ ܒܡܘܡܪܐ ܡܕܝܢܬܐ
ܗܕܐ ܡܒܝܢܐ ܢܒܪܐ ܕܡܠܐܟܐ܃ ܕܠܒܝܠ ܡܢ ܡܘܬܠ ܫܒܗ
ܢܛܪܗ. ܕܟܠ ܕܫܡܥܗ ܢܘܪܐ.

II. A discourse by John bar Pinkāyē (see *B.O.* iii. 1, p. 189),

ܡܐܡܪܐ ܡܘܬܪܢܐ ܕܥܒܕ ܡܩܝܡ ܒܪ ܦܢܟܝܐ. ܒܡܫܘܚܬܐ ܕܫܒܥܐ.

It is in seven-syllable metre. See Millos, p. ܩܘܣ. The rest of Millos' book has been compiled by himself from different sources.

According to the colophon, f. 133 *b*, this MS. was finished on Saturday, 16th Ḥĕzīrān, A. Gr. 1988 = A.D. 1677, when Elias was catholic patriarch. It was written at Alḳōsh, beside the convent of Mār Hōrmizd the Persian, by the priest George bar Israel bar Hōrmizd bar Israel, for Mār ——, son of the priest ʻAskar bar Kujkuj, from Arbēl (Irbil). The name of the owner has been blotted out, both here and at f. 165 *a*.

ܫܠܡ ܕܝܢ ܗܢܐ ܘܡܫܡܠܝܐ ܒܝܘܡܐ ܕܫܒܬܐ ܒܫܬܬܥܣܪ ܒܚܙܝܪܢ܆
ܝܘ. ܒܗ. ܒܫܢܬ ܐܦܛܚ. ܒܪܡܫܐ ܕܚܕܒܫܒܐ ܕܫܒܬܐ ܕܥܠܝܬܐ.
ܕܝܘܢܝ. ܒܝܘܡܬܐ ܕܝܢܗ ܐܒܘܢܐ. ܕܥܠ ܐܠܝܐ ܦܛܪܝܪܟܐ
ܩܬܘܠܝܩܐ ܒܪ ܦܛܪܝܪܟܐ. ܘܒ. ܒܩܘܡ ܐܒܐ ܕܐܒܗ̈ܬܐ.
ܘܪܫܐ ܕܪ̈ܥܘܬܐ. ܗܕܐ ܕܡܝܐ ܩܬܘܠܝ ܦܛܪܝܪܟܝ ܕܡܕܢܚܐ.
ܐܬܟܬܒ ܒܩܪܝܬܐ ܐܠܩܘܫ ܐܬܪܐ. ܒܬܚܘܡܐ (f. 134 *a*) ܕܝܢ
ܕܥܘܡܪܐ ܕܡܪܝ ܗܘܪܡܝܙܕ ܦܪܣܝܐ. ܒܝܕ ܟܗܢܐ ܓܝܘܪܓܝܣ ܫܡܗ

ܕܒܟܠ ܙܒܢ ܢܗܘܐ ܕܟܝܪ ܗܘܪܡܙܕ ܦܪܘܫܐ ܗܘ. ܙܪܕܫܬܗ
ܠܫܡܫܐ ܗܘܐ ܕܐܬܟܬܒܬ ܕܡܕܝܐ: ܐܘܓܬ ܕܐܬܟܬܒܬ ܒܦܘܩܕܢܐ.
ܡܛܠ ܕܡܕܝܐ̈ ܗܘܘ ܕܢܫܬܪܪܘܢ ܒܗ ܕܗܘܐ ܟܗܢܐ. ܘܢܒܝܐ
ܠܡܓܘܫܐ. ܐܝܟ ܡܟܪܙܢܐ ܘܩܪܐ ܠܥܡܡܐ. [ܡܪܝ........]
ܦܫܝܛܐ ܠܡܕܥ. ܕܡܢ ܗܕܐ ܒܢܝܢܐ ܕܐܬܪܐ ܕܐܪܡܝܐ ܟܕ
ܡܬܬܚܡܢܐ ܗܘܝܢ ܠܢ. ܘܡܟܝܠ ܐܝܟ ܕܠܒܥܒܕܗ. ܗܘ. (f. 134 *b*)
ܒܗܝ ܕܝܢ ܐܢܫ ܡܫܝܚܐ ܘܢܫܡܬܐ ܘܦܓܪܐ ܠܡܘܪܟܒܘ ܕܒܢܝܢܫܐ
ܟܗܢܐ. ܟܕ ܦܫܝܛܐ ܡܬܦܠܓ. ܟܕ ܦܫܝܛܐ ܗܘܪܡܙܕ. ܟܕ ܡܟܣܝܐ
ܦܫܝܛܐ ܡܬܦܠܓ ܐܠܗܘܬܐ. ܗܘ. ܠܐ ܡܪܝ ܡܫܠܡܘ ܐܝܟܐ
ܦܘܪܫܢ ܢܚܝܫ ܐܠܗܝܢ. ܗܘ.

III. Works of ʿAbhd-īshōʿ bar Bĕrīkhā, metropolitan of Ṣūbhā (Nisībis) and Armenia.

1. The Book of the Pearl, a theological work in five discourses, treating of God, the Creation, the Christian Dispensation, the Sacraments of the Church, and the things that prefigure the world to come, f. 135 *b*:

ܡܩܕܡܢ ܠܡܟܬܒ ܒܗܕܐ ܕܡܪܓܢܝܬܐ. ܕܒܟܠ ܫܪܪܗ
ܕܡܫܝܚܝܘܬܐ. ܕܒܟܬܒ ܠܡܪܝ ܥܒܕܝܫܘܥ ܡܝܛܪܦܘ ܕܨܘܒܐ:
ܘܕܐܪܡܢܝܐ.

Imperfect. There is a careful analysis of its contents in *B.O.* iii. 1, 352—360. It has been edited, with a Latin translation, in Mai, *Scriptorum veterum nova Collectio*, t. x, and done into English by Dr Badger, *The Nestorians*, vol. ii. 380 *sq.*

2. The Catalogue of Books, f. 165 *b*,

ܡܐܡܪܐ ܡܬܚܘܝܢܐ ܕܐܝܬ ܒܗ ܡܢܝܢܐ ܕܟܠܗܘܢ ܟܬ̈ܒܐ
ܥܕܬ̈ܢܝܐ.

Imperfect. See *B.O.* t. iii. There is an older edition of it by Abraham Ecchellensis, Rome, 1653, and it has been translated into English by Dr Badger, *The Nestorians*, vol. ii. 361 *sq.*

Add. 2019

Paper, about 6¾ in. by 5⅛; 212 leaves, of which f. 118 is mutilated; 21 quires, signed with letters, of 10 leaves, except the first, which has only 9 (f. 1 being modern), and the twenty-first, which has only 6. The last six leaves are a somewhat later addition. There are 20 lines in a page. The writing is a good, regular, Jacobite serṭā, of the year 1763 = A.D. 1452. This volume contains:

1. Selections from the third part of 'the Paradise' of Palladius with questions and answers of the Egyptian fathers, f. 2 *a*:

ܡ̈ܠܐ ܡܓܒܝ̈ܬܐ ܡܢ ܟܬܒܐ ܕܦܪܕܝܣܐ ܐܘܟܝܬ ܬܠܝܬܝܐ
ܕܬܠܬ ܒܗܘ ܡ̈ܠܐ ܕܫܘ̈ܐܠܐ ܘܦܘ̈ܢܝ ܦܬܓ̈ܡܐ ܕܩܕܝ̈ܫܐ ܡܨܪ̈ܝܐ ܕܒܗܘܢ
ܐܒܗ̈ܐ.

a. On fleeing from mankind and constant seclusion in the cell, f. 2 *a*:

ܡ̄ܡܠܠܐ ܥܠ ܥܪܘܩܝܐ ܕܡܢ ܒܢܝ̈ܢܫܐ ܘܡܟܠܝܐ ܘܐܡܝܢܘܬܐ
ܒܩܠܝܬܐ ܕܡܫܬܠܡܝܢ ܠܡܫܪܝܘ ܐܦ̄ܣܩܘ ܕܐܠܟܣܢܕܪܘܣ
ܠܗܘ ܠܒܘܚܪܐ ܕܡܣܝܒܪܢܘܬܐ ܀ ܐܒܐ ܐܪܣܢܝܘܣ ܡܢ ܐܝܠܝܢ ܗܘܐ
ܕܒܦܠܛܝܢ. ܘܨܠܝ ܠܘܬ ܐܠܗܐ ܘܐܡܪ. ܡܪܝܐ ܕܒܪܝܢܝ ܠܚܝܐ.
ܘܫ̄.

b. On fasting, asceticism, etc., f. 15 *a* :

ܬܘܒ ܡܛܠܬܗ ܕܬܩܘܦ ܥܠ ܨܘܡܐ ܘܢܟܦܘܬܐ. ܘܦܘܪܫܐ ܕܡܐܟܠܐ.
ܐܡܪܝܢ ܗܘܘ ܥܠ ܐܒܐ ܡܩܕܘܢܝܣ ܕܠܐ ܠܚܡܐ ܛܥܡ ܗܘܐ ܫܢܝܐ.
ܘܐܙܠ ܗܘܐ ܒܐܘܪܚܐ ܒܥܒܕ. ܘܐܫܬܡܠܝ ܠܟܠܐ ܡܢ ܫܒܥܬܐ
ܕܠܣܘܦܐ. ܘܐܡܪܝܢ ܐܢܘܢ ܕܝܢ ܦܠܚܝ. ܘܦ̄.

c. On the reading of the Scriptures, and nightly vigils, and the service of the psalms and constant prayers, f. 19 *b* :

ܡܛܠܬܗ ܕܬܐܠܬܐ ܥܠ ܩܪܝܢܐ ܕܟܬܒܐ. ܘܫܗܪܐ ܕܠܠܝܐ.
ܘܬܫܡܫܬܐ ܕܡܙܡܘܪܐ. ܘܨܠܘܬܐ ܐܡܝܢܬܐ. ܐܡܪܝܢ ܗܘܘ ܥܠ
ܐܒܐ ܐܪܣܢܝܘܣ. ܕܠܐ ܐܝܟ ܡܥܡܕܢ ܗܘܐ ܕܢܦܩ ܗܘܐ ܕܢܦܪܘ
ܕܡܬܠܡܕܘܗܝ. ܘܦ̄.

d. How to repent and weep for our sins and mourn continually, f. 23 *a* :

ܡܛܠ. ܕܐܬܒܐ: ܥܠ ܚܛ ܕܐܝܟܢܐ ܘܙܟ ܠܢ: ܕܢܬܘܒ ܘܢܒܟܐ
ܥܠ ܚܛܗܝܢ: ܘܢܬܐܒܠ ܐܡܝܢ. ܐܡܪ ܗܘܐ ܐܒܐ ܐܒܐ ܦܘܡܝܢ
ܕܡܨܪܝܢ. ܘܚܙܐ ܐܢܬܬܐ ܚܕܐ ܕܝܬܒܐ ܗܘܬ ܥܠ ܩܒܪܐ ܘܒܟܝܐ
ܡܪܝܪܐܝܬ. ܘܦ̄.

e. On poverty, f. 24 *a* :

ܡܛܠܬܗ ܕܡܣܟܢܘܬܐ ܕܥܠ ܡܛܠܬ ܡܣܟܢܘܬܐ. ܐܬܐ ܗܘܐ ܚܕ ܐܚܐ
ܠܘܬ ܐܪܣܢܝܘܣ. ܘܐܫܬܐܠ ܥܠ ܠܒܐ ܚܕ ܕܩܪܒܐ. ܘܡܢ
ܠܐ ܐܫܟܚ ܠܗ. ܡܛܠ ܕܡܣܟܢܘܬܐ ܘܐܡܪ. ܦܩܘܕ ܐܒܐ ܠܝ
ܡܬܚܫܒܐ. ܕܝܘܡܐ ܕܡܛܠ ܡܣܟܢ ܐܢܫ ܡܣܟܢܘܬܐ ܀

f. On endurance, f. 25 *b*:

ܦܣ̄ ܕܐܫ̈ܬܐ ܕܥܠ ܡܣܝܒܪܢܘܬܐ. ܐܠܘ ܒܥܒܕ ܡܫܬܠܡܘܬܐ
ܠܡܥܒܕܐ ܐܝܟ ܕܢܦܫܗ ܐܝܟ ܠܚܣܝܪܐ. ܘܫ̄.

g. On carefully taking heed unto our thoughts and words and deeds, f. 28 *a*:

ܦܣ̄ ܕܬܡ̈ܢܝܐ: *ܕܥܠ ܙܗܝܪܘܬܐ ܢܛܝܠܬܐ: ܕܒܚܘ̈ܫܒܝܢ
ܘܡ̈ܠܝܢ ܘܥܒ̈ܕܝܢ: ܐܦܢ ܐܦܐ ܒܗܘܢ. ܠܬ̈ܠܬܐ ܚܝ̈ܠܐ ܐܝܬ ܠܗ
ܠܢܦܫܐ. ܗܢܘܢ ܕܐܬܠܝܗܝ ܦܝܫ ܒܟܠܗ ܙܗܝܪܬܐ. ܘܫ̄.

h. On love and compassion and the receiving of strangers, f. 34 *b*:

ܦܣ̄ ܕܛ̄ ܕܥܠ ܚܘܒܐ. ܘܡܪܚܡܢܘܬܐ: ܘܩܘܒܠܐ ܕܐܟ̈ܣܢܝܐ.
ܐܠܘ ܒܥܒܕ ܦܫܛܐ ܠܒܢ̈ܝ ܢܫܐ ܚܕ ܚܘܒܐ. ܘܒܢܦܫܗ ܕܚܘܒܐ ܠܐ ܐܫܟܚ
ܗܘܐ ܒܟܠܡܕܡ. ܘܫ̄.

i. On humility, and that a man should despise himself and count himself beneath all men, f. 36 *b*:

ܠܘܦ ܡܐܡܪܐ ܕܝ̄. ܕܥܠ ܡܟܝܟܘܬܐ. ܘܕܢܫܝܛ ܢܫ
ܠܢܦܫܗ: ܘܕܢܚܫܘܒ ܡܢ ܟܠܢܫ ܬܚܝܬ ܗܘ ܠܗ.
ܡܫܒܚܐ ܗܘܐ ܐܢܫ ܡܢ ܐܚܪ̈ܢܐ. ܕܐܝܬ ܗܘܐ ܚܕܐ ܚܕ ܒܡܫܒܚܬܐ.
ܘܐܝܬ ܗܘܐ ܠܗ ܒܡܠܐ ܚܫܝܫܐ. ܘܠܒܝܫ ܗܘܐ ܚܫܝܫܬܐ. ܘܫ̄.

j. On fornication, f. 42 *a*:

ܠܘܦ ܕܥܠ ܙܢܝܘܬܐ. ܡܐܡܪܐ ܕܝܐ̄. ܗܘܐ ܒܥܒܕ ܓܒܪܐ

* Chap. 7 is not mentioned, unless the mutilated marginal note on f. 28 *a* refers to it, viz. . . . . . ܕܫܒܥܐ . . . . . ܡܢ ܡܐܡܪܐ.

ܕܬܝܒܘܬܐ ܠܚܕ ܡܢ ܚܛܝ̈ܐ. ܘܐܠܗܘܬܗ ܗܘܐ ܡܠܟܘܬܗ ܐܝܟ ܢܘܪܐ

ܕܢܗܪܐ ܒܠܠܝܐ ܘܒܐܝܡܡܐ. ܘܫ̅.

k. That repentance is accepted, and how we should repent for our sins in truth, f. 44 *b* :

ܦܩ̅ ܕܝ̅ܒ ܕܟܠܗܘܢ ܕܡܬܦܢܝܢ ܠܬܝܒܘܬܐ: ܘܕܐܝܟܢܐ ܘܿܠܐ ܠܢ

ܕܢܬܘܒ ܒܫܪܪܐ. ܐܠܗܐ ܚܘܒ ܠܚܛܗܝܢ. ܐܡܬܝ̈ܠܐ ܗܟܐ ܡܢ

ܦܠܚܐ ܚܕ. ܕܐܝܟ ܕܡܬܦܢܐ ܐܠܗܐ ܠܬܝܒܘܬܐ ܕܚ̈ܛܝܐ. ܘܫ̅.

l. On the working of wonders, f. 45 *a* (lower margin, mutilated):

ܦܩ̅ ܕܝ̅ܓ. ܥܠ ܦ..... ܠܕܡܬܪ̈ܐ. ܐܡܪܝܢ ܗܘܘ ܥܠ ܐܒܐ

ܦܡܝܢ. ܕܐܒ̈ܗܬܐ ܕܦܩܠܐ ܡܘܫܐ ܡܠܟܝܐ ܕܕܡܝܐ ܠܗ ܕܐܡܪ.

ܘܐܡܪܗܝ ܒܪܘܚܗ. ܗܟܢܐ ܐܦ ܐܒܐ ܦܡܝܢ (*sic*). ܘܫ̅.

m. Questions and answers, and the lives of the holy men who teach publicly and in seclusion concerning all kinds of virtue, f. 46 *b* :

ܦܩ̅ ܕܝ̅ܗ. * ܫܘ̈ܐܠܐ ܘܦܘܢܝ̈ ܦܬܓܡ̈ܐ. ܘܕܘܒܪ̈ܐ ܕܩܕ̈ܝܫܐ:

ܕܡܠܦܝܢ ܓܠܝܐܝܬ. ܘܒܛܘܫܝܐܝܬ: ܥܠ ܟܠ ܐܕ̈ܫܝܢ ܕܡܝܬܪܘܬܐ:

ܡܪܝܐ ܐܘܡܘܢܝ: ܐܡܪ ܗܘܐ ܚܕ ܡܢ ܣܒ̈ܐ. ܕܡܠܟܝܢ ܗܘܘ ܒܥܠܡ

ܐܚ̈ܝܐ. ܘܡܬܦܠܠܝܢ ܦܬܓܡ̈ܐ ܕܝܘܬܪܢܐ. ܘܫ̅.

n. The sayings that Abbā Moses sent to Abbā Poemen, f. 54 *b* :

ܬܠܬܝܢ ܦܬܓܡ̈ܐ ܕܫܕܪ ܐܒܐ ܡܘܫܐ ܠܐܒܐ ܦܘܡܝܢ. ܐ̅ ܦܬܓܡܐ

* Chap. 14, ܦܩ̅ ܕܝ̅ܕ, is not mentioned.

ܡܕܡܐ ܗ̇ܘ ܕܐܬܐܡܪ ܡܛܠܗ ܕܡܫܐ. ܕܩܕܝܡ ܠܟܪܝܗܐ ܕܢܫܬܠ
ܢܦܫܗ ܡܢ ܡܪܥܗ. ܘܡܛܪܕ ܠܐ ܢܣܝܒܘܢܗ.

These are followed by other extracts, f. 56 *b*:

o. Comparisons adapted to the slothful and idle, and to those who care not for their souls, f. 74 *b*:

ܠܘܬ ܠܢܝ̈ܚܘܬܐ ܕܡܢ̈ܡܠܝܢ ܠܐܘܪ̈ܚܐ. ܘܠܡܣܬܕܠܢܐ. ܘܠܐܝܠܝܢ
ܕܠܐ ܢܝܨܝܢ ܕܢܦܫܗܘܢ. ܐܝܠܝܢ ܕܫܒܩܘ ܫܪܒܗܘܢ. ܐܘܟܝܬ
ܢܦܫܗܘܢ ܠܡܘܠܚܢܐ ܠܒܐ ܕܦܝ̈ܪܝܗܘܢ ܡܫܕܪܐ. ܘܦܬܝܢ
ܐܘܪܚܬܗܘܢ ܒܟܠܗܝܢ. ܘܪܝܚܝܢ ܢܝ̈ܚܐ ܡܦܪܣܝ̈ܐ. ܕܡܛܠ
ܠܐܘܪܚܐ ܚܕܪܬܐ. ܘܫ̄.

p. Against the lovers of vain glory and those who boast of their own deeds, f. 74 *b*:

ܠܘܬ ܠܫܘܒܠܐ ܪ̈ܚܡܝܢ ܫܘܒܚܐ ܣܪܝܩܐ. ܘܡܫܬܒܗܪܝܢ
ܒܥܒ̈ܕܝܗܘܢ. ܪ̈ܚܡܝܢ ܫܘܒܚܐ ܣܪܝܩܐ ܘܡܫܬܒܗܪܝܢ
ܒܥܒ̈ܕܝܗܘܢ ܡܫܪ̈ܝܐ. ܕܡܛܠ ܠܫܘܒܚܐ ܠܡܫܪܐ. ܘܫ̄.

q. Questions and answers of pupil and master, f. 76 *a*:

ܠܘܬ ܫܘ̈ܐܠܐ ܘܦܘܢܝ̈ܐ ܕܬܠܡ̈ܝܕܐ. ܕܢܦܩܘ ܘܦܠܚܐ.
ܕܐܒ̈ܗܬܐ ܩܕܝ̈ܫܐ. ܐܝܟ ܗܠܝܢ ܐܚܪܢܐ ܡܫܬܥܐ ܢܦܫܐ ܡܢ
ܥܘܡܪܐ. ܘܫ̄.

r. Other questions and answers of the holy Fathers on mental vision, f. 82 *a*:

ܠܘܬ ܦܪܕܝܣܘܬܐ ܘܫܘ̈ܐܠܐ ܘܦܘܢܝ̈ܐ ܕܐܒ̈ܗܬܐ ܩܕܝ̈ܫܐ

ܥܠ ܚܛܝܬܐ ܕܥܒܝܕܐ: ܐܝܟ ܦܐܠܐ ܠܥܡܐ ܘܐܡܪ ܠܗ. ܐܡܒܐ ܕܘܣ
ܠܗ ܠܐܢܫ ܚܣܝܪܐ ܕܢܦܩ ܡܥܡܪܐ ܡܥܡܠܗ ܀ ܘܫ̄.

s. Extracts from the Egyptian Fathers found in another book, f. 86 *a* :

ܬܘܒ ܦܬ̈ܓܡܐ ܕܡܨܪܝܢ ܕܐܒ̈ܗܬܐ ܐܝܟ ܕܒܟܬܒܐ
ܐܚܪܢܐ. ܚܕ ܡܢ ܣܒ̈ܐ ܐܡܪܝܢ ܗܘܘ ܩܕܡܝܐ ܕܒ ܫܡܝܢ ܗܘܘ
ܕܢܬܚܫܚܘܢ. ܘܫ̄.

t. Questions of the Fathers on unclean thoughts, f. 90 *b* :

ܫܘ̈ܐܠܐ ܕܣܒ̈ܐ ܕܥܠ ܚܘ̈ܫܒܐ. ܐܝܟܢ ܕܡܬܢܨܚ ܒܪܢܫܐ
ܚܘ̈ܫܒܐ ܙ̈ܢܝܐ. ܐܢܐ ܡܬܬܥܝܩܢܐ. ܡܛܠܗܘܢ ܐܡܪܝܢ ܗܘܘ ܕܐܢܫ
ܡܬܬܥܝܩܢܐ. ܡܛܠܗܘܢ ܕܝܢ ܕܠܐ ܡܬܬܥܝܩܢܐ. ܘܫ̄.

u. Questions found in another book, f. 92 *b* :

ܬܘܒ ܫܘ̈ܐܠܐ ܕܐܫܬܟܚܘ ܐܝܟ ܒܟܬܒܐ ܐܚܪܢܐ: ܐܡܪܘ ܬܘܒ
ܣܒ̈ܐ. ܕܡܢܐ ܗܘ ܕܠܐ ܟܠܗ ܥܠܡܐ ܕܡܝܬܘ. ܐܝܟ ܒܡܫܠܡܢܘܬܐ
ܕܐܢܫ ܡܫܟܚܐ ܘܟܠܗ. ܘܫ̄.

v. Teaching of the Fathers on the fear of God, f. 93 *a* :

ܡܠܦܢܘܬܐ ܕܐܒ̈ܗܬܐ ܥܠ ܕܚܠܬܗ ܕܐܠܗܐ. ܒܟܠܙܒܢ ܗܘ
ܠܟܠܗܘܢ ܡܥܠܝܘܬܐ. ܘܫ̄.

w. Admonition concerning good things, f. 94 *a* :

ܥܠ ܙܘܗܪܐ ܕܛܒ̈ܬܐ. ܕܚܠܬܗ ܕܐܠܗܐ ܪܫܐ ܠܟܠܗܘܢ

ܫܒܩܬܐ. ܘܫܠܡܘܬܐ ܕܝܢ ܐܘܪܚܐ ܠܝܚܝܕܝܘܬܗ ܕܐܠܗܐ ܡܢ ܒܪܢܫܐ.
ܘܦܘܪܫܐ ܕܚܘܫܒܐ ܐܘܪܚ ܚܫܒܐ ܛܒܐ ܡܢ ܒܝܫܐ ⁘ ܘܫ̅.

x. Admonitory counsels:

ܬܘܒ ܡ̈ܠܟܐ ܕܡܪܬܝܢܘܬܐ. ܗܠܝܢ ܡܠܟܝܢ ܗܘܝܢ ܠܟܠ
ܡܫܬ̈ܠܡܝܢ ܒܡܠܬܐ ܠܟ. ܕܠܐ ܬܬܪܦܐ ܢܦܫܟ. ܘܫ̅.

2. Letters of Abbā Nilus the monk.

a. ܐܓܪ̈ܬܐ ܕܐܒܐ ܢܝܠܘܣ ܝܚܝܕܝܐ. ܒܡܠܬܐ ܠܝ ܕܢܘܕܥ
ܕܐܝܟܢܐ ܗܘ ܕܡܬܦܪܥܐ ܠܟ ܠܘܬ ܐܠܗܐ. ܘܫ̅.

b. ܬܘܒ ܕܝܠܗ. ܠܐ ܙܕܩ ܐܦ ܠܟܬܝܒܐ ܡܬܝܪܐ. ܠܡܦܩܘܬܐ
ܕܡܢ ܒܟܬ̈ܝܒܬܐ ܦܩܠ. ܘܫ̅.

3. Profitable sayings of one of the holy Fathers, f. 105 *b*:

ܬܘܒ ܕܝܢ ܡ̈ܠܐ ܡܘܬܪܢܝܬܐ [ܕܚܕ ܡܢ ܐܒ̈ܗܬܐ ܩܕ̈ܝܫܐ marg.]
ܠܐ ܐܢܫ ܦܓܪܐ ܕܬܫܡܫ ܐܘܪܚܐ ܕܡܥܠܬܐ ܡܢ ܬܪܥܐ. ܠܐܝܢܐ ܕܐܬܐ
ܠܘܬ ܡܫܝܚܐ ܡܢ ܢܛܘܪܘܗܝ ܘܩܒܠܘܬܗ. ܐܝܟ ܬܪܥܐ ܕܐܦ̈ܝܬܐ
ܗܝܡܢܘܬܐ ܢܦܠ ܟܠ ܐܦ̈ܝܗܘܢ ܟܠ ܐܦ̈ܝ ܗܠܝܢ ܕܒܝܬܐ. ܘܠܦܫܥ
ܘܢܓܕܐ ܡܢ ܡܪܚܡܢܘܬܗ ܕܐܠܗܐ ⁘

4. Discourses of Abraham Naphtĕrāyā [Nethpĕrāyā], f. 109 *a*:

ܬܘܒ ܡܐܡܪ̈ܐ ܕܡܪܝ ܐܒܪܗܡ ܢܦܬܪܝܐ.

a. First discourse, f. 109 *a*:

ܡܐܡܪܐ ܩܕܡܝܐ. ܡܛܠ ܕܫܪܝܟ ܕܪܓܐ ܐܦ ܠܡܐܡܪ̈ܐ ܠܟܬ̈ܒܐ.
ܘܫܒܝܩܐ ܠܝ ܠܡܐܡܪܐ ܒܐܘܪܚܐ ܕܪܕܦ ܡܢܝ. ܘܫ̅.

b. Second discourse, f. 112 *a* :

ܠܘܬ ܕܝܠܗ ܡܐܡܪܐ ܕܬܪܝܢ. ܢܚܙܐ ܐܢܬ ܐܘ ܐܚܝ. ܕܐܝܟܢܐ ܕܟܬܒܐ
ܠܡܪܕܐ ܒܐܘܪܚܐ ܢܗܝܪܬܐ. ܠܟܠܢܫ ܢܥܡܘܗܝ ܒܗ ܟܠ. ܘܫ.

c. Third discourse, f. 116 *a* :

ܕܝܠܗ ܡܐܡܪܐ ܕܬܠܬܐ. ܒܒܠܒܝ ܗܘܝܬ ܒܗܝ ܐܢܐ ܐܝܬ ܦܘܩܕܢܝ
ܕܠܐ ܠܬܐܡܝ. ܘܫ.

d. Fourth discourse, f. 117 *a* :

ܕܝܠܗ ܡܐܡܪܐ ܕܐܪܒܥܐ. ܛܘܒܝ ܕܒܐܝܠܐ ܒܟܝܢܐ ܕܒܘܪܫܐ.
ܘܠܒܫ ܒܐܘܠܨܢܐ ܩܠܝܠ ܐܝܟ ܡܢܝ. ܘܫ.

e. Fifth discourse, f. 119 *b* :

ܕܝܠܗ ܡܐܡܪܐ ܕܚܡܫܐ: ܢܣܒܠܗ ܕܟܠܟܠ ܗܢܐ ܡܢܝܢܐ
ܠܐܠܗܐ. ܕܒܝܬܗ ܠܗܘܢܐ ܘܡܥܢܝܢܐ ܠܚܝܠܐ. ܘܫ.

f. Sixth discourse, f. 121 *a* :

ܕܝܠܗ ܡܐܡܪܐ ܕܐܫܬܐ. ܐܠܗܝ ܕܝܢ ܕܐܕܪܟܗ ܚܬܝܡܘܗܝ. ܠܝܬܝܪܬܐ
ܡܫܬܡܫܝܢ ܠܗܘܢ ܙܘܬܪܐ ܗܠܝܢ ܕܐܝܟ ܒܡܫܚܬܐ. ܘܫ.

Subscription, f. 123 *a* :

ܫܠܡܘ ܡܐܡܪܐ ܕܐܒܪܗܡ ܢܘܗܕܪܐ.

5. Discourse of Yēshūa' or Joshua, the scholar of Ḥaḥ (in Ṭūr-'Abhdīn), the son of Ṣĕlībhā dhĕ-Khairōn*, in twelve-syllable metre, f. 123 *a* :

ܠܘܬ ܡܐܡܪܐ ܕܝܫܘܥ ܦܫܝܛܐ (*sic*) ܒܪܐܣܝܐ ܒܪ ܨܠܝܒܐ ܕܚܝܪܘܢ

* Probably meaning "the son of Khairōn."

ܕܟܒܪ ܒܥܠ ܩܢܝܐ. [ܒܡܫܡܫܢܘܬܐ ܕܡܪܢ ܢܫܡܫ. ܡܪܢ ܘܪܒܐ
ܟܠܠ ܕܗܘܐ ܕܡܬܛܪܦ.] ܠܐܝܠܘܬܐ ܦܫ ܘܠܡܫܒܚܘܬܐ ܘܫܪܝܐ ܠܡܣܝܒܪ.
ܠܟܠܝܘܬܐ ܡܪܝܐ ܕܒܐܘܪܚ ܕܠܘܩܒܠ ܒܠܚܘܕ. ܐܝܟܢܐ ܨܒܝܢܐ
ܕܢܬܒܣܡ ܘܢܣܒ ܢܒܪܐ ܕܐܡܪ. ܕܒܡܠܗ ܕܒܟܠܐ ܟܠܟܘܢ ܘܐܬܒܣܝܢ ܘܠܐ
ܡܬܐܡܪ. ܘܫ.

This writer was posterior to Barhebraeus, whom he quotes on f. 136 *b* as ܐܝܟ ܡܠܦܢܐ ܒܪ ܥܒܪܝܐ.

6. Letter of the monk Simeon, f. 136 *b*:

ܬܘܒ ܐܓܪܬܐ ܕܫܡܥܘܢ ܝܚܝܕܝܐ. ܐܝܟܢܐ ܕܐܝܬ ܠܝ ܚܪܝܢܐ ܦܣܝܩ
ܡܛܢܐ. ܚܪܝܢܐ ܕܝܢ ܐܝܬܘܗܝ ܕܢܟܪܗ ܕܫܦܝܪܐ. ܘܫ.

7. Letter of the monk Sergius, f. 138 *a*:

ܬܘܒ ܐܓܪܬܐ ܕܣܪܓܝܣ ܝܚܝܕܝܐ. ܠܟܠ ܡܢܡ ܕܢܗܪ ܠܡܫܟܢܘܬܐ
ܟܠܗܝܢ ܐܝܟ ܡܦܠܐ. ܡܦܠܐ ܕܝܢ ܒܐܢܫܐ ܣܓܝܐܐ ܗܘܐ. ܐܝܟ
ܡܦܠܐ ܕܠܡܫܐ. ܘܫ.

8. Letter of the blessed Thomas:

ܐܓܪܬܐ ܕܬܐܘܡܐ ܛܘܒܢܐ. ܠܐ ܡܫܟܚ ܒܪܢܫܐ ܕܒܟܝܢܐ
ܕܟܠܗܝܢ ܢܗܘܐ ܘܒܬܟܝܢܐ. ܘܠܐ ܒ ܦܪܝܫ ܐܝܟ ܠܣܘܦܗ
ܦܘܪܫܢܐ. ܢܬܦܪܫ ܠܚܘܫܟܢܘܬܐ. ܘܫ.

9. Works of Abbā Macarius, f. 144 *a*:

ܬܘܒ ܦܪܓܡܛܝܐ ܘܐܓܪܬܐ ܕܐܒܐ ܡܩܪܝܣ.

a. Admonition to postulants, f. 144 *a*:

ܠܘܬ ܐܝܠܝܢ ܕܐܬܝܢ ܠܡܬܠܡܕܘ. ܡܛܠ ܕܝܢ ܕܐܦ ܐܢܬܘܢ

ܐܢܐ ܬܢܘܟܐ ܢܬܟܢܫܐ. ܐܦܠܐ ܗܝܡܢܘܬܐ ܟܝܢ ܙܕܩܐ ܕܫܘܒܚܗ
ܕܬܘܬ ܠܐܠܗܐ. ܘܐܬܠܘܗܝ ܡܢ ܟܘܪܘܬܐ ܡܠܬܐ ܕܦܪܝܫܘܬܐ.
ܘܫ̄.

b. On the inward passions of the soul, that it should rebuke its impure thoughts so as to be pleasing to God when it is purified, f. 156 *b*:

ܡܐܡܪܐ ܕܬܘܒ ܥܠ ܚܫܐ ܓܘܝܐ ܕܢܦܫܐ. ܕܬܟܣܘܪ ܒܚܘܫܒܝܗ̇
ܡܣܝܒܐ ܕܬܫܦܪ ܠܐܠܗܐ ܡܐ ܕܐܬܕܟܝܬ܆ ܥܠ ܗܝ ܕܒܫܪܪܐ ܡܢ
ܟܠܗ ܠܒܗ ܢܩܦ ܠܡܫܡܫܘ ܠܐܠܗܐ. ܠܐ ܙܕܩ ܠܗ ܕܢܬܒܣܪ
ܢܐܘܕ ܢܦܫܗ. ܐܠܐ ܕܢܗܘܐ ܡܫܡܫܢ ܒܪܘܚܗ. ܘܡܫܡܠܐ
ܘܡܛܠ ܒܟܬܒܐ ܢܦܫܗ. ܘܫ̄.

c. On those who draw nigh to the path of truth, showing that unless they war with diligence against the demons, they will not suffer them to enter therein, f. 163 *a*:

ܡܐܡܪܐ ܕܬܠܬܐ܆ ܥܠ ܐܝܠܝܢ ܕܡܬܩܪܒܝܢ ܠܐܘܪܚܐ ܕܫܪܪܐ.
ܕܐܢܗܘ ܕܒܟܘܫܪܘܬܐ ܘܒܬܠܬܘܠܐ ܠܐ ܡܩܪܒܝܢ ܠܘܩܒܠ ܕܝܘܐ܆ ܠܐ
ܫܒܩܝܢ ܠܗܘܢ ܕܢܥܠܘܢ ܠܗ̇ ܠܐܘܪܚܐ ܀ ܥܠ ܗܘܝܠ ܕܪܓܐ
ܠܡܬܩܪܒܘ ܠܐܘܪܚܐ ܕܫܪܪܐ. ܕܗܘ ܡܫܡܫܢܐ ܡܩܪܒܐ ܠܘܬ ܐܠܗܐ
ܠܐܝܠܝܢ ܕܪܕܝܢ ܒܗ̇ ܬܡܝܡܐܝܬ ܐܝܟ ܨܒܝܢܗ ܕܐܠܗܐ. ܡܬܬܟܝܠܐ ܠܗ
ܕܢܬܦܫ ܢܟܝܠܘܬܗ ܘܢܬܒܛܠ ܕܠܝܬܝܐ ܒܟܠܗ̇ ܢܦܫܗ. ܘܫ̄.

10. A letter of Gregory the monk, f. 170 *b*:

ܬܘܒ ܐܓܪܬܐ ܕܡܪܝ ܓܪܝܓܘܪܝܘܣ ܝܚܝܕܝܐ. ܢܚܘ ܐܚܐ ܕܝܢ

ܣܒ ܡܢ ܐܒܐ. ܕܐܬܒܠܐ ܡܫܬܐܠܬܐ ܦܪܝܫܐ ܗܘܬ ܢܦܫܗ
ܠܡܦܢܝܘ ܡܢ ܡܪܝܗ. ܡܦܪܫܐ ܕܡܢ ܩܐܪܐ. ܘܫ̄.

11. Extracts from John of Mount Sinai (John Climacos), f. 176 *a*:

ܠܘܬ ܦܬܓܡܐ ܦܠܟܠܐ ܕܡܪܝ ܝܘܐܢܝܣ ܕܛܘܪ ܣܝܢܝ.
ܕܝܪܐ ܐܠܗܘܬܗ. ܐܝܟ ܕܡܫܘܕܥܐ ܕܢܫܡܬܐ ܘܕܦܓܪܐ ܡܬܠܦܦ
ܘܠܐ ܙܢܐ. ܗܘ ܢܦܫ ܠܟܘܠܗܘܢ ܒܛܘܠܐܝܬ ܡܛܠ ܡܫܝܚܐ.
ܘܬܒܪܐ ܒܫܒܘܩܝܐ ܒܚܘܬܪܐ ܕܠܐ ܢܫܘܥܘܬܐ. ܘܫ̄.

12. Discourse of Mār Ephraim on tranquillity, f. 179 *a*:

ܠܘܬ ܡܐܡܪܐ ܕܡܪܝ ܐܦܪܝܡ ܕܥܠ ܫܠܝܐ. ܐܝܟ ܫܠܝܐ
ܠܬܠܡܝܕܐ. ܕܒܗ ܬܡܢ ܬܐܒܐ ܢܦܫܝ. ܗܘܝ ܚܙܝܐ ܕܒܘܣܡܝ.
ܘܠܒܪ ܡܢܝ ܠܐ ܬܐܘܪ ∴ ܘܫ̄.

13. Questions addressed by the brethren to the holy Fathers, with their answers, from 'the Paradise,' f. 182 *a*:

ܠܘܬ ܦܠܚܝܢ ܫܘܐܠܐ ܕܐܚܐ ܕܫܐܠܘ ܠܐܒܗܐ ܘܦܢܝܢ ܒܦܪܕܝܣܐ
ܕܩܕܝܫܐ. [ܡܢ ܒ .... ܕܒܠ(ܒܐ) ܕܒܪ(ܕܝܣܐ)]. ܐܚܐ ܐܡܪܝܢ ܡܬܬܠܡܕܝܢ
ܐܡܪ ܐܒܐ ܐܢܛܘܢܝܘܣ ܠܒܘܠܐ ܠܬܠܡܝܕܗ. ܕܐܠܐ ܬܗܒ ܠܟ ܒܫܠܝܐ.
ܕܬܫܒܘܚ ܢܦܫܟ ܕܩܐܪܐ. ܘܫ̄.

14. Extract from Isaac of Nineveh, f. 204 *b*:

ܕܐܝܣܚܩ ܕܢܝܢܘܐ. ܗܘ ܕܝܢ ܕܦܪܫ ܫܠܝܐ. ܘܪܘܫ ܠܗ
ܫܪܝ ܕܡܢ ܟܠ ܕܒܢܝܢܫܐ ܢܪܘܩ. ܠܗܘ ܡܪܝܡ ܕܪܘܚܐ ܡܪܝܐ

ܠܫܠܝܚܘܬܐ ܕܬܪܥܝܬܐ. ܐܝܟ ܕܟܬܒܐ ܡܩܪܝܢܐ. ܘܡܠܐ ܩܘܠܣܬܐ.

ܘܬܫܒܚܬܐ ܡܩܪܝܢܝܬܐ. ܘܫ̄.

The colophon, f. 205 *b*, states that this book was finished in the month of Īyār, in the year 1763 = A.D. 1452, when the writer was in the convent of Mār Abraham and Mār Abel near Midyād in Ṭūr-‘Abhdīn :

ܫܘܠܡܐ ܠܐܒܐ ܕܝܗܒ ܚܝܠܐ. ܘܫ̄. ܕܫܪܝܐ ܢܟܠܝܬ ܠܟܠܗܘ ܡܢܝܚ

ܘܠܟܠܗܘܢ ܩܕ̄ ܕܠܟܠܗܘܢ ܬܗܘܐ ܦܘܪܐ ܠܡܫܡܫܢܘܬܐ ܡܫܝܚܐ

ܘܠܓܒܝܢܗ ܕܟܬܒܐ ܘܠܩܪܘܝܐ ܘܫܡܥܐ ܕܐܬܦܫܩ ܐܝܟ ܘܐܡܝܢ ܀

ܐܫܬܠܡ ܘܐܫܬܡܠܝ ܒܫܢܬ ܐܦܣܓ ܕܝܘܢܝܐ ܒܐܬܪܐ ܠܐ ܕܝܠܗ ܕܐܢܫ

ܒܝܪܚܐ. ܒܫܢܬ ܠܗܘ ܘܒܙܒܢ ܕܩܫܝܐ. ܒܥܘܡܪܗ ܕܐܒܐ ܚܝܕܐ. ܩܪ

ܐܒܝܠ ܗܘܝܬ ܒܕܝܪܐ ܕܡܪܝ ܐܒܪܗܡ ܘܡܪܝ ܗܒܝܠ. ܕܒܠܠ

ܩܪܝܒ ܡܢ ܡܕܝܢܬܐ ܡܚܝܕܬܐ. ܕܛܘܪ ܥܒܕܝܢ. ܒܒܒܘܗ ܡܢ

ܟܠܠ ܐܢܫ ܘܫ̄.

Then follow, in a rather later hand, sundry prayers, viz. :

15. Of Philoxenus of Mabbōgh, f. 206 *a* :

ܫܘܒܚܐ ܠܟ ܐܒܐ ܕܠܐ ܐܬܚܙܝ ܘܒܪܘܡܐ ܕܠܐ ܡܬܚܙܐ. ܫܘܒܚܐ

ܠܟ ܡܠܟܐ ܕܠܐ ܡܬܚܘܐ ܘܠܐܠܗܐ ܕܠܐ ܕܡܝܢ. ܘܫ̄.

16. An alphabetical prayer in twelve-syllable metre, f. 209 *b*:

ܐܫܬܐ ܒܝܫܬܐ ܕܡܛܝܐ ܠܟܢܘܫܝܐ. ܐܠܗܐ ܫܠܝܚܐ ܕܦܩܕܬ

ܩܪܝܒܐ ܡܢ ܟ̈ܠܝܐ܀ ܚܝܒ ܠܐܬܦܪܘܩ ܕܗܘ ܩܪܐ ܠܟ ܒܗܠ

ܐܢܬܐ. ܘܫ̄.

17. Of Dionysius, f. 210 *b* :

ܝܠܘܬܐ ܕܩܕܝܫܐ ܕܝܘܢܘܣܝܘܣ. ܢܦܩܬ ܡܢܗ ܒܡܫܘܡܠܝܐ.
ܘܟܬܝܒ ܒܡܫܘܡܠܝܘܬܐ ܠܐ ܡܬܦܠܦܠܓܢܝܬܐ. ܘܫ̄ܐ.

18. Of John the dwarf, f. 210 *b* :

ܕܐܦܐ ܢܘܚܝܢ ܐܒܘܪܐ ܒܦܘܫܩܐ ܘܪܒܐ ܒܐܠܗܐ. ܡܢ ܢܦܫܗ
ܡܫܝܚܐ ܠܗ ܢܚܬ ܘܐܬܕܪܫ ܒܢܩܘܫܝܐ. ܘܫ̄ܐ.

On f. 211 *a* is a stanza entitled ܦܬܓܡܐ ܥܠ ܩܘܫܬܐ, as follows:

ܠܟܠܬܐ ܡܠܠܬܐ ܐܦܝܐ ܗܘܘ ܠܗ ܠܗ ܒܠܫܢܐ. ܫܦܝܪܐ
ܘܩܘܠܣܛܝܣܛܝܣ ܗܘ ܡܠܠܬܐ ܕܢܝܬܘܐ. ܫܦܝܪܐ ܕܝܢ ܓܠܝܓ ܠܗ
ܪܘܡܐ. ܘܩܘܠܣܛܝܣܛܝܣ. ܠܪܘܡܬܐ ܘܠܟܠܬܐ. ܘܠܘܬ
ܢܦܫܐ ܗܘ ܡܠܠܬܐ ܕܢܝܬܘܐ. ܒܟܠܦܬܐ ܕܠܟܠܬܗܘܢ ܩܕܡܐ ܝܗܒܘܢ
ܟܠܗܝܢ ܗ̄ ܠܟܠܦܬܗܘܢ ܠܟܘܪ ܠܗ ܀

Then comes a note stating that this MS. belonged by purchase to Rabban Thomas bar Behnām of Bēth Khudaidā, a man of Taghritan family:

ܠܘܬ ܟܢܫ ܐܠܗܐ ܒܬܫܒܝܚ ܐܚܐ ܕܒܬܐ ܗܢܐ ܟܪܝܗܐ......
ܕܙܒܢܐ ܐܚܝܘܗܝ ܙܒܢ ܠܪܒܢ ܬܐܘܡܐ ܒܪ ܒܗܢܡ ܡܢ ܒܬ (sic)
ܟܘܕܝܕܐ ܘܐܬܝܗܒ ܒܛܝܒܘܬܗ ܡܢ ܬܓܪܝܬ ܡܕܝܢܬܐ ܒܐܘܪܚܐ
ܡܛܠ ܗܘܐ ܦܓܪܐ ܐܢܐ ܡܢ ܐܝܢܐ ܕܡܬܚܫܒܐ ܠܗܘܢ ܒܟܘܕܝܕܐ
ܕܐܡܝܢ. ܘܫ̄ܐ.

There is a similar note on f. 1 *a*.

On f. 211 *b* is a metrical extract referring to events in the years 1723 (A.D. 1412) and 1863 (A.D. 1552), beginning:

ܫܢ݈ܬ݂ ܐܠܦܝܢ ܕܥܠ ܝܘܢܝܐ ܫܒܥ ܡܐܘܬܐ. ܘܐܬܥܪܝܬ
ܡܛܠܗܘܢ ܢܚܫܐ ܘܡܘܬܢܐ ܥܡ ܟܘܪܗܢܐ. ܘܡܫܟܚ ܠܗܘܢ ܒܥܘܪܩܐ
ܘܬܫܢܝܩܐ ܕܠܐ ܡܥܕܪܢܐ. ܢܦܠ ܗܘ ܒܥܘܪܩܢܐ ܕܐܬܚܒܠܘܬܐ
ܕܢܣܒ ܬܠܝܐ: ܘܫܢ݈ܬ݂ ܐܠܦܝܢ ܫܢ݈ܬ݂ ܬܣܓ̄ ܠܢܣܒ
ܡܩܛܠܐ (?). ܘܫ̄.

On f. 212 *a* is another extract of eight lines, relating to the disputes about Easter, beginning:

ܒܟܠ ܕܢܩܘܡ ܘܠܡܩܛܠ ܦܬܝܐ ܕܝܘܡܐ ܦܨܚܐ ܪܒܐ. ܒܥܕ
ܕܬܫܪܝܬܐ ܦܠܓܐ ܒܥܠܬܐ ܘܥܕܡܐ ܪܒܐ. ܡܛܠܗܘܢ ܐܦܪܝܣ ܠܐܪܐ
ܦܐܣܚܐ ܒܢܝܣܢ ܡܢܝܢܐ. ܘܡܛܠܗܘܢ ܐܦܪܝܣ ܒܥܠܬܐܝܣܪ ܒ
ܡܬܢܝܢܐ. ܘܫ̄.

Add. 2020

Paper, about 12 in. by 8; 190 leaves, of which several are soiled and mutilated, especially f. 158. F. 190 is blank. The quires were originally 20 in number, but the first and second, and one leaf of the third, have been lost, and their place is taken by the modern supply ff. 1—5. The remaining quires have 10 leaves, except ܗ (8), ܟܒ (22), and ܟܗ (5). There is a lacuna after f. 184. The writing (27 to 30 lines in a page) is a good, Nestorian serṭā of the year 2009 = A.D. 1697. This volume contains

Histories of Saints and other matters chiefly theological.

1. The history of Mār Hormizd the Persian anchoret, written by Mār Simeon, the disciple of Mār Yōzādāk, f. 1 *b*:

ܬܫܥܝܬܐ ܕܫܘܠܡ̈ܘܗܝ ܘܕܘܒܪ̈ܘܗܝ ܢܨܝ̈ܚܐ ܩܕܝܫܐ ܕܡܪܝ
ܘܡܪܝ ܗܘܪܡܝܙܕ ܝܚܝܕܝܐ ܘܦ̈ܠܚܐ ܕܙܕܝܩܘܬܐ. ܕܟܬܝܒܐ
ܠܡܪܝ ܡܪܝ ܫܡܥܘܢ ܬܠܡܝܕܗ ܕܡܪܝ ܝܘܙܕܩ.

He died at the age of 87, having spent 20 years as a layman, 39 in the convent of Mār Bar'idtā, 7 in that of Mār Abraham of Rēshā, and 21 in his own convent near Alķōsh, f. 41 *b* at the foot.

2. On the Resurrection of the Dead and the Events of the Last Day, f. 42 *b*:

ܬܘܒ ܡܐܡܪܐ ܐܚܪܢܐ ܕܩܝܡܬܐ ܕܡܢ ܒܝܬ ܡܝ̈ܬܐ. ܘܥܠܬܐ ܗܘ
ܝܘܡܐ ܕܐܚܪܝܐ ܕܒܥܕܢܐ ܐܣܟܝܡܐ ܐܘ ܕܢܘܦܩ ܥܘܡܪܢܐ ܠܡܠܟܐ.
ܕܫܪܝ ܡܦܩܝܢ ܠܗ ܠܥܠܡܐ ܕܡܣܝܒܪ ܘܐܡܪ ܠܗ. ܙܘܕܩܗ
ܡܢ ܟܬܒ̈ܐ ܘܠܡܠܦܢ̈ܐ ܕܠܡܐ ܢܦܠܝܢ ܐܣܟܝܡܗ ܒܢܘܗܪܐ. ܘܡܛܠ
ܠܗ ܐܦܘܬܐ ܕܡܠܟܐ ܕܐܚܪ ܢܦܘܩ ܘܐܚܪ ܢܦܠܘܢ. ܘܟ̄.

3. The history of John bar Malkē, or John of Rome, f. 52 *b*:

ܬܫܥܝܬܗ ܕܛܘܒܢܐ ܝܘܚܢܢ ܒܪ ܡܠܟܐ.

See Brit. Mus. Add. 14,649, f. 142 *a* (*Catalogue*, p. 1110).

4. The Martyrdom of Mīlēs the bishop, Abōrsām the priest, and Sīnai the deacon, f. 61 *a*:

ܬܘܒ ܣܗܕܘܬܐ ܕܡܝܠܣ ܐܦܝܣܩܘܦܐ. ܘܕܐܒܘܪܣܡ ܩܫܝܫܐ.
ܘܕܣܝܢܝ ܡܫܡܫܢܐ. ܒܝܘܡ̈ܘܗܝ ܕܫܒܘܪ.

See Assemani, *Acta S. Mart.*, t. i. p. 66 sq.

5. The Proverbs or History of Aḥīkar the wise, the scribe of Sanḥērībh, king of Assyria and Nineveh, f. 66 *a*:

ܡܬ̈ܠܐ ܐܘܟܝܬ ܫܘܥܝܬܐ ܕܐܚܝܩܪ ܚܟܝܡܐ ܘܣܦܪܐ ܕܣܢܚܪܝܒ
ܡܠܟܐ ܕܐܬܘܪ ܘܕܢܝܢܘܐ.

Beginning:

ܒܫܢܬ ܚܡܫ ܕܣܢܚܪܝܒ ܒܪ ܣܪܚܕܘܡ ܡܠܟܐ ܕܐܬܘܪ
ܘܕܢܝܢܘܐ. ܐܢܐ ܗܘܝܬ ܐܚܝܩܪ ܣܦܪܐ ܕܝܠܗ ܕܡܠܟܐ.
ܘܟܕ ܛܠܝܐ ܗܘܝܬ ܐܬܐܡܪܬ ܗܘܐ ܠܝ ܕܒܪܐ ܠܐ ܢܗܘܐ ܠܟ.
ܘܩܢܝܢܐ ܕܩܢܝܬ ܗܘܝܬ ܣܓܝ ܗܘܐ ܡܢ ܕܠܡܬܐܡܪܘ. ܫܬܝܢ ܢܫ̈ܝܢ
ܢܣܒܬ. ܘܒܢܝܬ ܠܗܝܢ ܫܬܝܢ ܒܢ̈ܝܢ. ܘܒܪܐ ܠܐ ܗܘܐ ܠܝ. ܘܓ̅.

6. A short extract from the Maxims of Solomon, f. 78 *a*,

ܡܢ ܡܬ̈ܠܐ ܕܫܠܝܡܘܢ.

See Ecclesiasticus, ch. xviii. 30, 31, xix. 10, and xv. 16.

7. Fables of the wise Josephus (Aesopus), f. 78 *a*,

ܡܬ̈ܠܐ ܕܚܟܝܡܐ ܝܘܣܝܦܘܣ.

8. The History of Mār Yārēth of Alexandria, f. 82 *a*:

ܫܘܥܝܬܐ ܕܩܕܝܫܐ ܡܪܝ ܝܪܬ ܕܡܢ ܐܠܟܣܢܕܪܝܐ ܡܕܝܢܬܐ.

See Brit. Mus. Add. 12174, f. 253 *b* (*Catalogue*, p. 1129).

9. The martyrdom of George and Antonine and the queen Alexandra, in the days of the wicked king Dadian, f. 97 *a*:

ܬܘܒ ܣܗܕܘܬܐ ܕܡܪܝ ܓܝܘܪܓܝܣ ܩܕܝܫܐ ܘܕܐܢܛܘܢܝܢܘܣ
ܘܕܐܠܟܣܢܕܪܐ ܡܠܟܬܐ. ܒܝܘ̈ܡܝ ܕܕܕܝܢܐ ܡܠܟܐ ܪܫܝܥܐ.

10. Other fables of Josephus (Aesopus), f. 105 *b*,

ܬܘܒ ܒܝܕ ܐܠܗܐ ܒܥܘܕܪܢܐ ܬܠܝܬ ܡܢ ܡܬ̈ܠܐ ܕܝܘܣܝܦܘܣ.

11. The history of John of Dailam (see *B.O.* iii. 1. 182 sq.), in twelve-syllable metre, f. 109 *a*:

ܡܐܡܪܐ ܕܬܫܥܝܬܐ ܡܢܝ ܗܘܝܐ ܕܝܠܗܘܢܐ : ܘܐܝܟܘ ܒܫܒܥܬܐ

ܕܐܬܬܢܝܚ : ܠܗܘܢܐ : ܒܢܝܫܗ ܡܫܝܚܐ : ܕܐܬܝܬ ܠܡܫܝܚܐ :

ܘܝܘܚܢܢ ܒܘܢܝܐ ܕܪܘܚܐ ܕܦܘܪܩܢܐ : ܡܪܝ ܝܘܚܢܢ : ܘܟ. ܒܪܝܟ

ܢܐܡܪ ܠܟܠ ܚܕ ܕܫܡܥ ܘܡܘܕܐ ܕܪܝ. ܫܘܒܚܐ ܠܡܫܠܡܢܐ ܐܠܗܐ

ܕܟܠ ܒܪܢܐ ܡܫܝܚܐ. ܫܒܝܚ ܬܪܘܢܐ ܕܫܠܝܚܘܬܗ ܡܘܪܝܒ

ܢܒܝܘܬܗ. ܘܫܘܪܝܐ ܡܦܠܝܓ ܠܗܘܢܐ ܠܟܬܒ ܒܢܘܗ ✣ ܘܟ.

He died in the year 1049 (A.D. 738), f. 118 *b*, at the age of 122 years, f. 119 *a*.

12. The history of the eight youths of Ephesus, f. 121 *a*,

ܬܫܥܝܬܐ ܕܬܡܢܝܐ ܛܠܝܐ ܕܡܢ ܐܦܣܘܣ ܡܕܝܢܬܐ ܘܫܡܗܝܗܘܢ

ܘܡܟܣܡܝܠܝܢܘܣ ܘܝܡܠܝܟܘܣ ܘܕܝܘܢܘܣܝܘܣ ܘܝܘܐܢܝܣ ܘܩܘܣܛܢܛܝܢܘܣ

ܘܐܟܣܘܣܛܘܕܝܢܘܣ ܘܐܢܛܘܢܝܢܘܣ. ܕܐܬܬܢܝܚܘ ܒܐܦܣܘܣ

ܡܕܝܢܬܐ ✣

See Guidi, *Testi orientali inediti sopra i sette Dormienti di Efeso.* The present text begins:

ܟܕ ܗܘܐ ܕܩܝܘܣ ܡܠܟܐ ܥܘܠܐ ܐܡܠܟ ܗܘܐ. ܚܢܦ

ܠܦܘܠܚܢܗܘܢ. ܘܠܐܦܣܘܣ ܡܕܝܢܬܐ. ܐܬܐ ܘܐܡܪ ܕܢܬܒܢܐ

ܐܬܐ ܘܕܢܬܦܢܐ ܕܡܫܡܫܢܐ ܦܬܟܪܐ. ܘܒܢܐ ܐܢܘܢ ܘܢܚܫ

ܘܢܚܡ ܡܢ ܩܕܡܘܗܝ. ܘܟ.

13. The history of Christopher, f. 131*a*:

ܬܘܒ ܬܫܥܝܬܐ ܕܡܪܝ ܟܪܝܣܛܘܦܘܪܘܣ ܣܗܕܐ ܘܕܟܠܗܘܢ
ܕܥܡܗ.

See Brit. Mus. Add. 12174, f. 306 *a* (*Catalogue*, p. 1132).

14. The history of Mār Daniel, the disciple of Mār Eugenius, of Mār Mīlēs and of Ḥash-Malkā, f. 141 *b*,

ܬܘܒ ܬܫܥܝܬܐ ܕܡܪܝ ܕܢܝܐܝܠ ܣܗܕܐ

beginning:

ܡܫܒܚܝܢ ܗܘܝܢ ܠܝ ܕܐܫܬܥܐ ܒܡܠܝܬܐ ܕܥܘܗܕܢܗܘܢ. ܕܩܕܝܫܐ
ܕܡܕܒܪܢܐ ܕܦܘܪܩܢܐ ܠܐܢܫܘܬܐ ܕܐܝܬܘ ܕܐܬܟܠܠܘ ܕܐܠܗܐ. ܕܢܝܫܘܗܝ
ܡܬܚܙܝܢ ܚܝܠ ܕܐܘܡܘܢܘܬܗ. ܘܟ̄.

Subscription, f. 153 *b*:

ܫܠܡܬ ܒܚܝܠ ܡܪܢ ܬܫܥܝܬܐ ܕܡܪܝ ܕܢܝܐܝܠ ܘܡܪܝ ܡܝܠܣ
ܘܚܫ ܡܠܟܐ.

15. The history of the blessed Virgin Mary, f. 153 *b*:

ܬܫܥܝܬܐ ܕܡܪܬܢ ܡܪܝܡ ܒܬܘܠܬܐ ܐܡܗ ܕܡܫܝܚܐ.

The upper half of f. 158 seems to have been purposely cut away, and a leaf is also wanting after f. 184.

The colophon, ff. 188 *b* and 189 *a*, states that this manuscript was finished on Tuesday, 18th of the first Teshrī, A. Gr. 2009 = A.D. 1697, at Alḳōsh, when Elias was patriarch and Īshōʿ-yabh metropolitan bishop, at the cost of the priest Yaldā and a woman of Alḳōsh named Zīzē, for the church of Mār Mīlēs at Tel-ḥash, by the priest Hōrmizd bar Ḥadh-bĕ-shabbā bar Israel of Alḳōsh.

ܫܠܡ ܠܡܬܟܬܒ ܒܥܘܕܪܢ܂ ܡܪܝ܂ ܘܐܠܗܐ܂ ܒܫܢܬ ܗ̄ܘܐ
ܕܝܘܢܝ̈ܐ ܕܡܫܝܚܝ̈ܐ ܘܗܢܕܝ̈ܐ ܕܟܠ ܒܢܝܢ. ܫܘܒܚܐ ܠܐܠܗܐ ܕܝܗܒ.
ܘܐ̄ܦ. ܫܠܡ ܕܝܢ ܗܢܐ ܘܫܘܡܠܝܐ ܒܝܘܡܐ ܗܘܐ. ܒܝܪܚܐ ܒܪܝܟܐ
ܕܐܕܪ ܒܝܘܡ. ܚ̄ܚ. ܒܗ. ܗܘܐ ܕܐܠܘܦܝܦܝܐ. ܕܩܕܝܫܐ ܐܒܘܢ
ܐܠܝܐ ܘܐܦܝܣ ܠܒܝܬ ܒܝܬܐ. ܘܐ̄ܦ. ܐܝܟܢ ܕܝܢ ܒܡܢܝܢܐ
ܕܫܢܝܐ ܘܡܒܝܢܘܬܐ. ܘܦܪܘܫܘܬܐ ܕܗܝܡܢܘܬܐ ܐܪܬܕܘܟܣܝܬܐ.
ܐܠܗܝܐ ܒܝܕܘܗܝ ܕܐܝܣܝܐ ܢܒܝܐ. ܕܗܘܝܐ ܘܡܬܩܪܝܐ ܘܒܝܬ
ܚܣܕ ܐܝܬܝ ܒܘܡܪܐ ܒܪܘܟ ܒܘܪܟܝܢ ܕܡܪܢ ܘܪܒܢ ܗܘܪܡܝܙܕ
ܡܦܪܝܣܢܐ. ܘܐ̄ܦ. ܐܬܒܬܒ ܕܝܢ ܒܝܘܡܝ ܐܒܐ ܕܐܒܗ̈ܬܐ. ܘܪܝܫ
ܡܠܦ̈ܢܐ ܘܪ̈ܥܘܬܐ. ܡܪܝ ܝܘܣܦ ܒܣܘܡܟܐ. ܘܡܕܒܪܢ ܥܕ̈ܬܐ.
ܘܡܦܪܣ ܡܠܟܘ̈ܬܐ. ܘܐܝܟ ܕܐܢܫ ܡܠܝܐ. ܡܛܠ ܐܠܗܐ ܦܛܪܝܪܟܐ
ܩܬܘܠܝܩܘܣ ܕܡܕܢܚܐ. ܘܐ̄ܦ. ܘܒܝܘܡܝ ܐ̄ܚܐ ܐܚܘܗܝ ܘܡܠܟܐ
ܕܡܠܟܐ. ܢܘܪܐ ܒܪܝܬܐ. ܘܠܘܩܒܠ ܡܕܒܪܐ. ܗܕܝܐ ܕܗܕ̈ܝܐ.
ܘܡܢܪܐ ܦܠܚ̈ܝܐ. ܡܠܟܐ ܐܪܐ̈ܝܐ. ܘܡܪܥܝܐ ܢܦܫ̈ܬܐ. ܡܪܝ
ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܡܝܛܪܦܘܠܝܛܐ. ܘܡܢܗܪ ܒܥܘܪܢܐ
ܕܢܗܪܐ ܘܡܪܐܪ̈ܡܐ. ܘܐ̄ܦ. ܪܒܐ ܕܝܢ ܘܢܝܫܐ ܘܐܒܐ ܠܗ
ܒܡܬܒܥܢܘܬܗ ܕܒܝܬܐ ܗܢܐ ܕܒܐܦܝܣܩܘ̈ܦܐ. ܐܝܟܐ ܕܐܫܬܟܚ.
ܘܡܪܢܝܐ ܕܟܠ ܡܠܘܟܐ. ܗܢܝܢܐ ܒܡܫܝܚܐ. ܘܡܫܬܒܚܢܐ
ܒܡܫܝܚ̈ܝܐ. ܟܗܢܐ ܢܨܝܚܐ. ܘܢܠܝܦܐ ܐܚܝܢܐ. ܫܝܫܝܐ ܢܝܫܐ
ܫܡܥܐ. ܘܐܬܚܬܡ ܗܘܐ ܗܢܐ ܒܝܘܡܢܐ. ܒܝܬ ܐܪܬܘܟܐ ܣܪܐ

ܡܬܘܣܡܢܘܬܐ ܘܝܘܡܐ ܕܡܢ ܐܠܗܘܬ ܦܪܝܫܬܐ. ܡܛܠ ܕܢܓܕܐ ܦܓܥܬܐ.
ܘܟܢܝܫܬܐ ܡܕܡܪܢܝܬܐ ܘܦܫܪܢܝ ܚܝ̈ܠܐ ܘܬܘܕܡܪܬܐ. ܕܡܪܢ
ܡܫܝܚܐ ܡܪܝܐ ܘܡܠܟܢܐ. ܕܦܘܪܩܢܐ ܕܒܪܝܬܐ ܘܡܬܪܒܝܢܘܬܐ
ܠܥܠܡܝܢ ܕܥܠܡܝܢ ܐܡܝܢ. ܘܫ. ܫܠܡ ܕܝܢ ܠܟܬܒܐ ܗܢܐ ܐܝܟ
ܚܝܠܐ ܡܢ ܥܠ ܕܫܡܝܐ. ܘܫ. ܐܠܐ ܡܛܠ ܥܠܬܐ ܕܚܘܫܒܢܐ.
ܕܡܬܟܬܒ ܡܢ ܦܘܡ ܩܕܝܫܐ ܚܣܝܐ. ܡܪܝ ܫܡܥܘܢ ܕܢܝܚܘܗܝ
ܘܡܠܟܝܬܗ (sic). ܕܐܬܘܗܝ ܒܟܗܢܐ ܦܛܪܝܪܟܐ ܗܕܪܡܝܘܕ. ܒܫ
ܫܢܬܐ ܕܝܘܢܝܐ. ܒܫ ܫܢܬܐ ܕܡܫܝܚܐ. ܡܫܘ ܕܦܐܪܬܐ
ܐܠܗܘܬ. ܘܫ.

Add. 2021

Paper, about $8\frac{3}{8}$ in. by $6\frac{1}{8}$; 100 leaves; quires, signed with Arabic words and letters, mostly of 10 leaves; 18 to 20 lines in a page. The manuscript originally consisted of ff. 22—71, to which the owner subsequently added ff. 1—21 and 72—100. There is a lacuna after f. 96. The writing, which is by different hands, is Nestorian serṭā, of or about the years 2086—87 = A.D. 1775—76.

A Chaldean priest's manual of Repentance or Penitence, entitled ܣܡܐ ܕܚܛܝ̈ܐ or 'the Medicine of Sinners' (ff. 93 *b*, 97 *a*).

1. Canon regarding repentance from the Synod of the Apostles, f. 1 *b*,

ܩܢܘܢܐ ܕܥܠ ܬܝܒܘܬܐ. ܡܢ ܣܘܢܗܕܘܣ ܕܫܠܝ̈ܚܐ. ܐܡܪܝܢ
ܕܬܘܒ ܟܠܗܘܢ ܥܠ ܐܢܫ ܕܡܬܝܗܒ ܡܢ ܠܚܛܗܐ ܘܩܕܝܫܐ

ܘܦܩܘܕܝܬܐ ܀ ܐ ܀ ܕܠܡܢܝܢܐ ܗܟܢܐ ܡܢܝܢܐ ܕܚܛܗ̈ܐ ܀ ܒ ܀
ܕܐܝܟܢܐ ܘܠܐ ܕܢܬܩܒܠ ܚܛܝܐ ܕܐܬܐ ܠܡܘܕܝܢܘܬܐ ܀ ܓ ܀
ܘܕܡܛܠ ܡܢ ܘܠܐ ܠܗ ܕܢܩܪܒ ܕܒܚܬܐ ܐܠܗܝܬܐ ܀ ܕ ܀
ܘܕܡܛܠ ܡܢܘ ܘܐܝܠܝܢ ܘܠܐ ܘܗܠܝܢ ܠܢ ܕܢܨܠܐ ܒܬܫܡܫܬܐ
ܕܟܠܝܘܡ ܀ ܗ ܀ ܗܟܢ ܕܝܢ ܘܕܠܐ ܡܛܠ ܡܬܕܒܪܝܢ ܐܚܪ̈ܢܐ
ܢܬܕܒܪ ܠܡܕܒܪ̈ܢܐ. ܘܐܦܢ ܟܗ̈ܢܘܗܝ ܥܠ ܡܕܒܪܢܐ ܥܡ ܠܐ
ܩܢܝܢ ܀ ܘ ܀ ܘܕܐܝܟ ܐܝܢܐ ܘܠܐ ܠܗ ܠܟܗܢܐ ܕܡܕܒܪ ܕܝܪܝܐ
ܒܥܘܡܪܗ ܀ ܙ ܀ ܘܕܡܛܠ ܡܢ ܗܝܡܢܘܬܐ ܘܩܢܘܢܐ ܠܐ ܢܥܒܘܪ
ܠܒܪ ܚܛܗܘܗܝ ܠܐ ܢܫܬܒܩܘܢ. ܐܘ ܢܩܪܒ ܡܛܠܬܗ ܩܘܪܒܢܐ ܀
ܚ ܀ ܩܢܘܢ̈ܐ ܘܦܘܩܕ̈ܢܐ ܘܥܘܕܪ̈ܢܐ ܥܠ ܚܛܗ̈ܐ ܕܒܝܬ ܩܘܕܫܐ
ܗܘ ܡܬܥܡܕܝܢ ܘܡܬܝܠܕܝܢ ܒܢܗܪܐ ܕܟܠ ܩܘܪܒܢܘܬܐ
ܕܐܝܟܢܐ ܢܬܩܕܫ ܩܘܪܒܢܐ. ܘܐܝܟܢܐ ܢܫܬܟܠܠܘܢ ܩܪ̈ܝܐ ܀

a. Of the number of sins, f. 2 *a*,

ܕܠܡܢܝܢܐ ܗܟܢܐ ܡܢܝܢܐ ܕܚܛܗ̈ܐ ܀

b. How the sinner who comes to confession should be received by the priest, f. 2 *a*,

ܕܐܝܟܢܐ ܘܠܐ ܕܢܬܩܒܠ ܚܛܝܐ ܕܐܬܐ ܠܡܘܕܝܢܘܬܐ ܀

c. For whom the priest should offer the divine sacrifice, f. 2 *b*,

ܕܡܛܠ ܡܢ ܘܠܐ ܕܢܩܪܒ ܕܒܚܬܐ ܐܠܗܝܬܐ ܀

d. For whom and what we should pray at the daily hours, f. 4 *a*,

ܡܛܠ ܡܢܘ ܘܐܝܟܢ ܗܘܐ ܠܗ ܕܢܬܩܪܐ ܟܘܡܪܘܬܐ
ܕܥܠܝ̈ܐ܀

e. That the unclean should not be mentioned for the sake of transitory gains, and their names presented on the altar when they are unworthy, f. 4 *a*,

ܕܠܐ ܡܛܠ ܝܘܬܪ̈ܢܐ ܥܒܘܪ̈ܐ ܢܬܕܟܪܘܢ ܠܛܡ̈ܐܐ ܘܢܬܩܪܒܘܢ
ܫܡܗ̈ܝܗܘܢ ܥܠ ܡܕܒܚܐ ܟܕ ܠܐ ܫܘܝܢ܀

f. In what condition the officiating priest should be, f. 7 *a*,

ܕܐܝܟ ܐܝܟܢܐ ܙܕܩ ܠܗܘ ܕܡܫܡܫ܆ ܕܒܗܘ ܐܝܬܘܗܝ܀

g. That he must not wittingly remit the sins of any man except in accordance with the canon, or impiously offer on his behalf, f. 7 *b*,

ܕܟܗܢܐ ܡܢ ܩܢܘܢܐ ܘܡܫܘܕܥܘܬܐ ܠܐ ܢܫܒܘܩ ܠܟܠܢܫ ܚܛܗ̈ܘܗܝ
ܠܐ ܢܬܟܬܒ. ܐܘ ܢܩܪܒ ܚܠܦܘܗܝ ܡܪܫܝܥܐܝܬ.

h. Canons and orders concerning various sins, f. 9 *a*,

ܩܢܘ̈ܢܐ ܘܦܘܩܕ̈ܢܐ ܡܫܚ̈ܠܦܐ ܘܡܬܦܠ̈ܓܐ܇ ܕܥܠ ܚܛܗ̈ܐ ܕܦܘܪ̈ܫܐ
ܗܢܘܢ ܕܡܬܢܟܪܝܢ܀

Fifty-seven canons in all, from ܐ to ܢܙ.

i. On Confession, showing how the penitent should confess and the priest receive him, and on those who turn from any heresy, f. 16 *a*,

ܬܘܕܝܬܐ ܕܥܠ ܬܘܒܘܬܐ. ܘܐܝܟܢܐ ܡܩܒܠܝܢ ܠܬܝ̈ܒܐ ܡܢ ܗܪ̈ܣܝܣ.

ܘܐܝܟܢܐ ܢܬܬܠܒܘܢ ܟܗܢܐ. ܘܥܠ ܐܝܠܝܢ ܕܦܩܝܢ ܡܢ ܐܝܕܐ
ܦܪܘܫܝܐ ܕܝܠܗ ܠܗܘܢ ܀

Canons numbered from ܟܚ to ܠܕ.

2. General order of confession, f. 21 *a*,

ܛܟܣܐ ܓܘܢܝܐ ܕܐܝܠܝܢ ܕܡܬܘܕܝܢ ܡܘܕܝܢܘܬܐ ܩܕܡ ܟܗܢܐ ܀

a. Instructions for confession in each particular case, f. 22 *b*,

ܦܘܩܕܢܐ ܕܡܘܕܝܢ ܥܠ ܦܘܠܚܢܐ ܕܚܛܗܐ ܀ ܘܡܚܘܐ ܐܝܟ
ܕܐܝܟܢܐ ܙܕܩ ܠܟܠ ܚܕ ܐܢܫ ܕܢܘܕܐ ܒܚܛܗܘܗܝ ܀

Recitation of the decalogue, f. 23 *b*.

b. The seven deadly sins, f. 37 *b*,

ܦܬܓܡܐ ܫܒܥܐ ܚܛܗܐ ܡܡܝܬܢܐ ܕܐܝܬܝܗܘܢ. ܪܡܘܬܐ:
ܒܠܘܥܘܬܐ: ܚܣܡܐ: ܙܢܝܘܬܐ: ܟܡܝܪܘܬܐ: ܪܘܓܙܐ:
ܡܐܢܝܘܬܐ ܀

c. The seven bodily works of mercy, f. 40 *b*,

ܫܒܥܐ ܥܒܕ̈ܐ ܕܪ̈ܚܡܐ ܦܓܪ̈ܢܝܐ ܘܦܘܫܩܗܘܢ

These are ܡܘܟܠܢܘܬܐ ܟܦ̈ܢܐ, ܡܫܩܝܢܘܬܐ ܨ̈ܗܝܐ, ܡܟܣܝܢܘܬܐ
ܥܪ̈ܛܠܝܐ, ܩܘܒܠܐ ܕܐܟܣ̈ܢܝܐ, ܣܥܘܪܘܬܐ ܕܟܪ̈ܝܗܐ, ܣܥܘܪܘܬܐ
ܐܣܝ̈ܪܐ, and ܩܒܘܪܐ ܕܡܝ̈ܬܐ.

d. The seven spiritual works of mercy, f. 41 *b*,

ܫܒܥܐ ܥܒܕ̈ܐ ܕܪ̈ܚܡܐ ܪ̈ܘܚܢܝܐ ܘܦܘܫܩܗܘܢ

These are ܡܥܡܕܢܘܬܐ ܕܡܫܝܚܐ، ܡܫܘܚܬܐ ܡܠܟܐ ܠܦܠܓܘܬܐ, ܩܘܪܒܢ ܫܘܒܚܐ, ܡܬܝܒܘܬܐ ܕܚܛܗ̈ܐ, ܘܙܘܘܓܐ ܕܢܫ̈ܐ, ܘܦܩܝ̈ܕܬܐ, ܡܬܡܪܩܢܘܬܐ and ܡܬܡܫܚܢܘܬܐ ܡܫܚܐ ܕܡܪܥܝ̈ܬܐ, ܠܡܣܟܢܐ ܠܐܠܗܐ ܚܠܦ ܚܝ̈ܐ ܘܡܘܬܐ.

e. The five senses, f. 42 *b*, viz.

ܚܙܝܬܐ, ܫܡܥܐ, ܛܥܡܬܐ, ܡܓܫܬܐ, ܡܪܚܐ

f. The three divine virtues, f. 43 *b*,

ܦܘܪܫܢ ܬܠܬ ܡܝܬܪ̈ܬܐ ܕܐܠܗܝܐ ܥܘܡܪܐ ܦܘܠܘܣ ܕܐܬܡܠܝܘ (*sic*) ܗܝܡܢܘܬܐ ܘܣܒܪܐ ܘܚܘܒܐ.

g. Prayers of the penitent after confession, f. 44 *a*,

ܡܢ ܒܬܪ ܨܠܘܬܐ ܗܕܐ ܕܚܛܝܐ ܕܐܘܕܝ.

h. Prayer of absolution by the priest, f. 47 *a*,

ܨܠܘܬܐ ܕܫܪܝܐ ܕܚܘܒܐ. ܡܬܐܡܪܐ ܠܗ ܟܗܢܐ ܥܠ ܗܘ ܚܘܒܐ ܡܢ ܒܬܪ ܕܫܡܥ ܬܘܕܝܬܗ.

Subscription, f. 47 *b*,

ܫܠܡ ܒܥܘܕܪܢ ܡܪܢ ܡܟܬܒ ܗܢܐ ܕܟܬܒܐ ܕܬܘܕܝܬܐ ܒܝܘܡ ܬܪܝܢ ܕܬܫܒܘܚܬܐ ܕܘܝܘܡ ܘܝܘܡ ❖ ܒܫܢܬ ܐܦܦ ܠܡܫܝܚܐ ܒܝܕ ܐܒ ܐܒ: ܢܘܪܘ ܩܕܝܫܐ ❖

3. Manual of Christian doctrine by question and answer, f. 48 *a*,

ܫܘܐܠܐ ܡܥܢܝܢܐ: ܬܘܕܝܬܐ ܚܘܝܕܢܘܬܐ ܕܝܘܠܦܢܐ ܕܡܪܢ ܡܫܝܚܐ:

ܕܡܩܒܠ ܟܠܝܠܐ ܘܦܘܫܩܗ ܀ ܟܠܝܠܐ ܡܫܝܚܝܐ ܢܝܫܐ ܀ ܦܘܫܩܐ ܐܝܟ
ܕܝܠܝܕܘܬܗ ܕܐܠܗܐ ܀ ܟܠܝܠܐ ܡܪܝܡ ܡܫܝܚܝܐ. ܦܘܫܩܐ ܗܘ ܕܡܘܕܝܢ
ܠܡܫܝܚܘܬܗ ܕܡܫܝܚܐ ܘܚܢܢܘܬܗ.

The Apostles' Creed, f. 49 *b*; the Lord's Prayer, f. 53 *a*; the Decalogue, f. 56 *b*; orders and useful counsels of the Church, f. 59 *a*, ܦܘܩܕܢܐ ܘܡܠܟܐ ܡܘܬܪܢܐ ܕܥܕܬܐ ܩܕܝܫܬܐ; of the seven sacraments, f. 59 *b*, ܥܠ ܐܪ̈ܙܐ ܕܥܕܬܐ ܩܕܝܫܬܐ; the virtues, f. 61 *b*, divided into ܡܝܬܪ̈ܘܬܐ ܐܠܗ̈ܝܬܐ, viz. faith, charity and hope, and ܡܫܡܪ̈ܬܐ ܪ̈ܫܢܝܬܐ, viz. ܦܪܘܫܘܬܐ ܘܟܐܢܘܬܐ ܘܓܢܒܪܘܬܐ ܘܢܟܦܘܬܐ; of the seven gifts of the Holy Spirit, f. 62 *b*, viz, ܚܟܡܬܐ. ܣܘܟܠܐ. ܡܠܟܘܬܐ. ܠܒܝܒܘܬܐ. ܝܕܥܬܐ. ܚܣܝܘܬܐ. ܕܚܠܬ ܐܠܗܐ; the seven works of mercy, f. 63 *a*, viz. ܡܣܒܥܢܘܬܐ ܠܟܦܢܐ ܀ ܡܫܩܝܢܘܬܐ ܨ̈ܗܝܐ ܀ ܘܡܟܣܝܢܘܬܐ ܥܪ̈ܛܠܝܐ ܀ ܘܡܩܒܠܢܘܬܐ ܕܐܟܣ̈ܢܝܐ ܀ ܘܣܥܘܪܘܬܐ ܠܟܪ̈ܝܗܐ ܀ ܘܡܦܪܩܢܘܬܐ ܫܒ̈ܝܐ ܘܐܣܝܪ̈ܐ ܀ ܘܩܒܘܪܘܬܐ ܡܝ̈ܬܐ; of sins, f. 63, ܥܠ ܚܛ̈ܗܐ; of the four last things, ܐܪܒܥ ܐܚܪ̈ܝܬܐ, f. 65 *a*, viz. death, the Day of Judgement, Hell, and the Kingdom of Heaven; and of the Garland of Roses; *ibid.*,

ܫ̄ܐ ܀ ܡܢܐ ܝܠܦܝܢܢ ܒܕܘܢܝܐ ܕܝܘܠܦܢܐ ܣܘܟܠܗ. ܘܡܬܥܗܕܝܢ ܒܝܕܗ ܐܪ̈ܙܐ
ܕܐܠܗܐ ܡܬܦܠܓܐ. ܦ̄ܢ ܀ ܝܠܝܦܢ ܘܪܕܝܢܘܬܐ ܡܢܗܘܢ ܡܢܗܝܢ.
ܘܡܬܦܠܓܐ ܠܬܠܬ ܒܫܘܡܠܝܐ ܐܪ̈ܙܐ ܕܝܢ ܐܝܠܝܢ ܕܒܗܘܢ
ܡܬܕܟܪܝܢ ܚܕ̈ܘܬܐ ܕܡܪܢ ܒܬܫܒܘܚܬܐ. ܫ̄ܐ. ܐܝܠܝܢ ܐܢܘܢ
ܗܠܝܢ ܚܡܫܬܥܣܪ ܐܪ̈ܙܐ ܕܟܠܝܠܐ ܕܘܪ̈ܕܐ. ܦ̄ܢ ܀ ܚܡܫܐ ܡܢܗܘܢ

ܘܥܠ ܐܬܝܗܘܢ ܐܪ̈ܙܐ ܚܕܘܬܐ: ܗܘܦܟܐ ܕܡܠܟܐ ܠܟܗܢܘܬܐ
ܡܫܝܚܐ: ܘܡܘܡܬܐ ܕܡܪܢ ܡܫܝܚܐ ܕܠܟܠܬܗ ܐܠܝܨܝܢ:
ܘܡܘܠܕܗ ܕܡܪܢܝܫܘܥ ܡܫܝܚܐ: ܘܡܥܠܬܗ ܕܡܪܢ ܕܠܗܝܟܠܐ:
ܘܓܙܪܗ ܕܝܘܡ ܡܠܟ̈ܐ ܬܘܒ ܡܠܟܘܬܗ ✤ ܘܥܡܕܐ ܐܪ̈ܙܐ
ܡܫ̈ܝܚܐ. ܗ̄: ܨܠܘܬܐ ܕܡܪܢ ܕܒܓܒܬܐ: ܘܝܠܕܗ ܕܟܠ ܚܡܘܪܐ:
ܘܡܘܠܟܗ ܕܡܠܟܐ ܚܘܬܐ ܘܡܫܘܬܦܐ ܦܫܬܐ ܕܝܠܝܕܐ:
ܘܫܟܝܢܬܗ ܕܡܪܢ ܘܡܘܬܗ ✤ ܘܥܡܕܐ ܐܪ̈ܙܐ ܐܬܝܗܘܢ
ܡܫ̈ܝܚܐ: ܗ̄: ܨܠܘܬܗ ܕܡܪܢ ܕܡܢ ܒܬܪ ܡܝ̈ܬܐ: ܘܗܘܟܢܗ
ܕܠܫܡܝܐ: ܘܡܫܝܚܐ ܕܪܘܚܐ ܕܟܠ ܥܠܡܝܢ ܕܝܠܕܬܐ ܨܗܘܢܝܬܐ:
ܘܡܢܝܢܗ ܕܟܗܢܘܬܐ ܢܡܘܣ ܕܠܫܡܝܐ: ܘܕܘܡܟܘܬܗ ܕܟܠܟܠ ܡܢ
ܟܠܗܘܢ ܟܢܫܐ ܕܡܠܟܐ ✤

4. The Athanasian Creed, f. 66 *a*,

ܩܢܘܢܐ ܕܗܝܡܢܘܬܐ ܕܩܕܝܫܐ ܐܬܢܣܝܘܣ ܦܛܪܝܪܟܐ
ܕܐܠܟܣܢܕܪܝܐ.

5. Of the canons of Marriage, f. 68 *b*,

ܥܠ ܩܢܘܢܐ ܕܙܘܘܓܐ.

6. Service for Penitents, f. 72 *a*. Prayers for various classes of penitents, f. 78 *a*; prayers to be used by the penitent, f. 81 *a*; prayers by the priest, f. 84 *a*.

7. Prayer for the consecration of new vessels for the altar, f. 85 *a*,

ܨܠܘܬܐ ܕܥܠ ܡܐܢܐ ܚܕܬܐ ܕܡܬܩܕܫܝܢ ܠܡܕܒܚܐ.

8. Prayer for the consecration of an altar, f. 85 *b*,

ܨܠܘܬܐ ܕܩܘܕܫ ܡܕܒܚܐ ܀ ܚܝܠ ܡܪܝ ܠܡܫܡܫܢܘܬܐ ܚܕܬܐ
ܕܒܢܝܬܟ ܩܕܝܫܬܐ. ܘܟ.

This same prayer is written by another hand on f. 1 *a*, with the omission of the final words

ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܠܥܠܡܝܢ ܐܡܝܢ : ܘܩܪܒ ܟܗܢܐ
ܥܠ ܡܕܒܚܐ .. ܗܢܐ ܀

9. Prayer recited over an excommunicated priest by the Bishop or Metropolitan, f. 86 *b*,

ܨܠܘܬܐ ܕܡܬܬܐܡܪܐ ܥܠ ܟܗܢܐ ܕܐܬܚܪܡ ܡܢ ܟܗܢܘܬܗ.
ܐܝܟ ܢܡܘܣܐ ܐܦܝܣܩܘܦܐ. ܐܘ ܡܝܛܪܘܦܘܠܝܛܐ. ܥܠ ܪܝܫܗ.

10. Prayer over one who is excommunicated by the bishop and repents, f. 87 *a*,

ܨܠܘܬܐ ܥܠ ܐܢܫ ܕܐܬܚܪܡ ܡܢ ܐܦܝܣܩܘܦܐ ܘܬܐܒ.

11. Prayer for the consecration of new vessels for the altar, f. 87 *b*,

ܨܠܘܬܐ ܐܚܪܬܐ ܕܥܠ ܡܐܢܐ ܚܕܬܐ ܕܡܬܩܕܫܝܢ ܠܡܕܒܚܐ.

12. The Consecration of the holy chrism, in *Arabic*, f. 88 *a*,

ܨܦܗ ܬܟܪܝܣ ܐܠܡܝܪܘܢ ܐܠܡܩܕܣ.

13. The same in Syriac, f. 91 *a*,

ܛܟܣܐ ܕܩܘܕܫ ܡܘܪܘܢ.

Subscription, f. 93 *b*,

ܐܫܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܦܫܛܐ ܕܫܡܫܐ. ܕܫܠܝܚܐ ܘܡܣܟܢܐ

ܝܫܘܥܝܗܒ ܕܒܫܡܐ ܡܝܛܪܦܘܠܝܛܐ. ܗܘ ܕܝܢ ܒܥܒܕܐ ܚܛܝܐ.
ܒܪ ܫܡܫܐ ܐܒܪܗܐ. ܒܪ ܐܚܘܗܝ ܕܡܪܝ ܐܠܝܐ ܕܡܢ ܡܕܝܢܬܐ
ܐܠܩܘܫ. ܐܡܝܢ.

14. The consecration of the Chalice and Paten, f. 94 *a*,

ܩܘܕܫܐ ܘܚܘܬܡܐ ܕܟܣܐ ܘܦܝܢܟܐ ܚܕܬܐ ܕܡܬܬܩܢܝܢ ܠܗܘܢ
ܡܕܒܚܐ: ܘܡܬܩܕܫܝܢ ܐܝܟ ܗܝ ܕܡܘܬܐ.

15. Prayers when the priest puts on the eucharistic vestments, etc., f. 96 *a*,

ܨܠܘܬܐ ܕܒܗ ܠܒܫ ܟܗܢܐ ܠܒܘܫܐ ܕܡܕܒܚܐ ܕܩܘܕܫܐ.

On f. 97 *a* the first four lines of writing have been erased. Then follows the colophon, which states that this book was finished on the 9th of Ādhār, A. Gr. 2087 = A.D. 1776, at Alkōsh, by the bishop Ishō‘-yabh, son of Abhrāhā (Abraham), the brother of Mār Elias.

ܫܠܡ ܒܥܘܕܪܗ ܕܡܪܢ ܘܐܠܗܢ ܟܬܒܐ ܗܢܐ ܕܩܘܕܫܐ ܗܝ. ܒܫܢܬ
ܕܝܢ ܫܒܥܐ ܘܬܡܢܝܢ ܠܝܘܢܝܐ ܗܘܬ. ܒܝܪܚܐ ܕܐܕܪ. (*sic*)
ܛ. ܒܗ. ܒܝܘܡ ܐܪܒܥܒܫܒܐ ܕܦܠܓܘܬܐ ܕܨܘܡܐ ܡܪܢܝܐ.
ܕܫܢܬܐ. ܐܦܩܘ. ܠܡܫܝܚܐ ܒܪܝܟܐ ܐܡܝܢ. ܐܬܟܬܒ ܕܝܢ ܒܩܪܝܬܐ
ܒܪܝܟܬܐ ܗܝ. ܒܝܕ ܐܝܕܘܗܝ ܘܡܚܝܠܐ ܠܥܒܕܐ ܗܠܝܢ ܡܣܟܢܐ
ܘܫܠܝܐ ܝܫܘܥܝܗܒ ܕܒܫܡܐ ܡܝܛܪܦܘܠܝܛܐ. ܘܒܥܒܕܘܗܝ ܚܛܝ
ܕܠܝܬ ܕܟܘܬܗ. ܕܝܠܗ ܒܗ. ܕܒܬܠ ܘܠܗܘܢ ܦܢ ܟܬܒܐ ܗܢܐ
ܕܝܠܗ. ܘܠܝܗ ܠܐܚܐ ܘܠܒܢܝܐ ܟܠܗܘܢ ܕܠܐ ܦܘܫܝ
ܝܫܘܥܝܗܒ ܒܪ ܫܡܫܐ ܐܒܪܗܐ ܒܪ ܐܚܘܗܝ ܕܡܪܝ ܐܠܝܐ. ܐܡܝܢ.

16. The Consecration of the Oil for anointing the Sick, f. 97 *b*,

ܛܘܟܣ ܡܫܚܐ ܕܡܫܝܚܘܬܐ ܕܡܫܚܝܢ ܠܟܪܝܗܘܬ ܟܪܝܗܐ.

Add. 2022

Paper, about 8½ in. by 6; 186 leaves; 19 quires, signed with letters, of 10 leaves (ܐ has 9, and ܝܛ 7); 20 lines in a page A leaf is wanting after f. 180, and ff. 10, 123 and 126 are recent supplements. Written in a good, regular, Nestorian serṭā of the xviith cent.

The Nomocanon of ʿAbhd-īshōʿ bar Bĕrīkhā, whose name however is not mentioned in this manuscript. The work has been fully analysed by Assemani in the *B.O.* iii. 1, 332—351, and edited, with a Latin translation, by A. Mai, *Scriptorum Veterum Nova Collectio*, t. x.

The colophon states that the manuscript was written in the days of the catholicus Mar Elias, but ends abruptly on f. 180 *b*,

ܫܠܡܬ ܒܥܘܕܪܢ ܡܪܢ܆ ܦܫܝܛܬܐ ܗܕܐ ܕܟܘܢܫܐ ܕܩܢܘܢܐ
ܗܘܦܘܕܝܩܝܐ ܕܡܕܒܪܢܘܬܐ ܥܕܬܢܝܬܐ ܘܡܕܝܢܝܬܐ. ܘܟܝ. ܐܬܟܬܒܬ ܒܝܘܡܝ
ܐܒܐ ܡܠܟܐ ܪܝܫܐ ܕܟܘܡܪ̈ܐ ܐܒܐ ܕܐܒ̈ܗܬܐ ܡܪܝ ܡܪܝ ܐܠܝܐ ܩܬܘܠܝܩܐ
ܦܛܪܝܪܟܝܣ ܕܡܕܢܚܐ. ܢܛܪܝܗ ܡܪܝܐ ܚܝ̈ܘܗܝ ܘܢܓܪܐ ܫܢ̈ܘܗܝ
ܒܫܢ̈ܝܐ ܡܫܝܢܬܐ. ܐܡܝܢ. ܘܢܛܠ ܠܗ ܘܟܘܬܗ ܦܘܪܥܢ.....

To it are appended the following pieces.

1. Against fasting on Sundays, imperfect at the beginning, f. 181 *a*. Here are cited canon lx of the Apostles, canon xviii of Gangra, and a letter of Mār Timothy I. the catholicus.

2. Extracts from the Questions of Īshō' bar Nōn, ܡܢ ܫܘ̈ܐܠܐ ܕܝܫܘܥ ܒܪ ܢܘܢ, f. 182 *a*.

ܫܘܐܠܐ ܐܝ̈. ܫܐܠܝܢ ܐܢܫ ܠܡܥܡܕ ܒܫܒܬܐ: ܐܘ ܠܐ. ܫܪܝܐ.
ܫܐܠܝܢ ܐܢܫܘ ܕܠܐ ܒܡܫܬܒܩܢܘܬܐ ܕܚܛܗ̈ܐ ܘܡܥܡܘܕܝܬܐ ܚܕܐ.

3. Canon of the œcumenical Fathers, f. 182 *b*:

ܩܢܘܢܐ ܕܐܒܗ̈ܬܐ ܩܬܘܠܝ̈ܩܐ. ܗܕܐ ܓܝܪ ܐܝܬ ܠܩܢܘܢܝܩܘܣ
ܩܬܘܠܝܩܐ. ܕܒܚܕܐ ܐܚܕܐ (*sic*) ܕܗܘܐ ܗܝ ܕܒܚܕܐ ܕܡܠܟܐ ܒܗܘ
ܐܦܝܣܩܘܦܐ. ܐܘ ܐܦܝܣܩܘܦܐ: ܕܢܩܘܡ ܠܐܬܪܐ ܕܚܒܪܗ. ܘܠܐ
ܢܥܒܕ ܐܦܝܣܩܘܦܐ ܠܥܕܬܐ ܗܝ ܕܐܢܫ̈ܐ ܩܠܝ̈ܠܐ ܗܠܝܢ ܕܠܐ
ܢܒܣܪܘܢ ܫܡܐ ܕܐܦܝܣܩܘܦܘܬܐ.

This is followed by "Question 46," with its answer, f. 183 *a*:

ܫܘܐܠܐ ܕܐܪܒܥܝܢ ܘܫܬܐ. ܡܛܠ ܕܐܝܟ ܕܒܥܡܘܕܐ ܡܢܐ ܐܝܬ ܕܗܘܐ:
ܐܝܟ ܡܕܡ ܡܢ ܡܫܘܕܥܢܘܬܐ ܕܗܝܟܠ ܘܒܝܕܥܬܐ ܕܗܘܝ ܡܫܠܡ
ܠܥܡܘܕܐ: ܗܘ ܕܒܟܠ ܘܦܫܛ ܕܐܦܠܐ ܡܫܝܚܐ ܢܗܘܐ ܒܗ. ܐܡܘܪ
ܠܢ ܠܡܢܘܬܐ ܕܟܠ ܗܠܝܢ.

4. Canon of George, bishop of Āthōr, f. 183 *b*:

ܡܢ ܩܢܘܢܐ ܕܡܪܝ ܓܝܘܪܓܝܣ ܐܦܝܣܩܘܦܐ ܕܐܬܘܪ ܡܛܠ ܥܡܘܕܝܘܬܐ
ܡܫܡܠܝܐ: ܕܐܦܘܪ. ܠܐ ܢܬܥܡܕ ܐܢܫ ܠܡܥܡܘܕܝܬܗ ܕܡܢ
ܒܥܕܬܐ. ܘܠܐ ܠܒܪܬܗ ܕܡܥܡܘܕܝܬܗ. ܘܟ.

This is followed by "Question 4," with its answer:

ܫܘܐܠܐ ܕܐܪܒܥܐ. ܐܝ̈ ܘܕܝܢ ܠܐܢܫ ܕܢܩܒܠ ܡܥܡܘܕܝܬܐ (*sic*) ܕܡܥܡܕܐ
ܗܘܬ ܠܐܝܠܝܢ ܘܡܢܗ ܘܠܐ ܣܘܦܐ.

5. Specimens of the introductory formulae of letters to catholics, metropolitans, bishops, priests, deacons, teachers, monks, laymen, and one's own brother, ܕܠܘܬ ܐܚܐ ܒܣܪܐ.

On f. 186 *a* is a note of purchase by the deacon Khaushābhā, son of Thomas, of the village of Pīyōz (see Badger, *The Nestorians*, i. 174).

ܙܒܢ ܠܟܬܒܐ ܗܢܐ ܡܫܡܫܢܐ ܚܘܫܒܐ ܒܪ ܩܫܝܫܐ ܬܐܘܡܐ ܡܢ

ܦܝܘܙ ܡܕܝܢܬܐ ܕܡܢ ܡܕܡ ܕܝܠܗ ܘܡܢ ܦܘܠܚܢܗ. ܫܠ.

Add. 2023

Paper, about 9⅝ in. by 6⅝; 317 leaves, some of which, especially towards the end, are stained by water and injured; f. 218 has been purposely mutilated. The quires, signed with letters, were 37 in number, of 10 leaves (except ܝܕ, 14, and ܟܚ, 12), but four quires are now wanting at the beginning, and one after f. 168. Single leaves are missing after ff. 47, 129, and 217; five leaves after f. 204; and probably several at the end. The number of lines varies from 18 to 25. Written in a good, clear, Jacobite serṭā, apparently by two hands of the xiiith cent.

A large Collection of Ecclesiastical Canons and extracts from various writers relating to Ecclesiastical Law.

1. The Canons and Laws of the Emperors, as promulgated by the Emperor Leo about the year 517 of the era of Antioch, i.e. about A.D. 468, f. 1 *a*. As this recension appears to be different from those edited by Bruns and Sachau (*Syrisch-Römisches Rechtsbuch*, 1880), the loss of the first four quires of the MS. is greatly to be regretted. The text was here divided into 95 sections, of which § 92 corresponds with § 121 of the London MS. (*Syr.-Röm. Rechtsb., Zweiter Theil*, p. 36), § 93 with § 141 of the Armenian text, (*ibid.*, p. 148), and §§ 94, 95 with §§ 78, 79 of the Paris MS. (*ibid.*, p. 72). Subscription, f. 2 *b*:

ܘܟܠܗ ܩܢܘܢܐ ܕܢܡܘܣܐ ܦܠܓ̈ܘܬܐ ܘܬܘܪ̈ܨܐ ܡܫ̈ܘܚܬܐ
ܘܡܟܬ̈ܒܢ ܗܢܘܢ: ܠܡܘܗܒܬܗܘܢ ܣܓܝܐ ܘܕܦܠܚܝܢ ܣܠܩ
ܢܘܥܪܢܗ ܠܐܠܗܐ ܘܐܦ ܠܐ ܦܘܐ ܀

2. Divisions of Inheritances according to the canons of the Church, as collected and arranged by Mār John the patriarch, f. 2 *b*: .

ܦܘܠܓ̈ܐ ܕܝܪ̈ܬܘܬܐ ܕܐܝܟ ܩܢܘܢܐ ܥ̈ܕܬܢܝܐ ܡܟܢܫܝܢ

ܘܡܬܛܟܣܝܢ ܠܡܪܝ ܝܘܚܢܢ ܦܛܪܝܪܟܐ ܕܡܕܢܚܐ ܠܡܘܕܥܬܐ.
ܗܘܐ ܦܘܠܓܐ ܗܢܐ ܡܢ ܚܕ ܡܬܘܡܐ ܠܘܬ ܠܘܩܒܠܐ. ܐܘܟܝ
ܡܢܘ̈ ܘܦܘܠܓܐ ܠܟܠ ܡܢܘ̈ ܀ ܘܠܘܩܒܠܐ ܠܪ̈ܘܫܝ ܩ̈ܕܡܝ ܀
ܘܪܘܟܒܐ ܡܢܬܐ ܚܕܐ ܘܦܘܠܓܗ ܀ ܘܡܘܣܦܐ ܡܢܬܐ ܚܕܐ ܀
ܘܠܘܩܒܠܐ ܘܠܘܩܘܒܠܐ. ܠܟ̈ܠܐ ܪܘܟܒܐ ܕܡܢܝܬܐ ܀ ܘܗ̄.

This tract is divided into 121 sections, of which 107 treat of inheritances. Special rubrics are:—

§ 32, f. 7 *b*, ܡܛܠ ܦܘܩܕܐ ܘܕܐܬܬܪ̈ܣܝܘ ܘܡܢܬܐ ܗܕܐ.

§ 33, f. 8 *a*, ܡܛܠ ܦܘܩܕܐ ܘܕܐܬܬܪ̈ܣܝܘ ܕܗܘ ܕܝܗܒ.

§ 36, f. 8 *b*, ܡܛܠ ܝܪ̈ܬܘܬܐ ܕܓܒܪܐ ܡܢ ܐܢ̈ܬܬܐ: ܘܕܐܢ̈ܬܬܐ ܡܢ ܓܒܪܐ.

§ 108, f. 16 *b*, ܐ̈ܢܫܐ ܕܒܠ ܦܘܠܚܢܐ.

§ 111, f. 17 *a*, ܥܠ ܥܘܡܠܢܐ.

§ 112, f. 17 *b*, ܥܠ ܚܘܕܪܐ ܕܓܒܪܐ.

§ 116, f. 18 *a*, ܥܠ ܐܢ̈ܫܐ ܕܡܬܚܡܣܝܢ ܡܛܠ.

§ 119, f. 19 *a*, ܕܟܠܠ ܗܕ̈ܪܐ ܕܡܬܦܣܦܣܝܢ ܘܓ̈ܠܦܬܐ.

§ 120, f. 19 *b*, ܡܛܠ ܡܟܢܫܘܬܐ ܕܥܠܡܐ ܘܕܬܠܝܬܐ ܕܡܟܢܫܢܐ ܠܘܦܬܐ ܕܢܠܚܘܢ. ܕܐܦ ܚܕ ܡܢ ܡܠܢܗܘܢ. ܐܦ ܢܩܛ ܗܘ ܐܡܝܢܐ ܡܛܠ ܡܠܢܗ.

§ 121, f. 20 *b*, ܡܢ ܩܢܘܢܐ ܬܪܝܢܐ ܕܝܘܢܐ ܢܒܐ ܕܝܢ ܕܫܡܥ ܦܬܝܪܢ ܩܪ. ܐܦ ܢܫܡܥ ܫܡܪܐ ܚܘܒܐ ܟܠ ܝܚܢܐ ܘܫܡܗܘܢ ܟܠܗܘܢ ܟܘܠܐ. ܢܫܡܥܘܢ ܠܩܕܡܝܗܘܢ ܝܚܢܐ ܕܐܢܬ ܠܗܘܢ ܕܝܢܐ ܩܪܡ ܡܪܝܐ ܘܩܪܒ ܟܗܢܐ ܘܪܝܫܐ ܕܟܗܢܐ ܟܡܫܠܡܐ ܚܢܘܢ ܘܢܫܟܘܢ ܕܝܢܐ ܩܫܝܐ ܘܠܐ ܟܪܐ. ܘܩܦ̄

Quotation from Ephraim, f. 21 *b*, ܡܢ ܡܠܝ ܐܦܪܝܡ, and from Cyril on Worship in Spirit and in Truth,

ܕܩܪܝܢܐ ܦܘܠܠܣܘܣ ܡܢ ܡܐܡܪܐ ܕܣܓ̄ܕ ܕܒܪܘܚܐ ܕܪܘܚ.

ܟܠܠ ܗܘܝ ܕܠܐ ܢܩܘܦ ܡܠܬܐ ܟܗܢܐ.

F. 22 *a*,

ܟܠܠ ܗܘܝ ܕܠܐ ܪܕܦ ܕܝܢܝ ܐܝܟ ܠܐܦܝܣܩܘܦܐ

and

ܩܢ̈ܘܢܐ ܕܐܬܬܣܝܡܘ ܟܠܠ ܗܠܝܢ ܕܚܒܝܢ ܩܘܢܝܢܐ ܟܠܠ

ܦܢ ܕܗܘ. ܐܦ ܟܠܠ ܐܦܝܣܩܘܦܐ ܘܐܦ ܟܠܠ ܟܗܢܐ.

Finally, f. 22 *b*,

ܩܢܘܢܐ ܐܚܪܢܐ ܐܦ ܐܢܫ ܩܫ̄ܝ ܐܘ ܡܫܡ̄ܫ ܐܘ ܡܗܝܡܢܐ ܐܘ ܡܗܝܡܢܬܐ: ܕ ܡܬܦܣܩܝܢ ܡܢ ܐܦܝܣ̄ ܡܛܠ ܒܥܪ ܢܡܘܣܐ (f. 23 *a*) ܐܢܫܐ ܕܗܘ. ܘܡܬܚܫܒܝܢ ܒܩ̈ܠܝܬܐ ܗܠܝܢ ܬ̈ܠܡܝܕܐ. ܐܘ ܒܐܝܟ ܐܚܪܝܢ ܡܢ ܐܚܪ̈ܢܝܢ ܦܪܘܬܐ ܗܠܝܢ

ܕܠܒܪ ܡܢ ܕܢܬܐ ܕܟܪܐ ܐܬܠܝܗܘܢ. ܐܘ ܒܐܢܫ ܩܘܡܐ ܕܟܪܣܛܝܢܘܬܐ
ܐܦܠܐ ܕܚܫܝܢ ܡܢ ܗܠܝܢ ܗܠܝܢ ܦܩܘܕܐ ܒܠܗܘܢ ܡܢ
ܦܫܝܛܬܐ ܕܦܘܩܕܢܐ ܗܠܝܢ ܡܫܬܡܠܝܬܐ ܠܐܢܫ ܐܦܢܐ ܘܢܫܡܐ
ܠܗ. ܐܘ ܐܢ ܢܝܫܐ. ܠܢܝܫܐ ܫܘܝܩܘ ܕܠܐ ܢܦܫܩܘܢ ܡܢ ܐܠܗܐ
ܠܥܠܡܝܢ ܐܡܝܢ ܀

3. Canons, Laws and Rules of the Christians, f. 23 *a*:

ܦܬܚܝܢ ܡܢ ܩܢܘܢܐ ܘܢܡܘܣܐ ܘܛܟܣܐ ܕܟܪܣܛܝܢܘܬܐ.

a. Canons of S. Paul on marriage, twenty in number, f. 23 *a*:

ܦܘܩܕܢܐ: ܩܢܘܢܐ ܕܦܘܠܘܣ ܠܩܘܪܢܬܝܐ ܦܠܝܚܐ: ܥܠܠ
ܐܢܫܐ ܕܡܬܡܟܪܘܬܐ. ܩܢܘܢܐ ܩܕܡܝܐ. ܕܠܐ ܢܫܒܘܩ ܓܒܪܐ ܐܢܬܬܐ
ܘܡܟܪܗ ܒܙܢܘܬܐ. ܟ. ܘܐܢܬܐ ܓܒܪܐ ܐܢܬܬܐ ܘܡܟܪܗ ܐܡܬܝ. ܘܣ.

b. On the kinds of divorces, f. 24 *a*:

ܕܠܐ ܕܫܠܛܐ ܐܪܒܥܐ ܦܢܝܐ ܕܐܢܬܬܐ ܡܢ ܓܒܪܐ. ܘܓܒܪܐ
ܡܢ ܐܢܬܬܐ: ܘܕܒܟܠܗ ܐܢܫܐ ܗܘܐ ܦܢܝܐ ܐܪܒܥܐ ܠܫܠܝܐ. ܦܘܩܕܢܐ
ܟܕ ܐܢܫܐ ܐܝܟܢܐ ܘܟܠܢܝܐ ܡܫܬܪܝܐ ܐܢܬܬܐ ܡܢ ܓܒܪܐ. ܠ
ܡܬܟܪܝܐ ܗܘ ܒܟܠܐ ܐܘ ܡܬܩܛܠܐ.

The four ways are then specified.

c. On the reasons of divorce, four in number, f. 24 *b*:

ܦܢܝܐ ܕܢܫܒܘܩ ܓܒܪܐ ܟܕ ܓܒܪܐ ܠܐܢܬܬܐ: ܗܢܘܢ ܕܝܢ ܐܝܬܝܗܘܢ
ܕܡܫܬܟܚܝܢ ܒܟܠܐ ܒܡܣܘܪܐ ܘܠܐ ܡܬܦܪܫܝܢ ܦܘܩ ܡܟܪܘܬܐ
ܠܒܝܬ ܓܒܪܐ. ܘܣ.

d. Canons and questions of the holy Fathers and orthodox Teachers, f. 25 *b*:

ܡܫܠܡܐ ܡܢ ܩܢܘ̈ܢܐ ܘܫܘ̈ܐܠܐ ܕܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ ܘܡܠܦ̈ܢܐ ܬܪ̈ܝܨܝ ܫܘܒܚܐ ܡܢܐܬܠ ܦܐܘܠܐ. ܠ ܐܢܫ ܚܪܫ ܠܡܬܚܫܚܢܘܬܐ ܕܢܬܠܘܢ ܠܗܘܢ ܕܢܟ̈ܝܐ ܕܫܐܕ̈ܐ. ܚܪܫܐ ܐܘ ܐܣܝܘܬܐ. ܐܘ ܠܐ ܐܢܫ.

The subscription tells us that these are taken from the "judgements" of Mār Timothy the patriarch of the East*, f. 34 *b*:

ܫܠܡ ܦܘܣܩ ܕܝ̈ܢܐ ܕܡܪܝ ܛܝܡܬܐܘܣ ܦܛܪ̄ ܕܡܕܢܚܐ.

e. Ecclesiastical judgements and sentences of Īshō' bar Nōn, patriarch of the East†, f. 34 *b*:

ܕܝ̈ܢܐ ܘܦܘܣ̈ܩܐ ܥܕ̈ܬܢܝܐ ܕܫܝܡܝܢ ܠܚܣܝܐ ܕܐܠܗܐ ܡܪܝ ܝܫܘܥ ܒܪ ܢܘܢ ܦܛܪܝܪܟܐ ܕܡܕܢܚܐ. ܡܢܐܬܠ ܦܐܘܠ ܒܪܘܚܐ. ܠ ܐܢܫ ܕܟܠܡܐ ܢܒܥܐ ܐܢܬܬܐ ܕܢܬܠ ܠܗ ܚܪܫܐ. ܢܗܘܘܢ ܬܪ̈ܝܗܘܢ ܐܚܕܐ ܡܟܐ ܕܗܘ ܒܬܚܘܬܐ. ܘܗܘܝܢ ܢܬܦܫܘܢ ܠܡܚ̈ܪܐ ܢܡܘܣܝܬܐ. ܠܐ ܚܪܫ ܗܘܐ ܕܢܐܬܐ ܕܟܠܡܐ ܐܢܬܬܐ ܐܚܪܬܐ. ܘܠܐ ܗܝ ܬܗܘܐ ܠܚܪܫܐ ܐܚܪܬܐ ܀

4. Various extracts, f. 47 *a*.

a. From the Wisdom of Solomon, f. 47 *a*: ch. vi. 6 (ܡܪܕܘܬܐ ܢܗܘܐ)—11, 16—21; vii. 6; viii. 19—21 (ܕܦܢܝ ܗܝ ܠܡܬܚܦܘܬܐ); ix. 1—3, 6, 16; xi. 24; xii. 11 (to ܡܢ ܗܘ ܡܪܢܐ).

* Timothy I., Nestorian Catholicus; *B.O.* ii. 433, iii. 1, 158 sqq., especially 162.

† *B.O.* ii. 434, no. 48; iii. 1, 165—6.

b. Of the Philosophers, f. 47 *b*:

ܡܛܠ ܦܝܠܘܣܘܦܐ. ܕܠܐ ܗܘܐ ܠܬܠܡܝܕܝܗܘܢ ܡܢ ܦܠܛܘܢ ܟܠ
ܫܘܠܡܐ ܘܟܠ ܕܒܗ. ܐܠܐ ܕܠܥܘܠܡܐ ܕܢܬܪܐ ܐܝܠܗܘܢ ܘܣܒܪܝܢ
ܠܐ ܡܫܬܪܝܢ. ܐܝܟ ܕܡܫܠܡܝܢ ܠܢܦܫܬܐ...............

Imperfect, a leaf being wanting.

c. The last words of an extract, f. 48 *a*:

ܕܡܠܝܐ ܗܘܐ. ܐܠܐ ܚܬܐ ܟܝܬܐ.

d. Of the bird that came from India to Athens, f. 48 *a*:

ܕܥܠ ܦܪܚܬܐ. ܦܪܚܬܐ ܚܕܐ ܐܬܬ ܗܘܬ ܡܢ ܗܢܕܘ ܠܐܬܢܘܣ.
ܘܫܡܗ ܪܡܐ ܦܟܝܐ ܗܘܬ. ܕܫܢܝܢܘܬ ܩܝܡܐ. ܠܪܒܝܥܘܬ ܩܝܡܐ.
ܠܬܠܝܬܘܬ ܩܝܡܐ. ܘܬܡܢܝܘܗ ܠܐ ܡܢܘ ܐܢܫ. ܘܐܦ ܐܬܐ ܫܢܝܐ ܡܢ
ܘܦܪܚܘܗ ܠܡܫܝܢܘܬܐ (sic) ܘܐܡܪ ܕܥܠ ܕܢܝܫܐ ܡܫܡܘܕܐ.
ܕܫܢܝܢܘܬ ܩܝܡܐ ܡܢ ܐܝܟܐ ܬܠܬܐ. ܠܪܒܝܥܘܬ ܩܝܡܐ. ܡܢ ܐܝܟܐ ܫܢܝܐ.
ܠܬܠܝܬܘܬ ܩܝܡܐ. ܡܢ ܐܝܟܐ ܗܝܐ ܟܠܐ ܢܘܬܪܐ.

e. Story of a deacon of Edessa, f. 48 *a*:

ܐܝܟ ܗܘܐ ܡܬܢܨܚܢ ܠܡܫܡܫܢܐ ܕܒܢܝ ܕܐܝܟ ܗܦܐܣܩܘܣ
ܢܗܘܡܝܢ ܗܘܘ ܡܫܘܕܥܢܘܬܐ. ܘܡܫܬܐܠܝܢ ܕܐܝܟ ܡܫܡܫܢܐ ܐܝܟ ܗܘܐ
ܒܐܘܪܗܝ. ܘܩܫܝܫ ܗܘܐ ܒܝܬܗ. ܘܦ.

f. From S. Paul's epistle to the Romans, f. 48 *b*:

ܕܡܫܝܚܐ ܡܛܠ ܡܫܬܡܥܢܘܬܐ.

Ch. i, 19—21, 24, 25, 28—32.

g. Jacob of Edessa, f. 48 *b*:

ܕܝܥܩܘܒ ܐܘܪܗܝܐ. ܡܢ ܦܪܝܫܘܬ ܡܫܩ̈ܠܬܗܘܢ ܕܟܬ̈ܒܐ:
ܗ̈ܘܝ ܡ̈ܠܐ ܕܡܫܠܡܢܘܬܗܘܢ ܡܢ ܐܠܗܐ. ܘܫ̄.

h. John Chrysostom, f. 49 *a*:

ܕܐܝܘܐܢܢܝܣ. ܐܝܟܢܐ ܠܡ ܢܫܟܚ ܗܪ̈ܛܝܩܐ.. ܒܗܘܝ ܕܗܘܝ
ܠܗܘܢ ܝܠܕܘ ܡܢ ܐܠܗܐ. ܘܠܗ ܕܐܦܠܛܘܢ (*sic*) ܡܟܢܗ. ܘܫ̄.

i. Constantine (of Laodicea ?), f. 49 *a*:

ܕܩܘܣܛܢܛܝܢܘܣ. ܠܐ ܝܕܥ ܦܪܘܫ ܡܪܝܐ ܐܠܐ ܡܦܩ ܐܠܗܐ.
ܐܝܬܝܗ ܟܠ ܒܣܪܐ ܕܚܝ̈ܐ ܠܐ ܐܡܪܢܢ ܕܢܦܫܐ ܒܪܝܐ ܕܡܦܩ ܐܠܗܐ.
ܒܡܐ ܢܛܪܬ (*sic*) ܟܠ ܢܩܫܬܐ ܕܟܬ̈ܒܐ. ܦܩܕ ܕܝܢ ܐܠܗܐ
ܐܘ ܒܝ ܕܪܐ ܐܘ ܒܝ ܬܪܝܢ ܕܝܢܐ : ܕܢܛܪ ܒܚܝ̈ܐ ܢܦܫ ܐܢܘܢ ܐܝܟ
ܕܐܠܝܣ.

j. Chrysostom on Romans, hom. iii, f. 49 *b*:

ܕܩܕܝܫܐ ܐܝܘܐܢܢܝܣ ܡܢ ܡܐܡܪܐ ܓ̄ ܕܦ̄ܘ ܕܐܓܪܬܐ ܕܠܘܬ
ܪ̈ܗܘܡܝܐ ܀ ܡܛܠ ܗܢܐ ܐܫܠܡ ܐܢܘܢ ܐܠܗܐ ܠܪ̈ܓܝܓܬܐ ܠܛܢܦܘܬܐ
ܕܠܒܗܘܢ ܕܢܨܥܪܘܢ ܦܓܪ̈ܝܗܘܢ ܒܗܘܢ : ܘܫ̄.

k. Extract beginning, f. 49 *b*:

ܐܡܪܝܢ ܠܐ ܙܕܩܐ [read ܙܕ̈ܩܐ] ܩܘܣܡܘܠܘܓܝܐ. ܕܠܐ ܐܢܫ ܡܬܛܠܡܐ
ܐܘ ܡܬܦܠܛ ܒܠܒܝ ܫܘܡܠܝܐ ܕܐܠܗܐ. ܘܐܦܠܘ ܡܘܗܒܬܐ ܕܠܐ
ܢܦܠ ܓܒܪܐ ܒܚܫܐ ܒܠܒܝ ܫܘܡܠܝܐ ܕܐܠܗܐ. ܘܫ̄.

l. Chrysostom on S. Luke xii. 6, f. 50 *a*:

ܐܝܘܐܢܢܝܣ ܕܦܘܡܗ. ܒ ܡܟܢܝܫ ܠܗܕܐ ܕܒܠܐ ܐܡܪ. ܕܝܢܐ

ܕܐܦܠܐ ܗܠܝܢ ܙ̈ܥܘܪܐ ܡܬ̈ܚܫܒܬܐ ܡܫܬܠܡܝܢ܆ ܒܪ ܐܠܗܐ ܠܐ ܢܦܠ.
ܘܫ.

m. Mār Ephraim, f. 50 *a*:

ܕܡܪܝ ܐܦܪܝܡ. ܐܢ ܐܝܟ ܠܬ̈ܠܬܐ ܩ̈ܢܘܡܝܢ܆ ܕܡܫܬܐܠܐ ܐܠܗܘܬܗܘܢ
ܡܬܦ̈ܠܓܝܢ ܒܐܦܝ܆ ܠܐ ܬܦܠܓ ܒܠܒܟ ܡܢ ܐܒܐ ܚܕ ܡܢܗܘܢ
ܒܚܫܐ. ܘܫ.

n. Moses bar Kēphā, f. 50 *a*:

ܡܘܫܐ ܒܪ ܟܐܦܐ. ܗܘܪܐ ܠܟܘܢ ܐܢ̈ܫܝܢ ܡܨ̈ܛܠܒܢ ܚܠܘܪܬܐ
ܚܪܝܢ. ܕܝܚܝܕܝܐ ܕܠܒܗ ܡܢܗ ܒܐܬܪܝܢ. ܒܗܘܢ ܕܐܦܠܐ ܙ̈ܥܘܪܐ ܡܬ̈ܚܫܒܬܐ
ܒܠܒܟ ܡܢ ܐܒܐ ܬܦܠܓ ܒܚܫܐ. ܘܫ.

o. Chrysostom on 2 Corinth. iv. 4, f. 53 *b*:

ܩܕܝܫܐ ܐܝܘܐܢܢܝܣ ܒܪ ܡܦܫܩ ܠܗܘܢ ܕܐܠܗܐ ܕܥܠܡܐ ܗܢܐ
ܡܟܣܝܗܘܢ. ܐܝܟܢܐ ܕܝܢ ܗܢܐ. ܠܗ ܕܫܒܩ ܗܘܐ ܦܢܐ ܠܗܘܢ. ܐܠܐ
ܕܡܫܡܫ ܘܐܙܠ. ܘܫ.

p. Question of the brethren to Basil, f. 53 *b*:

ܐܢܬ ܐܡܪܝܢ. ܐܝܟܢܐ ܕܢܦܠܘܢ ܠܫܘܟܪܐ ܕܝܘܠܦܢܐ: ܐܢ
ܡܫܬܘܕܥ ܗܘ ܕܡܛܠ ܒܐܝܠܝܢ ܕܢܦܠܘܢ ܠܗ. ܘܫ.

q. Philoxenus of Mabbōgh, f. 54 *a*:

ܕܡܪܝ ܦܝܠܘܟܣܢܘܣ. ܡܫܬܐܪ ܗܘ ܐܝܟ ܗܘ ܕܒܪ ܠܐ ܦܫܛ
ܥܒܕ܆ ܡܢ ܗܘ ܕܐܡܪܢ ܠܫܡܝܐ ܘܦܪܝܫ ܡܢ ܒ̈ܢܝܐ. ܘܫ.

r. Mār Ephraim, f. 54 *b*:

ܕܡܪܝ ܐܦܪܝܡ ܡܢ ܡܐܡܪܐ ܕܥܠ ܕܩܕܡܘܬܐ. ܗܠܝܢ ܕܐܡܪ:

ܠܟܘܢ : ܕܢܒܥܘ ܕܝܢ ܐܦܠܐ ܡܬܟܠܘܢ. ܠܡܫܝܚܗ ܗܘ ܢܘܪܐ ܕܠܐ
ܐܝܟ ܠܡܫܘܚܬܗ ܐܦܠܐ ܡܟܝܠ. ܘܫ̄.

s. Extracts from Genesis, ܡܢ ܒܪܝܬܐ ܣܦܪܐ ܐ, f. 55 *a*: ch. iii. 14, 17—19; iv. 9, 11, 12; ix. 24, 25.

t. From Deuteronomy, ܡܢ ܬܢܝܢ ܢܡܘܣܐ, f. 55 *b*: ch. xxvii. 16, 17, 19, 25.

u. From Proverbs (the rubric is left blank), f. 55 *b*: ch. x. 18, xi. 25, xxvi. 2.

v. Cyril on S. Luke, hom. xl, f. 55 *b*:

ܕܩܘܪܝܠܠܘܣ ܡܢ ܦܘܫܩܐ ܕܠܘܩܐ ܡܢ ܡܐܡܪܐ ܕܡ̄. ܠܐ ܫ̈ܪܝܪ
ܠܡܫܐܠ ܠܟܪ̈ܝܗܐ ܗܢܘ ܕܠܟܠܗܘܢ ܠܐܢܫ̈ܐ.

w. From the "Book of the Fathers," f. 55 *b*:

ܡܢ ܟܬܒܐ ܕܐܒ̈ܗܬܐ. ܠܡܬܠ ܕܐܒܐ ܚܣܝܐ ܗܘ ܕܒܟܝܢܘܬܐ.
ܘܠܡܬܠܗ ܕܐܒܐ ܡܫܬܘܕܥܢܘܬܐ ܕܪܘܚܐ. ܠܡܬܠܗ ܕܐܒܐ ܒܪܐ ܗܘ
ܕܪ̈ܘܚܐ. ܘܠܡܬܠܗ ܕܐܒܐ. ܢܘܪܐ ܕܡܕܝܚܐ.

x. Cyril, f. 55 *b*:

ܕܩܪܝܒܐ ܩܘܪܝܠܠܘܣ. ܟܠܗ ܫ̈ܪܝܪ. ܕܡܫܝܚܐ ܕܢܩܘܫܐ
ܠܢܫܐ ܠܐ ܢܗܘܐ. ܐܝܟ ܕܝܢ ܠܟܠܗܘܢ ܕܦܐܝܣܢ ܠܡܫܝܚܐ.
ܕܠܟܠܗܘܢ ܕܡܫܝܚܢ ܠܗ ܒܠܫܢܗ ܢܬܒܥܘܢ ܕܢܐܡܪܘܢ. ܘܫ̄.

y. Extracts from the Old Testament, ff. 55 *b*—56 *b*, partly according to the Pĕshīṭtā, ܐܝܟ ܦܫܝܛܬܐ, partly according to the Hexaplar version, ܐܝܟ ܡܫܒܥܝܢܐ.

Micah (?), f. 55 *b*:

ܕܡܠܟܐ ܐܠܗܐ ܗܘ ܕܡܫܝܚܗ ܠܟܪ̈ܝܗܐ ܘܠܚܠܫܐ ܘܢܣܒ

ܒܐܦܝ̈ܗܘܢ. ܘܩܪ̈ܒܝܢ ܩܘܪ̈ܒܢܐ ܩܕܡ ܐܠܗܐ ܢܟܣܬܐ ܡܢ
ܡܩܛ̈ܠܝܢܐ ܒܢ̈ܝܐ. ܘܡܫܬ̈ܠܝܢܐ ܬܘ̈ܠܐ.

Job ix. 13, LXX., f. 56 *a*.

2 Chron. xix. 1, 2, LXX., f. 56 *a*:

ܡܢ ܗܪܟܐ ܩܛ̈ܠܐ ܘܗܒ ܢܦܫܗ ܠܚܢܢܗ. ܘܬ̄.

Jeremiah xxiii. 14, LXX.; Lament. ii. 14, Pěsh.; f. 56 *a*.

Isaiah v. 20 (LXX.), 21 (Pěsh.), with the addition of the words ܝܚܒܪܐ ܠܚܒܪܗ ܡܚܒܪܝܢ, f. 56 *a*.

Ezekiel xii. 24, LXX.; xiii. 10, 16, Pěsh.; f. 56 *a*.

Proverbs xxiv. 24, 25, LXX.; xvii. 15, xxiv. 23, 24, Pěsh.; f. 56 *a*.

z. Chrysostom on S. Matthew, hom. lxxix.,

ܕܡܢ ܐܘܢܓܠܝܘܢ ܡܢ ܡܐܡܪܐ ܕܥܠ ܕܗܘ ܕܡܠܟ

and hom. l., ܕܢܚܠܘܗܝ ܒܥܬܐ ܕܢܫܡܫܝܢ, f. 56 *b*.

a. Other extracts from the Old Testament, f. 57 *a*, viz. Ezekiel xxv. 3—7, LXX., ܐܝܟ ܡܟܬܒܢ, and Prov. xxiv. 17, 18, Pěsh.

β. Exposition of Ps. xv., f. 57 *a*:

ܦܘܫܩܐ ܕܡܙܡܘܪܐ ܡܪܝܐ ܡܢܘ ܢܥܡܪ ܒܡܫܟܢܟ. ܡܪܝܐ ܡܢܘ ܢܥܡܪ
ܒܡܫܟܢܟ. ܐܒܪܗܡ ܐܒܐ ܕܥܡ̈ܡܐ ܀ ܘܡܢܘ ܢܫܪܐ ܒܛܘܪܐ
ܩܕܝܫܐ. ܐܝܣܚܩ ܕܒܚܐ ܕܠܐ ܡܘܡܐ ܀ ܐܝܟܢܐ ܕܡܗܠܟ ܕܠܐ
ܡܘܡܐ. ܝܥܩܘܒ ܬܡܝܡܐ ܘܫܪܝܪܐ. ܘܬ̄.

γ. Verses from Proverbs, f. 57 *b*, according to the LXX., ch. xvi. 31, 32; x. 19; xvii. 28; xix. 5, 8.

δ. S. John, ch. viii. 2—11, f. 57 *b*:

ܐܫܟܚܢ ܒܐܘܢܓܠܝܘܢ ܕܡܪܐ ܐܒܫ ܕܐܡܝܕ. ܐܝܟܐ
ܕܟܬܝܒܐ ܗܢܐ ܦܪܘܫ ܗܘܐ. ܐܝܟܢܐ ܕܟܬܒ ܐܢܐ ܡܛܠܠܐ
ܘܐܦܣܘܣ ܕܡܬܬܠܡܝܢ ܒܫܘܪܐ ܕܐܡܝܢ ܘܐܡܪܐ
ܕܐܘܢܓܠܝܘܢ܂ ܢܫܐ ܕܐܬܐܚܝܕܬ ܐܡܪܝ ܠܝܫܘܥ. ܘܠܐ ܦܫܝܫ
ܒܟܠܗܘܢ ܨܚܚܐ. ܐܦܠܐ ܚܕ ܚܙܝܢܢ ܠܗ ܡܢ ܡܦܫܩܢܐ
ܕܦܠܠܘ ܡܬܓܠܠܗ ܡܪܝܐ. ܐܠܐ ܠܐ ܐܬܬܕܝܥܬ ܠܝ ܕܒܠܒܘܗܝ
ܠܟܠܗ ܦܘܫܩܐ ܕܡܠܬܐ ܒܪܘܚܗ܀ ܘܗܕܐ ܗܘܐ ܟܕ ܚܕ ܡܢ ܢܦܩܝܢ
ܒܪ ܦܠܠܦ ܢܥܘܢ܀ ܘܩ.

See *B.O.* ii. 52, 53.

5. *a.* Where and how each of the Apostles died, f. 58 *b*:

ܫܒܝܠܗܘܢ ܕܫ̈ܠܝܚܐ ܕܐܝܟܐ ܡܝܬ ܟܠܚܕ ܚܕ ܡܢ ܬܪ̈ܥܣܪ
ܫ̈ܠܝܚܐ ܩܕ̈ܝܫܐ. ܘܕܐܝܟܢܐ ܗܘܐ ܫܘܠܡܗܘܢ ܡܢ ܥܠܡܐ܀
ܦܛܪܘܣ ܪܝܫܐ ܕܫ̈ܠܝܚܐ. ܒܪܘܡܝ ܐܙܕܩܦ ܗܘܐ ܒܐܪܥܐ
ܕܦܛܪܘܣ܀ ܘܩ.

Fifteen are named, including Timothy,
ܛܝܡܬܐܘܣ ܬܠܡܝܕܗ ܕܦܘܠܘܣ ܒܟܠܗ ܣܦܪܗ ܒܐܦܣܘܣ
ܒܩܘܪܐ ܕܡܬܩܪܐ ܐܦܣܘܣ ܡܕܝܢܬ.

b. Where each of the Evangelists wrote, f. 59 *a*:

ܠܘܬ ܦܘܪܫ ܐܘܢܓܠܝܘܢܐ ܕܟܠܚܕ ܡܢܗܘܢ ܐܝܟܐ ܟܬܒ.

The number of stichoi in the Gospels is 9963.

c. Where S. Paul's Epistles were written, f. 59 *a*:

ܦܘܪܫ ܐܓܪ̈ܬܐ ܕܫܠܝܚܐ.

Number of stichoi, 6473.

d. The number of stichoi, ܦܬܓܡ̈ܐ, in each of the Biblical books, f. 59 *b*. The total of the New Testament is given as 20,585, and of the whole Bible 90,000.

e. The Names of God with their translation into Syriac, f. 60 *a*, margin:

ܐܠܗܐ ܡܬܬܪܓܡ ܕܚܝܠܐ. ܐܕܘܢܝ ܡܬܬܪܓܡ ܡܪܝܐ. ܐܠܫܕܝ
ܡܬܬܪܓܡ ܐܠܗܐ ܚܣܝܢܐ (*sic*) ܕܟ̈ܠܡܕܡ. ܘܫ̈.

6. From a discourse of Simeon "of Ṭaibūthā*," f. 60 *a*:

ܬܘܒ ܡܡܠܠܐ ܕܫܡܥܘܢ ܕܡܠܦܢܐ ܕܛܝܒܘܬܐ: ܘܐܝܟ ܡܫܬܪܝܢܘܬܐ
ܟܠܠ ܡܪܢ ܐܝܫܘܥ ܕܢܚܘܬܐ. ܟܠܗ ܚܕܐ ܘܦܫܝܛܘܬܐ
ܕܪܘܚ: ܗܕܐ ܗܝ. ܕܐܦ ܡܠܐܟܐ ܕܢܚܬ ܠܦܓܪܗ ܒܗܝ ܕܐܬܒܪܝܗ
ܕܠܐ ܢܚܙܐ. ܘܫ̈.

7. From the *Recognitiones* of S. Clement, f. 60 *b*,

ܬܘܒ ܡܢ ܟܬܒܐ ܕܩܪܝܬܐ ܩܠܝܡܝܣ.

The first two extracts correspond with Lagarde's ed., p. ܢ, 26—28, and p. ܣܢ, 21—25.

8. From the Epistle of Barnabas, f. 61 *b*:

ܡܢ ܐܓܪܬܐ ܕܒܪܢܒܐ. ܐܝܠܝܢ ܕܝܢ ܕܟܠܐ ܕܐܬܝܗܒܬ ܠܢ ܕܒܗ
ܢܦܠܘܢ ܘܢܕܪܐ. ܕܬܪܝܨܐ ܠܟܠ ܕܟܪܝܢ. ܘܬܕܝܠܐ ܡܢ ܗܘ ܕܫܒܩܢ.

* *B.O.* iii. 1. 181.

ܘܐܦܝܣ ܠܗܘܢ ܕܢܫܠܡ ܡܢ ܦܘܩܕܢܐ. ܘܐܬܒܗܝ ܗܘܐ ܫܒܝܩܗ ܒܟܠܗܝܢ. ܘܟܠܗ ܒܪܘܚܗ. ܠܐ ܐܬܒܗܝ ܗܘܐ ܡܫܡܪܗܘܢ ܒܟܠܗܝܢ. ܗܟܢܐ ܗܘ ܓܝܪ ܕܦܘܩܕܢܐ ܫܡܥܐ ܡܫܡܪܗܘܢ. ܐܘܪܚܐ ܕܝܢ ܕܐܘܟܡܐ. ܡܡܟܟܬܐ ܗܝ ܘܦܫܝܛܐ ܠܡܛܝܬܐ. ܘܐܝܬܝܗ ܒܟܠܗ ܐܘܪܚܐ ܕܦܘܩܕܢܐ ܕܠܟܠܟܘܢ.

9. From the book of Dionysius the Areopagite, f. 62 *a*:

ܡܢ ܟܬܒܐ ܕܕܝܘܢܘܣܝܘܣ ܗܘ ܕܡܢ ܐܬ̈ܢܐ. ܒܟܠܗܘܢ ܗܘ̈ܠܟܝܬܐ ܘܕܗܘܠܟܢܝܬܐ ܡܬܩܢܝܢ. ܦܩܕܐ ܦܫܝܛܐ ܘܫܘܦܪܐ ܕܦ̈ܐܪܐ ܦܩ̈ܘܕܐ ܠܡܢ̈ܝܢܘܢ. ܘܫ̄.

10. Extracts from the writings of Basil of Caesarea, f. 63 *b*:

ܠܘܬ ܕܡܪܝܐ ܒܐܣܝܠܝܘܣ.

a. From the letter to his brother Gregory, f. 63 *b*:

ܡ̄ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܓܪܝܓܘܪܝܘܣ ܐܚܘܗܝ. ܐܘܟܝܬ ܓܝܪ ܕܢܦܫܐ ܕܓܪܓܘܪ (*sic*) ܡܢ ܫܘܪܝܐ ܫܒܝܩ ܠܡܬܢܚܡܘ. ܗܟܝܠ ܬܓܪ̈ܬܐ ܘܡܢ̈ܐ ܕܢܦܫܐ ܒܗܝ ܡܟܝܠ ܡܬܕܒܪܝܢ. ܘܫ̄.

b. From the treatise *de ascetica disciplina*, to those who are entering on the monastic life, f. 65 *b*:

ܕܠܗܘ ܠܗܘܬ ܐܠܗܝܢ ܕܡܫܪܝܢ ܒܪ̈ܘܚܐ ܠܛܒܐ. ܙܪܩ ܠܗ ܠܡܙܝܢܐ ܕܢܗܘܐ ܐܝܬ ܠܗ ܗܠܝܢ ܕܒ̈ܢܐ ܡܬܩܪܒܐ. ܡܠܝܐ ܕܓܝܪܐ. ܐܫܬܡܫܐ ܢܟܦܐ. ܒܪܬ ܩܠܐ ܡܫܬܡܫܢܝܬܐ. ܡܟܠܐ ܡܣܓܦܢܝܬܐ. ܡܬܚܟܡܢܝܬܐ ܕܠܐ ܫܘܪܗܒܐ. ܦܫܝܛܐ ܒܗܘܠܐ. ܘܫ̄.

c. Questions and answers, f. 68 *a*:

ܡܢ ܩ̈ܐܘܠܐ ܕܦܐܠܕܝܘܣ ܐܢ̈ܐ ܕܕܝܪ̈ܝܐ. ܐܢ̈ܐ ܐܡܪܝܢ. ܟܐܢܐ
ܠܪܕܝܬܐ ܕܝܘܡܐ ܐܝܟ ܠܐܢܫ ܠܡܫܡܫܘ ܠܐܠܗܐ. ܘܐܝܟܢܐ ܢܗܘܐ
ܗܕܐ ܠܪܕܝܬܐ ܟܐܢܫ. ܘܫ̄.

d. On Prayer, f. 73 *a*,

ܠܘܬ ܕܝܠܗ ܕܟܠ̈ܐ ܨܠܘܬܐ. ܨܠܘܬܐ ܕܝܢ ܐܡܪܝܬܐ ܦܪܗܣܝܘܬܐ
ܗܝ ܕܢܦܫܐ. ܘܡܢܟܠܝܘܬܐ ܡܠܟܫܐ ܠܡܒܪܐ ܡܢ ܚܛܝܬܐ
ܕܐܠܗܐ. ܘܫ̄.

e. From the letter to the brethren that dwell in convents, f. 75 *b*:

ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܚ̈ܐ ܕܥܡܝܪܝܢ ܒܕܝܪ̈ܬܐ. ܡܛܠ
ܕܒܛܝܒܘܬܗ ܕܐܠܗܐ ܐܬܐ. ܘܐܦ ܠܢ ܗܒܠ ܠܗܘܢ ܕܐܝܬܘ̄
ܒܪܘܚܢܝܐ ܕܬܪܥܐ ܐܢܚܢ ܕܩܐܡܝܢ ܠܒܪܢܫܐ ܕܡܢ ܫܡܝܐ.
ܘܠܡܫܒܚܘ ܐܢܚܢ ܕܩܘܡ ܠܡܫܝܚܐ ܀ ܘܫ̄.

11. From the epistles of Ignatius, f. 77 *a*:

ܠܘܬ ܡܢ ܐܓܪܬܐ (*sic*) ܕܡܕܝܢܬܐ ܐܓܢܛܝܘܣ. ܘܟܠܬܐ ܗܝ
ܗܟܢܐ ܕܢܬܬܟܪܙ ܒܝ ܐܝܬ ܠܝ ܐܚܕܐ ܠܘܬ ܐܠܗܐ. ܘܫܪܝܪܬܐ ܗܝ
ܗܕܐ ܗܟܢܐ ܕܝܢ ܠܐܠܗܐ ܀ ܘܫ̄.

12. From Gregory Nazianzen, f. 78 *a*:

ܕܡܪܝܡܐ ܓܪܝܓܘܪܝܘܣ ܬܐܘܠܘܓܘܣ. ܬܘܕܝܬܐ ܗܘ ܡܢ ܗܘ̇
ܕܐܝܬ ܠܗ ܚܝ̈ܐ ܩܕܡܝܐ. ܘܕܠܐ ܚܠܝܛܝܢ ܒܗܠܝܢ ܕܟܠܐ ܐܪܥܐ
ܐܢܫܝܢ (*sic*). ܐܠܐ ܠܐܠܗܐ ܠܘܬ ܚܝܘܬܐ ܕܝܠܗ. ܘܫ̄.

13. Severus of Antioch, from hom. c., f. 79 *b*:

ܠܘܬ ܕܡܫܝܚܐ ܡܛܝ ܗܘܦܟܐ ܡܢ ܡܐܡܪܐ ܕܩ̄. ܩܐܡܐ ܕܐܬܦܪܫ ܠܗ ܕܡܫܐ ܗܘ ܕܐܡܝܪܐ ܠܐܡܫܚܐ ܢܒܝܐ. ܕܢ̈ܬܩܘܢ ܢ̈ܬܩܥ ܡܢ̈ܬܝܢ ܒܡܬܚܙܝܢ ܕܡܬ̈ܩܠܠܢ ܒܠܥܣܐ ܒܢܟܬܬܐ ܀ ܒ ܗܠܝܢ ܗܒܠܐ ܘܕܐܝܟ ܗܠܝܢ. ܕܠܐ ܚܘܠܡܐ ܡܥܣܠܡܐ ܘܡܘܣܠܡܐ ܗܘ ܕܠܡܥܒܕܘܬܐ ܟܐܒܐ ܟܐܒܐ ܢܦܫ ܐܢܬܝ ܢܒܝܐ. ܐܦܠܐ ܗܘܐ ܠܘܬ ܗܘ ܕܢܨܘܪܘܢ ܢܚܫܐ ܒܨܘܪܐ ܚܘܝܐ ܕܠܗ ܡܚܝܢ ܕܐܬ̈ܟܬܫܐ. ܕܒܢ̈ܝܢܐ ܕܐܘܪܫܠܡ ܘܕܡܫܠܡܢܘܬܐ ܕܕܚܝܠܘܬܐ ܒ ܐܡܪ ܗܒܠܐ. ܒܥܘܡܩܐ ܗܘ ܕܢ̈ܬܩܘܢ ܢ̈ܬܩܥ ܡ̈ܬܝܢܬܐ ܒܡܬܚܙܝܢ ܕܡܬ̈ܩܠܠܢ ܒܠܥܣܐ ܒܢܟܬܬܐ. ܘܫ̄.

14. Jacob of Sĕrūgh, from the discourse on Joshua the son of Nun, f. 83 *a*:

ܕܡܪܝ ܝܥܩܘܒ ܡܢ ܡܐܡܪܐ ܕܥܠ ܝܫܘܥ ܒܪ ܢܘܢ. ܒܬ̈ܫܒܚܬܐ ܙܗ̈ܝܐ ܕܩܕ̈ܝܫܐ ܒܗܝܟܠܐ ܦܪܝܣ. ܘܒܬ̈ܫܒܚܬܐ ܠܘܬ ܙܕ̈ܝܩܐ ܒܒܣܝܐ ܐܘܪܐ. ܘܫ̄.

15. Discourse ascribed to S. John the Evangelist delivered at Constantinople, f. 83 *a*:

ܠܘܬ ܠܘܬܦܛܐ ܕܡܫܝܚܐ ܝܘܚܢܢ ܐܘܢܓܠܣܛܐ ܕܐܬܐܡܪ ܐܦܣܘܣ: ܘܗܟܢ ܐܬܐܡܪ ܒܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܒܬܪ ܢܒܥܘܬܐ ܕܦܛܝܪ̈ܐ. ܡܛܠ ܕܩܘܫܬܐ ܐܠܗܝ ܕܒܥܐܝܬ ܘܕܠܐ ܕܠܒܫܐ ܡܢ ܒܢ̈ܝܐ ܘܡܢ ܒܪ̈ܝܬܐ ܟܝܢܗ ܕܐܬ ܩ̈ܕܡܘܗܝ ܗ̈ܘܝ: ܘܕܡܬܢܛܪܘܬܐ ܕܒܫܡܐ ܀ ܠܫܠܝܡܘܬܐ ܡܫܝܚܝܬܐ

ܘܡܫܡܫܢܘܬܐ : ܙܥܘܪܬܐ. ܡܢ ܟܠ ܘܡܫܬܟܚܬܐ. ܡܢ ܟܠ ܗܘ ܕܐܝܬܘܗܝ
ܡܫܡܫܢܝܬܐ ܕܐܠܗܐ ܕܒܗ ܒܥܙܪܐ ܡܫܡܫܝܢ. ܗܢܝ ܕܝܢ ܬܗܘܐ
ܠܗ ܦܘܪܐ ܠܟܪܝܬܐ ܗܝ ܕܒܪܡܫܗ ܢܗܫܐ ܦܪܡܗ. ܘܠܟܠ ܢܛܠ
ܒܡ ܦܢܝܐ ܕܠܟܘܢ ܡܛܠܬܐ ܕܒܥܘܡܬܐ ܡܫܬܟܚܬܐ ܗܝ ܕܡܢ ܠܟܠ
ܢܝܚܬܐ. ܟܠ ܗܘܐ ܐܬܟܬܒܬܐ ܗܢܝ. ܘܫ̄.

A leaf is wanting after f. 129. The discourse ends on f. 157 *a*, and is followed by a prayer:

ܫܠܡܬܐ ܕܡܠܗ ܕܬܐܘܪܓܝܐ. ܗܢܝ ܕܡܕܝܢ ܠܐܠܗܐ ܕܢܬܐ ܘܠܐ
ܡܬܠܝܢܐ : ܘܦܫܝܢ ܠܟܠ ܥܠܡܐ ܕܐܠܗܢ ܕܦܪܝܢ ܠܗ : ܗܘ ܕܗܘ
ܐܠܗܐ ܝܠܘܕ ܒܢܘܗܝ : ܗܘ ܕܠܥܠܡܝܢ ܡܫܠܡ : ܘܫ̄.

Subscription, f. 159 *a*:

ܫܠܡ ܬܐܘܪܓܝܐ ܕܩܕܝܫܐ ܢܘܣܝܣ ܐܦܝܣܩܘܦܐ. ܡܫܠܠ
ܠܟܘܢ ܡܢܝܢ ܘܬܘܫܒܚܬܐ ܕܟܠܗ ܩܕܝܫܬܐ :·

16. A treatise on the holy Chrism by a Jacobite writer (probably Dionysius bar Ṣalībī*), beginning, f. 159 *a*:

ܬܘܒ ܦܘܫܩܐ ܕܐܪܙܐ ܕܡܘܪܘܢ ܘܢܘܗܪܐ ܩܕܝܫܐ ܕܡܘܪܘܢ ܩܕܝܫܐ.
ܟܕ ܓܝܪ ܕܡܫܠܡ ܢܘܬܪܐ ܡܛܠܬܐ ܕܟܠ ܕܠܟܗܢܐ ܩܕܝܫܐ. ܐܬܝܐ
ܦܪܝܫܐ ܡܫܬܠܡܬܐ ܕܐܦ ܐܢܫܘܬܐ ܠܡܘܕܝܢ ܟܠ ܡܘܪܘܢ ܩܕܝܫܐ
ܘܡܠܟܐ. ܡܘܪܘܢ ܓܝܪ ܠܟܗܢܐ ܗܘܢܝܐ ܡܬܦܫܩ ܡܘܪܐ. ܡܢ
ܡܫܬܠܡܘܬ ܡܢ ܕܡܘܪܐ ܗܘ ܕܒܗ ܢܬܡܫܚܘܢ ܠܟܗܢܐ. ܡܛܠ

* See *B.O.* ii. 171, nos. 6, 7, and pp. 210, 211, "de Cruce, de Fide, aliisque sacramentis."

ܠܡܫܡܠܝܘܬܐ ܡܫܬܘܕܐ. ܐܝܟܢܐ ܕܠܡܫܡܠܝܘܬܐ ܕܢܠܒܫ ܠܡܪܢ
ܢܫܬܘܕܐ. ܐܦ ܓܝܪ ܫܘܠܡܗ ܡܫܝܚܐ ܕܡܘܬܐ ܩܪܝܒܗ. ܘܐܦ
ܢܩܝܦܐ ܡܘܬܗ ܩܪܝܒ ܠܗ. ܘܫܠܡܐ ܢܘܚܐ. ܒܠܥܕܝ ܐܢ̈ܫܐ
ܡܬܐܡܪ ܡܘܬܗ. ܚܕ ܓܝܪ ܠܡܫܝܚܘܬܐ ܪܚܡܐ ܐܘܒܕܗ ܠܟܠܗ
ܡܫܝܚܐ ܕܡܬܒܥܐ ܡܢ ܒܢ̈ܝܐ ܩ̈ܢܝܢܐ ܘܫ̈ܡܫܡܘܗܝ ܪܚܡܐ. ܡܘܬܗ
ܡܦܫܩܗ. ܘܐܦ ܠܗܪ̈ܘܣܝܣ ܬܘܒ ܡܘܬܗ ܩܪܝܒ. ܫܠܡܬ
ܕܬܪܝܢ. ܘܫ.

It ends abruptly in the middle of ch. 10, a quire having been lost after f. 168.

17. Extracts from the *Didascalia Apostolorum* or Teaching of the Twelve Apostles, f. 169 *a*:

ܡܢ ܕܝܕܣܩܠܝܐ ܐܘܟܝܬ ܡܠܦܢܘܬܐ ܕܬܪ̈ܥܣܪ ܫ̈ܠܝܚܐ ܩܕ̈ܝܫܐ
ܘܬܠܡ̈ܝܕܐ ܕܦܪܘܩܢ.

Part of f. 170 *b* and the whole of f. 171 *a* have been left blank by the scribe. The last extract from ch. 21 is imperfect, five leaves being cut out after f. 204:

ܫܠܡܬ ܕܬܪ ܡܐܡ̈ܠܐ ܪ̈ܐܙܐ. ܡܬܚܫܒܢܐ ܡܬܐܡܪܐ ܠܗ
ܠܒܪܢܫܘܬܐ.........

See Lagarde's edition, p. 86.

18. From "the books of Clement," imperfect at the beginning, f. 205 *a*:

ܘܐܡܪܬ. ܡܢܝ ܗܕܐ ܠܝ ܗܘܬ. ܘܢܦܫܝ ܒܝ ܡܬܚܪܐ ܢܫܘܐ.
ܘܡܢ ܒܬܪ ܕܢܫܬܠܡ ܪܘܚܐ ܩܕܝܫܐ ܐܡܪ ܠܝ. ܘܫ.

See Lagarde, *Reliqq. juris eccl. antiquiss.*, p. ܩ, line 3. From book ii., f. 209 *b*, ܡܢ ܟܬܒܐ ܕܬܪܝܢ ܕܩܠܝܡܝܣ; from book iii., f. 211 *b*, ܟܬܒܐ ܕܬܠܬܐ ܕܗܠܝܢ ܕܩܠܝܡܝܣ.

19. Canons extracted from the *τίτλοι*, f. 218 *b*. They are imperfect at the beginning, about two-thirds of f. 218 having been cut away:

. . . .

ܕܝܠܗ. ܘܕܪ̈ܘܗ ܕܡܪܘܬܐܘܣܝܬܐ ܕܡܪܗ. ܘܠܐܦܝܣܩܘܦܘܣ ܟܠ ܟܠܗ
ܡܢ ܦܘܠܚܢܐ. ܐܝܟ ܗܟܢ ܗܘ ܣܪܝܩܐ܀ ܡܛܠ ܕܝܠܢ
ܦܐܛܪܘܣ ܀ [ܕܝܠܗܘܢ ܕܟ̈ܠ] ܠܐ ܐܝܟ ܐܦܣ̈ܩܘ ܕܪܘܚܢܝܐ ܬܠ̈ܡܝܕܐ
ܒܝ ܡܠܐܟܝܢ: ܒܐܝܕ̈ܝܗܘܢ ܟܕ ܠܐ ܢܠܒܫܘܢ܀ ܠܗܘܐ ܦܠܐܛܣܘܣ
ܕܝܠܗ ܘܠܐܦܪܝܫ. ܘܕܟܠܗܘܢ ܗܠܝܢ ܕܦܛܠܘܛܝܣ.

Prefixed is an index, f. 214 *b*:

ܠܘܬ ܩܠܡܝܣ ܡܛܠ ܩܢܘ̈ܢܐ ܗܠܝܢ ܕܩܠܝܡܝܣ ܕܛܝ̈ܛܠܘ
ܡܢ ܛ̈ܛܠܘ. ܐܝܟܢܐ ܕܦܫܩܬܐ ܠܫܠܝܚܘܗܝ ܟܠܢܫ ܡܢ ܩܢܘ̈ܢܐ:
ܠܐܝܢܐ ܕܩܪܐ ܡܛܠ ܐܝܢܐ ܕܗܘ ܩܪܐ: ܟܕ ܪܘܫܡܐ ܕܟܠܝܗܘܢ.
ܐܪܟܝܠ ܡܝܬܪܐ. ܕܝ ܡܠܝܠ ܡܠܠ ܩܠܡܝܣ ܡܛܠܗܘܢ ܐܝܟ
ܕܦܣܩ̈ܬܐ. ܘܐܝܟ ܡܠܐܡܪܘܬܐ ܕܡܝܬܐ ܕܟܬܒܐ ܡܝܬܪܐ.
ܠܘܬ ܕܝܢ ܡܐܦܝܣ ܟܗܢܘܢ ܠܩܢܘ̈ܢܐ ܐܚܪ̈ܢܐ ܕܐܦ̈ܣܬܐ ܐܚܪܝܢ
ܕܠܐ ܐܬܬܦܝܣܘ ܟܕ ܗܠܝܢ ܕܛܝ̈ܛܠܘ ܀

At the end we read, f. 228 *b*:

ܗܫܐ ܢܚܐ ܐܘ̄ ܩܪܝܐ ܡܗܘܢܐ ܕܗܠܝܢ ܛ̈ܛܠܘ ܗܘ̈ܝܢ
ܬ̈ܠܬܝܢ ܘܚܕ. ܘܩܢܘ̈ܢܐ ܕܒܗܘܢ ܡ̈ܐܬܝܢ ܘܫ̈ܒܥܝܢ. ܚܕܝ ܕܝܢ

ܕܒܬܪܝܢ ܡܢܗܘܢ܆ ܕܩܢܘ̈ܢܐ ܘܡܢܗܘܢ܆ ܕܒܛ̈ܝܛܠܘ ܡܟܠܠ ܐܝܟ

ܡܬܬܡܝ̈ܢ ܚܘܬ ܢܦܩܢ. ܒܟܠܗ ܠܐ ܐܫܬܟܚ ܡܢܗܘܢ.

20. Canons of the Apostles and of the Synods of the Fathers, which are scattered in various places and not contained in the τίτλοι, f. 228 *b*:

ܬܘܒ ܩܢܘ̈ܢܐ ܕܗܘ ܡܬܟܢܫܝܢ ܒܟܠܗܘܢ ܩܢܘ̈ܢܐ. ܘܡܦܪ̈ܫܐ

ܐܚܪ̈ܢܐ ܕܐܬܐܡܪܘ ܒܕܘܟ̈ܝܢ ܕܘܟ̈ܝܢ ∴ ܕܫ̈ܠܝܚܐ ܘܕܣܘܢܗ̈ܕܘܣ

ܕܐܒܗ̈ܬܐ: ܗܠܝܢ ܕܒܛ̈ܝܛܠܘ ܠܐ ܐܬܬܣܝܡܘ.

a. Canons of the Apostles, 68 and 69, f. 228 *b*.

b. Canons from a letter written from Italy to the bishops of the East, which were sent by the bishops assembled at Antioch, f. 229 *a*:

ܬܘܒ ܩܢܘ̈ܢܐ ܐܚܪ̈ܢܐ ܡܢ ܐܓܪܬܐ ܕܐܬܟܬܒܬ ܡܢ ܐܝܛܠܝܐ ܠܘܬ

ܐܦܝܣܩ̈ܘܦܐ ܕܡܕܢܚܐ. ܗܠܝܢ ܟܠܗ ܕܐܫܬܕܪܘ ܡܢ ܐܦܝܣܩ̈ܘܦܐ ܗܢܘܢ

ܕܐܬܟܢܫܘ ܒܐܢܛܝܘܟܝܐ.

At the end of canon 15 we read, f. 231 *b*:

ܗܠܝܢ ܕܝܢ ܟܠܗܘܢ ܕܒܬܪܝܢ : ܗܢ ܒܟܠܗܝܢ ܕܢܝܚܐ ܠܡܬܪܐ

ܕܐܬܚܙܝܬ. ܠܗ ܓܝܪ ܠܫܘܬ ܐܘܚܕܢܐ ܕܢܝܢܝ ܠܗܠܝܢ ܕܐܝܟ ܗܢܝܢ :

ܠܐ ܒܥܕܢܐ ܢܣܝܘܢܐ. ܐܝܟ ܕܫܒܩܬ ܘܠܐ ܡܬܬܠܬܠܬ ܐܝܬ

ܠܗܘܢ ܠܘܬ ܩܕܝܫܐ ܕܒܥܘܢ : ܡܠܦܢܘܬܐ ܕܥܡܗܘܢ ܡܬܕܟܝܢ

ܟܠܝܢ ܐܢܫܝܢ ܕܢܫܬܟܚܘܢ. ܐܘ ܠܥܠܡܐ. ܘܐܝܟ ܫܩܝܠܐ

ܕܐܘܪܚܬܗܘܢ ܠܐ ܡܬܡܨܝܢ ܕܢܐܡܪܘܢ .. ܘܠܐ ܚܕܐ ܡܠܬܐ ܕܫܘܬܦܘܬܐ

ܐܝܬ ܠܢ ܠܘܬܗܘܢ. ܣܓܝ ܓܝܪ ܒܥܡܐ ܠܐ ܡܬܬܚܫܒܢܐ ܘܡܬܪܚܩܐ
ܠܚܒܝ ܕܐܠܗܐ ܀ ܦܘܪܫ ܦܘܪܫ ܢܚܫܒ. ܘܠܐ ܠܚܕܐ ܘܬܬܒܝܢ.
ܠܐ ܗܘܝܐ ܢܦܫܐ ܕܐܠܗܝ ܚܕܐ ܗܘܠܝܢ ܀ ܫܠܡ ܫܘܐܠܐ ܗܘܠܝܢ ܀

21. Extracts from letters of Basil.

a. From the letter to Amphilochius of Iconium, f. 231 *b*:

ܡܢ ܐܓܪܬܐ ܕܨܝܕܐ ܐܡܦܝܠܟܝܘܣ ܐܦܝܣܩ ܕܐܝܩܘܢܝܢ
ܕܐܝܩܘܢܝܢ. ܠܘܬ ܐܡܦܝܠܘܟܝܘܣ ܚܠܦ ܕܐܠܗܘܬܗ ܐܦܝܣܩ
ܕܐܝܩܘܢܝܢ. ܡܛܠ ܠܬܠܬܝܢ ܗܘܝܢ : ܠܗ ܕܝܢ ܠܗ ܠܡܫܝܚܐ
ܠܝܫܘܥ ܀ ܗܘ ܕܐܦ ܥܠ ܠܬܪܝܢ ܗܘܝܢ. ܘܫ̈.

b. From another letter to the same, f. 235 *b*:

ܠܘܬ ܡܢ ܐܓܪܬܐ ܕܝܠܗ ܕܝܢ ܠܘܬܗ ܕܝܢ ܠܘܬܗ
ܕܐܡܦܝܠܟܝܘܣ (*sic*) ܡܛܠ ܡܢܝܢܐ. ܕܝܢ. ܡܛܠ ܓܒܪܐ ܗܢܘܢ ܕܐܝܬ
ܠܗܘܢ ܢܦܫܐ ܘܡܬܒܝܢ. ܐܦ ܓܒܪܐ ܕܝܢ ܒܬܪ ܐܢܬܬܐ ܚܙܝܬ : ܡܫܟܚܐ
ܕܠܐ ܦܩܕ ܠܗ ܗܘܝܬ ܕܐܢܬܬܗ : ܒܪܫܘܬܐ ܢܦܠ. ܐܝܟܐ ܕܢܣܒܝܢ
ܠܗܘ ܕܐܝܟ ܗܢܝܢ ܀ ܘܐܝܟ ܡܬܢܚܝܢ ܒܟܠܗܘܢ ܠܡܫܡܫ
ܒܕܝܢܐ. ܘܫ̈.

c. From another letter, f. 236 *b*:

ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܐܚܪܬܐ. ܡܛܠ ܐܢܫܐ ܕܡܫܡܫܢܐ ܒܟܗܢܘܬܐ.
ܗܢܘ ܕܒܟܗܢܘܬܐ ܐܫܡܫܝ ܒܐܘܪܚܐ ܘܬܬܚܠܠ. ܐܦ ܡܢ ܗܘܝܐ
ܕܝܢ ܡܫܡܫܢܐ ܗܘܬ ܠܡܫܡܫܢܘܬܗ ܐܫܡܫܝ: ܐܘ ܕܝܢ ܡܫܡܫܢܐ
ܗܘܬ ܠܡܫܡܫܘ ܫܠܡܘܬܗ ܡܢ ܗܕܐ: ܐܘ ܗܘ ܒܫܘܡܠܐ ܕܝܫܘܬ

ܗܕܐ ܘܚܕܐ ܘܕܠܘܩܒܠ ܠܒܢ̈ܝܢܫܐ. ܐܝܟ ܕܟܠ ܡܛܠ ܬܬܕܝܢ
ܘܫ̄ܐ.

22. *a.* Extract from the letter of Philoxenus of Mabbōgh to the monks of Amid, f. 237 *b*:

ܕܩܕܝܫܐ ܦܝܠܘܟܣܢܘܣ ܕܡܒܘܓ. ܡܢ ܐܓܪܬܐ ܕܠܘܬ
ܐܒ̈ܗ ܛܒ̈ܐ. ܕܐܬܟܠܟܠ· ܡܢܗ ܠܒܪܢ̈ܫܐ ܘܐܦܢ ܗܘܝܐ. ܐ̄. ܕܝܢܐ
ܒܝܬ ܕܡܛܠ ܡܢ ܛܝܒܐ ܡܛܠ ܡܬܗܦܟܐ. ܡܬܬܦܝܣ ܗܘ ܕܢܗܘܐ
ܦܫܠܡܢܝܐ. ܕܗܘ ܐܝܟܢ ܒܟܫܦܐ. ܘܗܘ ܡܬܒܥܐ ܠܗ ܒܝܬܦܐ
ܕܢܩܕܪܐ. ܘܩܘܪܐ ܕܠܚܡܐ. ܘܗܘ ܐܝܟܢ ܚܕܐ ܐܝܟ. ܗܕܐ ܕܝܢ
ܒܟܠ ܢܩܡܝܢ ܡܬܒܥ ܠܗ. ܩ̄: ܕܝܢܐ ܕܢܩܒ ܩܪܒܐ ܕܐܬܬܐ.
ܠܐܠܗܐ ܠܐ ܢܝܚ. ܘܫ̄ܐ.

See *B.O.* ii. 37, no. 12.

b. Another extract, apparently from the same letter, f. 238 *a*:

ܡܛܠ ܩܛܝܪܐ ܕܦܐܣܠܝܘܣ ܡܢ ܐܝܪܝܢܐ ܕܠܘܬ ܕܝܪ̈ܝܐ.
ܕܠܐܠܗܐ ܡܢ ܝܗܒ ܕܕܝܠܟ· ܠܟܠܗ ܐܝܬܘܗܝ. ܗܘ ܕܠܐ ܬܐܠܨܝ. ܐܠܐ
ܕܬܦܢܩ. ܘܫ̄ܐ.

To this is appended a very short extract from Gregory Nazianzen,

ܕܬܐܘܠܘܓܘܣ. ܕܗܘ ܕܒܩܛܝܪܐ ܚܝܐ. ܠܒܪ ܡܢ ܕܬܪܐ ܕܝܠܗ
ܐܝܬܘܗܝ.

23. Council of Neocaesarea, canon 12, f. 238 *a*:

ܕܢܝܩܘܣܪܝܐ ܕܦܪܘܣܘܦܐ. ܩܢܘܢܐ ܕܝܒ̄. ܡܛܠ ܗܘ ܕܒܟܪ

ܒܝ ܒܪܝܗ. ܡܫܬܐ ܕܡܢ ܐܢܫܝܢ ܐܝܠܝܢ ܗܝܡܢܘܬܐ ܗ̄ ܘܡܢܗ
ܡܢ ܙܒܢܐ.

24. *a.* Canons of Rabbūlā, bishop of Edessa, to the monks, f. 238 *b*:

ܩܢܘܢܐ ܕܩܕܝܫܐ ܡܪܝ ܪܒܘܠܐ ܐܦܝܣܩܘܦܐ ܕܐܘܪܗܝ. ܠܘܬ ܕܝܪ̈ܝܐ.

See Overbeck, *S. Ephraemi Syri etc. opera selecta*, pp. 212—214, line 2.

b. Other canons of Rabbūlā, f. 239 *a*:

ܬܘܒ ܩܢܘܢܐ ܐܚܪܢܐ ܕܝܠܗ ܕܩܕܝܫܐ ܪܒܘܠܐ. ܦܘܩ̈ܕܢܐ ܘܙܘܗܪ̈ܐ
ܠܘܬ ܟܗ̈ܢܐ ܘܒܢ̈ܝ ܩܝܡܐ.

See Overbeck, *op. cit.*, p. 216, line 6.

25. Questions written from the East to the holy Fathers, with their answers, f. 240 *a*:

ܫܐ̈ܠܬܐ ܕܐܬܟܬܒܘ ܡܢ ܡܕܢܚܐ. ܘܐܬܦܢܝܘ ܦܘ̈ܢܝܐ ܕܝܠܗܘܢ
ܠܩܕܝ̈ܫܐ ܐܒ̈ܗܬܐ ܘܗܘܐ ܠܗܘܢ ܦܘܢܝ ܦܬܓܡܐ.

Compare Wright's *Catal.*, p. 950, no. 19. Followed by:—

a. Canons in the form of questions and answers, given in the time of persecution by the holy father Constantine and his companions, f. 243 *a*:

ܡܢ ܩܢܘܢܐ ܒܫܐ̈ܠܬܐ ܕܐܬܚܘܘ ܒܙܒܢܐ ܕܪܕܘܦܝܐ ܡܢ ܐܒ̈ܗܬܐ
ܩܕܝ̈ܫܐ ܩܘܣܛܢܛܝܢܐ ܘܚܒܪ̈ܘܗܝ.

Compare Wright's *Catal.*, p. 950, no. 20.

b. Extract from a letter written by the holy Fathers to the priests and abbots Paul and Paul, f. 243 *b*:

ܡܢ ܐܓܪܬܐ ܕܐܬܟܬܒܬ ܡܢ ܩܕܝ̈ܫܐ ܐܒ̈ܗܬܐ ܠܩܫܝ̈ܫܐ ܘܪ̈ܝܫܝ
ܕܝܪ̈ܬܐ ܦܘܠܐ ܘܦܘܠܐ.

See Wright's *Catal.*, p. 950, no. 21.

c. Four canons concerning excommunicated clergy, by the bishop Sergius, f. 243 *b*:

ܠܘܬ ܩܢܘܢܐ ܐܪܒܥܐ ܡܛܠ ܩܠܝܪ̈ܝܩܘ ܕܡܚܪ̈ܡܝܢ ܕܣܝ̈ܡܝܢ
ܠܡܪܝ ܣܪܓܝܣ ܐܦܝܣܩܘܦܐ ܡܬܩܢܢܘܬ (*sic*).

See Wright's *Catal.*, p. 993, no. 47.

d. Six other canons on the same subject, f. 244 *a*:

ܠܘܬ ܩܢܘܢܐ ܐܚܪ̈ܢܐ ܡܛܠܬܗܘܢ ܕܗ̇ܢܘܢ ܕܡܚܪ̈ܡܝܢ.

26. *a.* Admonitions and orders to the clergy by John bar Cursus*, bishop of Tellā dhĕ-Mauzĕlath, f. 245 *a*:

ܠܘܬ ܙܘܗܪ̈ܐ ܘܦܘܩܕ̈ܢܐ ܟܘܢܫܝ̈ܐ ܕܩܢܘܢܐ ܐܝܟ ܕܠܘܬ ܩܠܝܪ̈ܝܩܘ
ܠܩܕܝܫܐ ܡܪܝ ܝܘܚܢܢ ܒܪ ܩܘܪܣܘܣ (*sic*) ܐܦܝܣܩܘܦܐ ܕܬܠܐ
ܕܡܘܙܠܬ.

They are 22 in number. Then follow:—

b. Extracts from a letter of the same, addressed to deacons, containing directions for the celebration of the holy Eucharist, f. 250 *b*:

ܕܝܠܗ ܗܘ ܕܝܠܗ ܠܘܬ ܡ̈ܫܡܫܢܐ. ܠܡܘܕܥܘ ܕܝܢ ܐܘ ܐܚܝ܇
ܒܝܠܕܬܐ ܘܒܥܕܥܬܐ ܘܡܫܝܚܘܬܐ ܕܪܘܚܢܐ ܡܢ ܥܠܘܗܝ
ܡܣܬܟܠܢܘܬܐ܀ ܗܘܝܬ ܡܦܩܕ ܠܡܫܡ̈ܫܢܐ ܗܕܐ ܡܟܝܠܬܐ
ܘܡܫܝܚܘܬܐ. ܘܫ̄.

27. From a letter of the bishop Severus, the syncellus of Mār John the patriarch, to a friend, containing answers to eight questions, f. 252 *b*:

ܡܟܢܫܐ ܡܢ ܐܓܪܬܐ ܕܟܬܒ ܣܘܝܪܘܣ ܐܦܝܣܩܘܦܐ ܡܪܝ ܣܘܢܩܠܘܣ

* See *B.O.* ii. 53.

ܐܦܝ̈ܣܩܘ ܘܩܠܝܪ̈ܘܣ ܕܡܨܪܝܢ ܡܢ ܐܠܗܐ ܡܛܠ ܢܡܘܣܐ ܕܩܘܪܒܢܐ
ܠܘܬ ܐܢܫ ܦܠܣܛܝܢܘ ܡܛܠ ܩܘܪܒܢܐ ܕܡܬܩܪܒ ܐܡܬܝ܆ ܡ
ܡܛܠ ܠܡܫܠܡܘܬܗ ܕܡܠܐ ܕܝܢ ܘܐܦ ܐܘܢܓܠܝܘܢ ܦܢܝܬ ܐܝܟ ܡܫܠܡܬ..
ܗܠܝܢ ܐܝܟ ܕܡܢ ܩܕܡܝܢ ܐܬܚܙܝܬ ܡܫܡܫܢܘܬܐ ܕܠܡܫܠܡܘܬܗ
ܦܠܘܢ ܐܦ ܠܟ ܐܠܗܐ ܕܬܫܘܠܡ ܡܢ ܠܟܠܢܫ. ܩܘܪܒܢܐ ܡܫܡܠܝܐ.
ܡܫܡܠܝܐ ܕܠܚܡ ܡܛܠ ܡܠܘܗܝ܆ ܐܘ ܩܐ ܕܢܦܩܝܢ ܠܟܠܗܘܢ܆ ܐܘ
ܟܠ ܡܠܘܗܝ ܢܬܡܠܐ.

28. Letter of the bishop Jonah to the periodeutes Theodore on the question of monogamy, f. 254 *b*:

ܐܓܪܬܐ ܕܝܘܢܢ ܡܢ ܝܘܢܢ ܐܦܝ̈ܣܩ ܠܘܬ ܬܐܘܕܘܪܐ ܦܪܝܘܕܘܛܐ.
ܠܐܝܟ ܡܫܡܠܝܐ ܘܪܚܝܡܐ: ܡܢ ܬܐܘܕܘܪܐ܆ ܝܘܢܢ ܡܚܝܠܐ ܒܡܪܢ
ܫܠܡ. ܠܘܬ ܡ ܡܢ ܚܢܢܐ ܡܛܠ ܕܗܘܐ ܠܝ ܠܘܬ ܐܢܫܝܢ
ܐܝܟ ܕܐܡܪܬ ܦܫܝܛܐ ܒܟܠܐ܆ ܡܬܚܫܒܝܢ ܗܘܘܝܬ ܠܡܬܠܟܐ܆
ܕܬܠܝܢ ܩܠܐ ܙܒܢ ܕܢܦܩܘ ܠܗܠܝܢ ܕܡܬܬܠܝܢ ܐܘܟܠܬ
ܬܚܝܬ܆ ܕܡܢ ܐܢܐ ܠܟܘܢ ܠܟ ܕܬܫܘܠܡ. ܕܠܐ ܙܒܢ ܠܡܫܬܐ
ܠܡܫܡܫ ܬܓܪ̈ܐ ܢܩܫܝܢ ܐܚܪܢܐ. ܘܫ̄.

29. *a.* Questions put by the priest Addai to Jacob of Edessa, with his replies, f. 259 *a*:

ܬܘܒ ܫܘܐܠܐ ܕܫܐܠ ܩܫܝܫܐ ܐܕܝ ܠܝܥܩܘܒ ܐܦܝܣܩܦܐ
ܐܦܝ̈ܣܩܘ ܕܐܘܪܗܝ. ܘܗܘܐ ܠܗܘܢ ܡܦܢܝܢ ܦܘܢܝ ܦܬܓܡܐ.

See Lamy, *Dissert. de Syrorum Fide et Disciplina in re Eucharistica*, p. 98 sqq.; Lagarde, *Reliqq. juris eccl. antiquiss.*, p. ܩܡܐ sqq.; Kayser, *Die Canones Jacobi von Edessa übersetzt*

u. erläutert. The text of the mutilated passage, Lamy, p. 168, is as follows, f. 274 *b* :

ܐܝܟ ܠܝ ܗܘܐ ܡܢܘܬܐ ܕܗܘ ܕܝܬܪ ܒܐܝܠܬܐ ܕܡܫܒܚܠ ܠܗ ܒܪܗ
ܡܢ ܡܫܝܚܐ. ܠܗܘ ܕܝܬܪ ܒܐܝܠܬܐ ܐܚܪܬܐ. ܢܫܡܥܘܢ. ܠܐ ܗܘܐ
ܡܫܡܥ ܒܪܢܫܐ ܕܢܬܒܥܘܢ. ܐܠܐ ܡܐܟܠܐ ܐܦ ܕܢܗܘܐ. ܡܛܠ ܕܟܢ
ܢܡܘܣܐ ܗܘ ܕܫܘܡܠܠܐ. ܢܛܪ ܠܗܘܢ ܡܫܡܪܬܐ. ܐܝܟ. ܠܝ ܐܦ
ܕܢܫܡܥ ܢܛܪܐ ܐܢܬܬܐ: ܢܫܘ ܕܗܘ ܕܡܫܡܥܠ ܠܗ ܡܢ ܡܫܝܚܐ.
ܘܦ.

The passage missing at the end in Lamy, p. 170, runs thus, f. 275 *b* :

ܡܛܠ ܕܠܐ ܡܫܬܟܚܐ. ܐܦܠܐ ܢܟܠܬܐ ܗܝ ܠܝ. ܗܝ ܕܝܢ ܕܕܟܪܐ
ܢܩܒܠ ܢܩܒܬܐ: ܐܘ ܢܩܒܬܐ ܠܕܟܪܐ. ܐܦ ܡܢ ܐܒܗܬܐ ܟܠܒܐ.
ܗܝ ܕܝܢ ܕܐܢܫ ܢܣܒܪܐ ܒܟܝܢܐ: ܗܕܐ ܒܟܝܢܐ: ܗܕܐ ܒܪܢܫܐ
ܠܒܪ ܡܢ ܚܛܝܬܐ ܡܡܠܟܢܘܬܐ: ܡܛܠܬܐ ܕܟܢܐ ܩܫܝܬܐ ܕܡܪܢ
ܒܝܫܬܐ ܠܟܠܗ ܐܢܫܘ.

b. Other canons of Jacob of Edessa, f. 275 *b* :

ܬܘܒ ܕܝܠܗ ܒ ܕܝܠܗ ܕܩܕܝܫܐ ܝܥܩܘܒ ܐܦܝܣܩ
ܕܐܘܪܗܝ. ܠܐ ܐܦ ܠܟܗܢܐ ܕܢܬܠܘܢ ܡܢ ܟܡܐ ܐܝܟ
ܕܡܫܬܠܛܝܢ. ܒܡܫܘܬ ܢܦܩܬܐ ܕܗܘܝܢ ܠܟܗܢܬܐ. ܠܘ ܓܝܪ ܒܐܝܟܐ
ܐܦ ܕܢܫܩܠܘܢ ܒܬܘܢܐ ܠܐܠܗܐ.

See Wright's *Catal.*, p. 223, 15 *b*.

c. Other questions put by the priest Addai to Jacob of Edessa, with the replies of the latter, f. 277 *b* :

ܠܘܬ ܩܫܝܫܐ ܐܚܝܢܐ ܕܦܠܐ ܗܘ ܡܫܝܚܐ ܐܝܟ ܗܘ ܕܐܡܪ ܡܢ
ܟܠܠ. ܘܗܘܐ ܐܦ ܠܗܘܢ ܡܘܫܐ ܦܫܝܛܐ. ܠܐ ܐܪܐ ܕܠܟܠܗܘܢ
ܩ̈ܕܝܫܐ ܐܦܘܣܛܘܠܘܣ: ܟ̈ܗܢܐ ܘܦܘܪܫܢܐ ܠܡ̈ܫܡܫܢܝܗܘܢ ܐܦܝ̈ܣܩܦܐ.
ܘܐܦ ܠܐ ܠܗ ܠܟܗܢܘܗܝ ܐܠܐ ܐܝܬܘ ܒܗܢܐ ܕܝܢܐ ܘܗܘܝܘ ܝܗܒܗܘܢ
ܕܢܗܘܐ ܕܝܢܐ ܠܗܘܢ ܐܦܘܣܛܘܠܘܣ ∴ ܕܢܬܕܒܪ ܐܝܟ ܟܠ ܡܘܪܕܝܐ
ܘܒܝܬܐ ܠܟܠܗܘܢ ܟܠ ܟܢܫܐ. ܟܡܐ ܗܟܝܠ ∴ ܘܕܐ ܐܝܬ ܠܗ
ܡܬܪܐ ܡܢ ܗܟܝܠ ܠܗ ܠܗܘ ܕܡܫܡܠܝܘ ܦ̈ܩܕܢܐ. ܒܝ ܒܐ̈ܪܥܣܩ
ܓܒܝ ܪ̈ܒܐ ܐܝܬ ܕܠܟܘ.

d. Questions put by the priest Thomas to Jacob of Edessa, with his replies, f. 281 *a*:

ܠܘܬ ܩܫܝܫܐ ܐܠܗܝܐ ܕܦܠܐ ܡܪܝ ܬܐܘܡܐ ܠܝܥܩܘܒ
ܕܐܘܪܗܝ ܘܗܘܐ ܠܗܘܢ ܡܘܫܐ ܦܫܝܛܐ. ܬܐܘܡܐ ܡܫܝܚܐ. ܐܢ ܠܐ
ܕܢܬܦܫܩ ܨܒܪܐ ܕܡܬܟܬܒܝܢ ܒܗ ܡܫܝ̈ܚܐ ܕܟܠܡܐ: ܠܨܝܕ
ܡܢ ܐܦܐ ܕܟܬܒܐ ܐܘ ܕܗܒܠܐ ܐܝܟܐ ܕܗܘ. ܐܘ ܐܢ ܠܐ ܦܠܐ. ܡܟܝܠ ܢܗܘܐ
ܠܗܘܢ ܕܗܘܐ ܟܪܝܟ.

e. Questions put by John the stylite to Jacob of Edessa, with his replies, f. 285 *a*:

ܠܘܬ ܩܫܝܫܐ ܕܦܠܐ ܝܘܚܢܢ ܐܣܛܘܢܝܐ ܠܝܥܩܘܒ ܐܦܝܣܩ
ܕܐܘܪܗܝ. ܝܘܚܢܢ. ܫܐܠܬܐ ܡܫܝܚܐ ܗܘ ܕܟܝܢ ܦܘܫܩܢܘܬܐ
ܦܘܫܩܐ ܘܡܫܬܥܢܝܢ: ܘܠܐ ܡܢܐ ܗܘ ܕܢܬܐܡܪ: ܐܦܢܝ ܕܠܐ
ܡܫܟܚܐ ܠܗ ܬܪܬܐ. ܡܟܝܠ ܐܪܐ ܕܢܗܘܐ ܡܟܝܠ ܪܒܐ ܐܝܬ ܕܠܟܘ.

ܘܬܘܒ ܡܛܠ ܐܪܘ ܕܒܝܫ ܗܘ ܕܥܒܪ ܡܬܘܡܬܝܢܘܬܗ ܗܘܬ ܗܕܐ.

30. Orders, canons and ordinations of the Church, f. 291 *a*:

ܬܘܒ ܦܘܩܕܢܐ ܘܩܢܘ̈ܢܐ ܕܟܝܪܘܛܘܢܝܣ ܕܥܕܬܐ ܩܕ̄ ܘܡܫܡܫܢܝܬܐ.

ܢܝܫ ܟܗ̈ܢܐ ܗܟܢܐ ܡܛܠ ܕܡܬܩܪܒ ܠܟܗܢܘܬܐ ܕܢܝܫܘܬ ܟܗܢܘܬܐ. ܟܠ ܬܪ̈ܬܝܗܘܢ ܟܘܪ̈ܟܗܘܢ ܡܢ ܩܕܡ ܡܕܒܚܐ ܩܕܝܫܐ: ܘܫ̄.

31. Question put by the brethren to Basil, with his answer, f. 293 *a*:

ܡܛܠ ܫܐܠܐ ܕܐܚ̈ܐ: ܕܫܐܠܘ ܠܒܣܝܠܝܘܣ: ܦܢܝܬܐ ܕܝܠܗ.

ܐܢ̈ܫܐ ܐܡܪܝܢ. ܐܡܬܝ ܕܐܬܐ ܕܢܩܒܠܗ ܕܦܓܪܐ ܡܬܚܫܒܐ ܒ ܡܢ ܬܫܠܡܬܐ ܪ̈ܚܡܝ ܕܐܠܗܐ: ܕܐܦ ܐܢܐ ܗܘ ܕܝܠܝܕܘܬܐ ܗܕܐ ܚܙܬܐ.

32. Basil and Gregory, question and answer, f. 294 *a*:

ܦܢܝܬܐ ܕܒܣܝܠܝܘܣ. ܐܝܟܐ ܕܐܬܠܝܗܘܢ ܒܓܪܝܓܘܪܝܘܣ ܘܡܬܐܠܦܝܢ ܒܫܘܠܛܢܐ: ܐܪܘ ܕܐܬܠܝܗܘܢ ܠܗ ܦܘܪܫܐ ܐܘ ܢܬܠܐ ܡܢ ܦܘܪܫܐ.

33. Of priests who swear and break their oath, f. 294 *a*:

ܡܛܠ ܟܗ̈ܢܐ ܕܝܡܝܢ ܘܚܒܠܝܢ. ܡܘܡܬܐ ܗܘ ܕܝܗܒ ܕܠܐ ܡܬܡܚܠ. ܘܠܐ ܡܬܩܪܒ: ܘܡܬܦܪܫ ܠܒܪ ܡܢ ܬܫܡܫܬܗ ܘܡܫܬܒܩ: ܐܘ ܟܕ ܐܬܬܡܣܟ ܡܢ ܐܚܪ̈ܢܐ: ܐܘ ܟܕ ܟܒܪ ܗܘ ܠܟܗܢܘܬܗ

ܣܘܟܠܐ (blank) ܕܟܝ ܗܘ ܠܗ. ܘܐܦ ܕܢܦܩܬ ܡܟܣܣ ܒܪܝܫܐ

ܡܢ ܐܦܝܣܩܘܦܘܬܗ. ܘܫ̄.

34. Extracts from a letter of Severus to the priest Philip, f. 294 *b*:

ܕܡܢܝܐ ܗܦܘܟܐ. ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܦܝܠܝܦܘܣ ܩܫܝܫܐ.

ܗܘ ܕܡܢ ܟܠܗ ܕܦܓܪܐ ܒܕܪܘܬܢܐ ܒ ܐܠܗܘܬܗ ܠܡܠܬܐ ܕܡܢ

ܡܢܗ ܒܕܪܘܬܢܐ ܠܐ ܢܦܩܘ ܡܢ ܒܗܘܢܐ.

35. Copious extracts from the discourse of Philoxenus of Mabbōgh against the passions of the Soul and Body, and on Purity and how to acquire it, etc., in reply to the monk Patricius of Edessa, f. 296 *b*:

ܕܡܢܝܐ ܡܢܗ ܐܦܣܩܐ ܕܡܐܡܪ̈ܐ ܕܠܘܩܒܠ ܚ̈ܫܐ ܕܢܦܫܐ

ܘܕܦܓܪܐ. ܘܥܠ ܕܟܝܘܬܐ ܘܐܝܟܢ ܘܒܡܢܐ ܡܬܩܢܝܐ. ܘܠܝ ܐܪܦ

ܕܟܬܒܐ ܠܦܛܪܝܩܘܣ ܟܠܗܘܢ ܦܘܩ̈ܕܢܘܗܝ ܕܡܫܝܚܐ. ܕܐܫܬܐܠ

ܡܢ ܕܡܢܝܐ ܦܛܪܝܩ ܝܚܝܕܝܐ ܐܘܪܗܝܐ ܒ ܙܒܠ ܠܗ ܕܠܗ

ܒܛܘܒܐ ܦܠܐ.

Imperfect at the end. See Wright's *Catal.*, p. 533, no. DCLXXXIII. 1.

The name of the scribe, Constantine, appears in the subscription of no. 1 as given above.

On f. 171 *a* is written in *Arabic* a note of the sale of this volume in the year 1902 = A.D. 1591, by the priest Jacob, son of Isaac, son of Mark, of the village of Bā-Khudaidā, to the priest Matthew of Mosul, son of ʻAbd al-Aḥad, for the sum of 120 ʻothmānīs:

ܒܐܣܡܐܠ ܐܠܠܗ ܐܠܡܬܥܐܠܝ ܐܠܡܪܝܕ ܡܕܒܪܗ ܟܠܐ ܒܠ

ܒܬܐܪܝܟ ܣܢܗ ܐܠܦ ܡܢ ܣܢܝܢ ܐܠܐܣܟܢܕܪܝܗ ܒܬܠ ܗܕܐ
ܐܠܟܬܐܒ ܐܠܡܩܕܣܐܬܗ ܐܢܐ ܐܠܡܣܟܝܢ؛ ܩܣ ܝܘܣܦ ܘܠܕ
ܩܣ ܐܝܣܚܩ ܐܒܢ ܩܣ ܡܪܩܘܣ ܡܢ ܩܪܝܗ ܒܐܒܪܝܗ
ܒܬܠܗ ܠܩܣ ܡܬܝ ܐܠܡܬܘܪܟ ܐܒܢ ܩܣ ܒܢܝ ܐܠܐܣܝ ܦܝ
ܣܡܪܬܗ ܘܐܟܝ ܩܣ ܐܝܣܚܩ ܘܐܒܢ ܝܘܣܦ ܘܪܓܠ ܐܠܟܠ
ܘܗܘ ܐܠܟܬܒ ܒܡܬܟܠܡ ܡܬܝ ܘܡܩܪܝ ܠܡܬܝ ܦܩ.

On the margin of f. 316 *a* is the following entry of debts in *Arabic*:

ܥܠܝ ܡܩܡܐܫ ܡܬܝ ܐܩܪܫ ܘܥܠܝ ܐܘܠܐܕ ܠܘܩܐ ܐܩܪܫ
ܘܥܠܝ ܠܐܝܠܐ (*sic*) ܕܝܢܪ ܘܥܠܝ ܐܘܠܐܕ ܒܢܝ ܐܠܟܠܗ ܡܬܠܗ
ܘܥܠܝ ܕܢܚܐ ܡܢ ܒܥܦ ܐܪܒܥܝܢ ܕܪܗܡ ܘܥܠܝ ܢܥܢܥ (?) ܡܢ
ܒܢܝ ܐܠܟܠܗ ܝܢܝ ܠܡܢ ܐܠܡܫܐܪ ܐܪܒܥܝܢ ܕܬ ܕܪܗܡ

Add. 2810

Vellum, about 9⅛ in. by 6½; 175 leaves; the quires (number uncertain), of 10 leaves, are signed with letters (ܝܚ, f. 168 *b*). Some of the leaves are much soiled and torn, especially ff. 32 and 130; 2 leaves are wanting at the beginning (one of which was blank), eleven after f. 18, four after f. 26, one after f. 33, two after f. 71, one after f. 90, one after f. 148, two after f. 168, and several quires after f. 174; only one leaf from the last quire has been preserved, f. 175. The number of lines in a page varies from about 28 to 33. The writing is a good, regular, Nestorian Esṭrangĕlā of the xith or xiith century.

This volume once comprised the whole New Testament, fully pointed with vowels and marks of interpunction.

The margins contain many brief notes of the usual kind, referring to the pronunciation of words in the text and similar matters. The larger sections are indicated throughout by a double series of letters, one for the whole volume, and the other for each book.

I. The Gospels, viz.

1. S. Matthew, f. 1 *a*. Missing portions, ch. i. 1—17, xxi. 28 to the end.

2. S. Mark, f. 19 *a*. Missing portions, ch. i. 1—20, vii. 21—x. 13 (first word), xiv. 46—xv. 4.

3. S. Luke, f. 35 *b*.

4. S. John, f. 71 *a*. Missing portions, ch. i. 38 (two words)—iii. 29, xviii. 22 (two words)—xix. 13.

II. The Acts of the Apostles, f. 94 *a*; followed by the epistle of S. James, f. 131 *a*, the first epistle of S. Peter, f. 133 *b*, and the first epistle of S. John, f. 137 *a*.

III. The Pauline Epistles, viz.

Romans, f. 140 *b*. Missing portion, ch. x. 14—xi. 23.

1 Corinthians, f. 153 *a*.

2 Corinthians, f. 166 *b*. Missing portions, ch. iii. 18—vi. 16, xiii. 6 to the end.

The remainder of the volume has perished, with the exception of a single leaf, containing

Hebrews, ch. xi. 6—31 (first word).

With this volume are bound up seven leaves, ff. 176—182, mostly much soiled and torn, which formed parts of two quires belonging to a similar manuscript, but written in a more cursive character and less fully pointed. The contents are—

Romans, ch. viii. 16—xi. 19, xv. 18—xvi. 13, with some small imperfections. Ff. 176—179.

1 Corinthians, ch. i. 19—iv. 10, vi. 4—vii. 14 (two words). Ff. 180—182.

Add. 2811

Paper, about 12½ in. by 8⅛; 112 leaves, of which the first two and the last two are blank; 11 quires, signed with letters, of 10 leaves, except ܝܐ, which has 9; 28 lines in a page. Written in a good, regular, Nestorian hand, and dated A.D. 1883.

I. Metrical discourses of Mār Isaac of Antioch, of which a list, ܦܘܪܫܟܡ ܡܐܡܪ̈ܐ ܕܡܠܦܢܘܬܐ, is given on the extra leaf. f. 3 *b*.

1. On love of learning, f. 4 *b*,

ܥܠ ܪܚܡܬ ܝܘܠܦܢܐ. ܝܘܠܦܢܐ ܡܠܝܐ ܗܘ ܕܪܘܚܐ. ܕܒܗ ܡܬܒܢܝܐ ܕܘܒܪ̈ܘܗܝ. ܘܫ.

See Zingerle, *Monum. Syr.* i. p. 13.

2. On humility in the brethren, and admonitory, f. 8 *b*,

ܕܥܠ ܡܟܝܟܘܬܐ ܕܐܚ̈ܐ ܘܡܬܪܥܝܢܘܬܐ. ܐܚܝܢ ܕܡܫܝܚ ܕܪ̈ܒܬܐ. ܫܡ̈ܥܘ ܒܫܠܝܐ ܐܡܪܐ ܐܢܐ. ܘܫ.

3. Admonitory, f. 13 *a*,

ܕܥܠ ܡܬܪܥܝܢܘܬܐ. ܚܝ̈ܐ ܐܢܐ ܗܘ ܗܢܘܢ ܕܡܬܠܠ. ܕܒܫܘܒܚܐ ܕܡܚ̈ܝ ܒܫܘܒܚܐ. ܘܫ.

See Bickell's edit., vol. ii. p. 142.

4. On covetousness, as disturbing the brethren in general and monks in particular, f. 17 *a*,

ܕܥܠ ܥܢܘܬܐ ܕܡܫܓܫܐ ܠܐܚ̈ܐ ܒܟܠܗܘܢ. ܘܠܝܚܝܕ̈ܝܐ ܕܒܠܚܘܕ. ܗܘ̈ܠܐ ܕܢܦܩ ܫܘܒܚܐ. ܫܘܒܚܐ ܢܣܒ ܒܪܒܘܬܐ. ܘܫ.

5. On the dead, f. 20 *a*,

ܕܥܠ ܥܢܝܕܐ. ܒܠܡܕܡ ܟܒܪܗ ܕܐܢܫܐ: ܘܠܝܬ ܐܢܫ ܕܝܕܥ
ܐܠܗܐ. ܘܓ.

6. On solitaries and anchorets, f. 21 *b*,

ܕܥܠ ܝܚܝܕܝܐ ܘܐܒܝܠܐ ܘܡܕܒܪܝܐ. ܐܠܗܐ ܕܐܘܦܝ ܠܥܘܕܪܐ:
ܒܥܝ ܚܝܠܐ ܕܠܐ ܡܬܬܟܠ. ܘܓ.

7. On the end of the world, f. 29 *b*,

ܕܥܠ ܫܘܠܡܐ. ܡܠܝܟ ܕܐܬܠܠ ܠܟ ܒܡܫܒܚܬܗ: ܥܠ ܗܘ ܗܘ ܫܘܒܚܐ
ܕܡܠܟܘܬܗ. ܘܓ.

8. On repentance, f. 31 *a*,

ܕܥܠ ܬܝܒܘܬܐ ܘܬܘܒ ܢܦܫܐ. ܐܬܚܝܠ ܠܝ ܡܪܝ ܒܫܘܒܚܐ:
ܕܐܡܪ ܡܢ ܚܕܐ ܐܪܓܬܟ. ܘܓ.

9. On solitaries and monks, f. 33 *a*,

ܕܥܠ ܝܚܝܕܝܐ ܘܐܒܝܠܐ ܕܝܪܝܐ ܘܡܬܚܫܒܢܘܬܐ. ܐܠܗܐ ܦܩܕܢ
ܢܕܪܘܫ: ܘܢܚܘܬ ܒܐܬܪܐ ܕܠܒܢ. ܘܓ.

10. Admonitory, and regarding himself, f. 42 *a*,

ܕܥܠ ܡܪܬܝܢܘܬܐ ܘܡܬܚܫܒܢܘܬܐ ܘܥܠ ܢܦܫܗ. ܚܕܝܪܝܢ ܚܘܒܠܐ
ܡܢ ܟܠ ܕܘܟ: ܫܘܪܒܐ ܦܓܥ ܒܝ ܡܢ ܟܠ ܫܘܫ. ܘܓ.

11. On the Rich Man and Lazarus, f. 43 *b*,

ܥܠ ܥܬܝܪܐ ܘܠܥܙܪ. ܐܘ ܡܫܡܥܢܐ ܦܪܝܫܐ. ܚܟܝܡ ܗܘ
ܕܡܫܡܥܢܘܬܟ. ܘܓ.

12. On repentance, f. 49 *a*,

ܕܥܠ ܬܝܒܘܬܐ. ܐܦ ܠܐܣܘܬܐ ܡܬܒܥܝܐ. ܠܘܬ ܐܣܝܐ ܕܪܘܪܒܐ ܕܒܪܒܠ
ܡܬܩܪܒ. ܘܟ.

13. On poverty, which is the true freedom, f. 52 *a*,

ܕܥܠ ܡܣܟܢܘܬܐ ܕܗܝ ܗ̇ܝ ܚܐܪܘܬܐ ܫܪܝܪܬܐ. ܡܪܝ ܥܒܕ ܠܝ
ܢܨܒܬܐ: ܕܢܦܩ ܝܥܘܢ ܡܢ ܦܠܚܝܘܬܗ. ܘܟ.

14. Admonitory, f. 55 *a*,

ܕܥܠ ܡܪܬܝܢܘܬܐ. ܡܢ ܫܠܝܘܬܐ ܡܬܥܝܪܐ: ܡܘܕܥܢܘܬܐ ܕܗܘܢ
ܣܘܟܠܐ. ܘܟ.

15. On those who accuse one another at the time of prayer and the Eucharist, f. 58 *a*,

ܥܠ ܐܝܠܝܢ ܕܡܩܛܪܓܝܢ ܚܕ ܥܠ ܚܕ ܒܥܕܢܐ ܕܨܠܘܬܐ ܘܕܩܘܪܒܐ.
ܥܠܡܐ ܟܠܗ ܠܐ ܐܢܫ ܢܩܛܪܓ: ܒܨܠܘܬܐ ܥܠ ܚܒܪܗ.
ܘܟ.

16. On Lent, f. 59 *b*,

ܕܥܠ ܨܘܡܐ ܩܕܝܫܐ ܕܐܪܒܥܝܢ. ܐܠܗܘܬܗ ܡܫܡܫܐ ܨܘܡܐ:
ܘܐܢܫܘܬܗ ܡܩܪܒ ܠܗ̇. ܘܟ.

See Bickell, vol. i., p. 250.

17. On Lent, f. 64 *a*,

ܥܠ ܨܘܡܐ ܩܕܝܫܐ. ܫܦܝܪܐ ܕܨܘܡܢ ܐܝܟ ܗܘܐ: ܢܗܘܪܐ ܕܢܘܩܡܬܐ
ܠܐܠܗܐ. ܘܟ.

See Bickell, vol. i., p. 274.

18. Admonitory, f. 67 *b*,

ܕܒܟܠ ܡܪܬܝܢܘܬܐ. ܢܒܠܐ ܗܘ ܕܒܪܐ ܒܟܠ ܗܘܢܐ: ܕܢܣܒܘ
ܡܟܝܢ ܕܒܢ̈ܝܫܐ. ܘܫ.

19. Admonitory, f. 79 *b*,

ܕܒܟܠ ܡܪܬܝܢܘܬܐ. ܕܢܛܠܒ ܕܢܗܘܐ ܘܒܝ ܠܗ: ܐܒܪܐ
ܕܡܢܐ ܠܡܬܝܠܕܘܬܗ. ܘܫ.

20. Physiological, f. 88 *b*,

ܕܒܗ ܡܫܬܠܛܐ ܚ̈ܝܘܬܐ ܒܟܝܢܐ. ܠܗܘ ܕܒܪܝܗ̇ ܕܒܪ ܐ̈ܢܫܐ
ܠܒܝܫ. ܗܘܝ ܢܒܪܐ ܠܐ ܐܒܪܐ ܢܝܫܐ: ܡܢ ܗܘܢܐ ܕܗܘܠܝ
ܕܢܒܪܝܗ. ܘܫ.

21. On repentance, f. 93 *a*,

ܕܒܟܠ ܬܝܒܘܬܐ. ܦܬܚ ܠܝ ܡܪܝ ܬܪܥܐ ܕܪ̈ܚܡܝܟ: ܐܦ ܒܗ
ܐܥܘܠ ܕܝܫܘܥ. ܘܫ.

22. On repentance, f. 95 *b*,

ܕܒܟܠ ܬܝܒܘܬܐ. ܠܚ̈ܛܝܐ ܦܬܚܐ ܕܢܘܗܪܟ: ܡܚܝܡ ܢܦ̈ܫܬܗܘܢ
ܒܬܝܒܘܬܐ. ܘܫ.

23. Rogationary, f. 99 *b*,

ܕܒܟܠ ܒܥ̈ܘܬܐ. ܘܡܢܐ ܕܡܫܟܚ ܠܗ ܠܒܪܐ: ܢܣܒ ܬܝܒܘܬܐ
ܕܚ̈ܛܝܐ. ܘܫ.

24. Rogationary, f. 104 *a*,

ܕܒܥܘܬܐ. ܡܪܢ ܡܠܟܐ ܘܦܪܘܩܗ ܠܗ: ܐܦ ܗܘ ܕܝܢܐ
ܕܥܠܡܝ̈ܢ. ܘܫ.

Subscription, f. 108 *a*,

ܫܠܡܘ ܠܡܟܬܒ ܡܐܡܪ̈ܐ ܗ̈ܠܝܢ ܕܥܒܝܕܝܢ ܠܡܠܦܢܐ ܣܘܪ̈ܝܝܐ
ܡܪܝ ܐܝܣܚܩ. ܚܣܝܐ ܐܦܝܣܩܘܦܐ ܕܢܝܢܘܐ. ܘܠܐܠܗܐ
ܫܘܒܚ ܘܫ.

The statement "bishop of Nineveh" is incorrect.

All the above discourses are enumerated in Bickell's Index, *S. Isaaci Antiocheni, doctoris Syrorum, opera omnia, pars* 1, pp. iv—vi.

To these homilies is appended

II. A short discourse in prose, without name of author, entitled ܘܙܘܗܪ̈ܐ ܕܡܫܬܡܫܝܢ ܠܐܓܪܬܐ, *admonitions appended to the letter*, f. 108 *a*,

ܡܢ ܕܐܓܪܬܐ ܒܢܝܐ ܕܥܠܡܐ. ܢܫܡܥܘܢ ܒܢܝܐ ܕܒܝܬܐ: ܢܫܡܥ
ܫܘܪܐ ܕܢܦܫܗ. ܡܢ ܗܘܐ ܫܘܪܐ ܕܚܝܠܐ. ܢܫܠܡ ܕܘܟܐ
ܕܐܪܥܢܝܐ ܢܝܚ ܡܪܢ ܕܟܠ. ܘܫ.

The colophon, f. 110 *a*, states that this manuscript was finished on the 14th Nīsān, A.D. 1883, at Alḳōsh, by the deacon ʽĪsā, son of Isaiah, son of the deacon Cyriacus, from the village of Eḳrōr in the district of Sindiē.

ܫܠܡ ܠܡܟܬܒ ܟܬܒܐ ܕܡܐܡܪ̈ܐ ܗ̈ܠܝܢ ܕܡܪܝ ܐܝܣܚܩ
ܘܐܫܬܡܠܝܬ ܘܐܫܬܠܡܬ ܘܐܬܐ ܠܫܘܠܡܗ ܕܝܘܡܐ ܕܚܘܫܒܐ ܡܪܝ.

ܒܝܪܚܐ ܕܐܝܪ ܒܝܘܡ . ܟܕ . ܒܗ . ܒܫܢܬ ܐܪܒܥ ܒܫܒܬܐ . ܘܠܡܫܡܫܢܘܬܐ
ܕܪ̈ܒܢܐ ܥܘܒܕܐ ܐܢܐ ܘܐܡܝܢ ✤ ܐܬܟܬܒ ܕܝܢ ܒܡܕܝܢܬܐ ܐܠܩܘܫ
ܡܕܝܢܬܗ ܕܢܚܘܡ ܢܒܝܐ . ܕܒܥܒ̈ܕܘܬܗ ܕܗܘܡܕܐ ܕܡܘܨܠ ܘܕܒܝܬ
ܥܘܪܒܝܐ ܦܪܙܘܢܐ . ܘܗܝ . ܟܬܒܗ ܕܝܢ ܡܚܝܠܐ ܘܚܛܝܐ
ܡܣܟܢ̈ܐ ܥܒܕܐ ܒܪ ܐܦܝܣܩܘܦܐ ܒܪ ܡܫܡܫܢܐ ܥܒܕܝܫܘܥ . ܕܡܢ
ܡܕܝܢܬܐ ܐܪܒܝܠ ܕܒܝܬ ܓܪܡܝ . ܒܟܘܡ ܐܡܝܢ ܘܗܝ .

Add. 2812

Paper, about 8¼ in. by 6¼; 133 leaves; 14 quires, signed with letters, of 10 leaves, except the first, which has 8, and the last, which has only 5; 20 lines in a page. Written in a good, current, Nestorian hand, at the beginning of the xixth cent. (see below).

The contents of this volume are all illustrative of the Aristotelian logic, or connected with the study of that branch of science.

I. Extracts from the Book of Scholia of Theodore bar Khūnī or Khōnī (see below, and compare *B.O.* iii. 1. 198), f. 1*b*,

ܬܘܒ ܒܥܕܪ ܐܠܗܐ ܟܬܒܝܢܢ ܦܠܓܐ ܕܘܪܫܐ ܡܢ ܟܬܒܐ
ܕܐܣܟܘܠܝܘܢ . ܥܠ ܕܐܝܬܘܗܝ ܓܘܢܝܐ ܠܟܠܗܝܢ ܡܠܦ̈ܢܐ
ܡܬܦܫܩܢ . ܠܐܪܒܥܐ ܦܠܓܝܢ ܡܬܦܠܓ ܥܠ ܕܐܝܬܘܗܝ . ܠܐܘܣܝܐ .
ܘܠܓܢܣܐ . ܘܠܐܕܫܐ . ܘܠܦܪܘܫܘܬܐ . ܐܘܣܝܐ ܕܝܠܗ ܐܝܟ ܥܠܬܐ
ܩܢܘܡܐ . ܘܠܓܢܣܐ ܕܝܠܗ : ܐܝܟ ܥܠܬܐ ܡܬܪܫܡܬܐ . ܘܐܘܣܝܐ

ܒܣܝܓܐܬܐ: ܐܝܟ ܕܐܡܪ ܡܠܦܢܐ. ܘܡܠܬܐ ܗܟܢ ܒܣܝܓܐ: ܐܝܟ
ܝܬܝܪܘܬܐ ܕܒܝܠܕܐ. ܘܡܠܬܗ̇ ܟܠ ܕܒܣܝܓܐ ܐܝܬܘܗܝ:
ܟܠܗ ܠܝܬܘܗܝ. ܘܟܠ ܕܡܠܬܐ ܐܝܬܘ: ܘܐܦܢ ܠܝܬܘܗܝ ܀
ܘܫ.

II. Differences in meaning between synonymous words, f. 20 *a*,

ܗܟܢ ܫܘܚܠܦܐ ܕܪܡܙܝܢ ܠܣܓܝܐܐ. ܠܐ ܓܝܪ ܪܡܙܝܢ ܒܫܘܐܠܐ ܝܠܐ
ܟܠ ܚܕ ܡܢܗܘܢ ܕܡܫܘܕܥ ܕܒܪ ܦܫܛܗ ܗܘ ܕܐܣܓܝܐ ܠܐ
ܣܓܝ ܠܗ ܒܫܘܐܠܐ ܀ ܐܝܟ ܦܘܪܫܢܐ ܐܝܬ ܒܝܬ ܡܫܡܗ ܠܡܫܡܥܬܐ.
ܠܝܠܘܬܐ. ܠܡܣܟܢܘܬܐ. ܠܗܘܦܟܬܐ. ܡܫܡܠܝܘܬܐ: ܫܘ: ܘܗܪܟܐ
ܕܦܠܛ ܠܐܠܗܐ ܡܢ ܡܠܬܐ. ܐܝ ܡܫܬܡܥ ܘܐܝ ܒܠܥܕܘ.
ܡܫܡܥܬܐ ܒܘܫܐ ܕܡܣܬܒܠ ܠܗ ܗܘ ܕܫܡܥܝ ܡܢܗ.
ܕܡܕܪܫܘܗܝ. ܡܣܟܢܘܬܐ: ܝܠܝܬܐ ܕܐܠܗܐ ܡܬܚܒܪܐ ܣܒܝܠܬܐ:
ܒܟܠ ܙܒܢ ܒܝܠܕܘܬܐ (*sic*) ܕܡܢ ܒܛܢ. ܒܥܘܬܐ ܕܡܝܬܐ ܐܢܫ
ܗܘ ܡܢܝܢ ܕܠܝܬ ܠܗ ܕܢܗܦܘܟ ܠܗ: ܝܠܘܦܐ ܕܡܫܬܘܕܥ ܐܢܫ
ܡܢ ܒܢܝܢܐ ܕܒܗܘܢ ܡܬܦܪܫ. ܬܘܕܝܬܐ: ܫܘܒܚܐ ܘܡܘܕܝܢܘܬܐ
ܕܫܪܪ ܐܠܗܐ: ܒܟܠ ܙܒܢ ܒܟܠܗܘܢ ܫܢܝܐ ܕܫܪܪ ܘܫܦܪ
ܝܕܝܥ ܀ ܘܫ.

III. The Grammar of Īshō‘ bar Nōn the catholicus, evidently only some short excerpts, f. 25 *a*,

ܗܟܢ ܒܝܕ ܐܠܗܐ ܟܬܒܝܢ ܠܓܪܡܛܝܩܐ ܕܡܪܝ ܝܫܘܥ ܒܪܢܘܢ

ܫܘܠܡܬܐ. ܡܢ ܕܨܒܐ ܐܢܬ ܢܦܪܫ: ܡܬܩܪܐ ܐܢܬ ܕܡܢ
ܚܕ ܡܢܗܘܢ ܡܦܪܫܐ ܠܝ ܘܦܪܫܐ: ܗ̄: ܚܕ ܙܒܢܐ ܘܠܚܕ ܗܘܢܝܐ.
ܕܦܪܫܝܢ ܕܝܢ: ܗ̄: ܡܢ ܗܘܢܝܐ ܫܦܝܪܐ ܡܬܩܪܐ ܕܦܪܫܐ ܠܝ
(f. 25 *b*) ܘܙܒܢܐ ܫܦܝܪܬܐ. ܫܠܡ.

IV. Distinctions between words that are similarly spelled, f. 26 *a*,

ܗܦܟ ܡܠܝܠܐ ܦܘܪܫ ܡܠܘܫܬܐ. ܡܣܬܪ: ܗ̄: ܠܐ ܡܫܬܪܝܐ.
ܡܣܬܪ: ܒܛܘܗ ✤ ܢܬܒܣܪܗ: ܗ̄: ܒܣܪܐ ܘܕܡ. ܕܢܬܒܣܪܗ: ܗ̄:
ܕܡܠܝܠ ܡܠܝܠ ✤ ܕܡܝܢ: ܗ̄: ܡܢܝܢܬ. ܕܡܢܝܢ: ܗ̄:
ܕܡܢܝܢܐ ܐܘ ܢܡܢܐ ✤ ܫܠܡ.

V. Similar distinctions by Elias of Nisībis, f. 27 *b*,

ܕܡܪܝ ܐܠܝܐ ܕܢܨܝܒܝܢ (*sic*). ܢܬܡܠܟ: ܗ̄: ܡܠܟܐ ܕܢܬܡܠܟ.
ܢܬܡܠܟ: ܗ̄: ܢܬܡܠܟ ✤ ܡܡܠܟܐ: ܗ̄: ܡܢ ܡܡܠܟܘܬܐ
ܥܠܝܠ. ܕܐܬܬܗ ܕܡܠܟܘܬܐ ܘܡܠܟܘܬܐ. ܣܠܝܩܐ: ܗ̄: ܡܢ
ܣܘܠܩܐ ܘܡܣܩܬܐ ✤ ܫܠܡ.

VI. Discourse explanatory of philosophical and theological terms and definitions, by Mār Michael (see Hoffmann, *Opusc. Nestor.*, pref., p. xxi), f. 29 *a*,

ܬܚܘܝܬ ܡܐܡܪܐ ܕܥܠ ܦܘܫܩ ܫܡܗܐ ܕܥܠ ܘܩܝ ܘܡܝܬܘܢ
ܠܡ ܦܝܠܣܘܦܘܬܐ ܘܦܘܠܓܐ ܕܝܠܗܘܢ ܕܝܘܬܘܬܐ. ܕܥܒܕ ܠܡܪܝ
ܡܝܟܐܝܠ ܐܘܡܢܐ ܘܡܠܦܢܐ ܡܗܝܪܐ. ܡܦܩܬܐ ܗܝ ܢܫܡܥܘܢ ܐܘ

ܡܳܪܝ. ܕܒܠܥܕܘܗܝ ܝܽܘܠܦܳܢܳܐ ܐܝܠܝܢ ܕܡܰܠܦܝܢ ܕܢܶܣܒ ܦܽܘܫܳܩܳܐ ܐܝܬ ܠܗܘܢ
ܒܡܰܢܗܘܢ. ܐܶܢܘܢ ܕܦܽܘܫܳܩܳܐ ܘܡܣܰܩܢ ܘܡܰܫܠܡܳܐ ܘܡܬܦܪܫܝܢ ܐܳܦܶ
ܚܣܝܪܳܐ ܐܝܟ ܐܰܝܟ ܕܡܦܰܫܩܳܐ ܦܫܝܛܳܐ : ܘܡܬܚܙܝܳܐ ܐܝܟ ܕܝܽܘܠܦܳܢܳܐ
ܗܳܢܳܐ. (f. 29 *b*) ܐܠܐ ܡܶܢ ܟܠ ܓܶܢܣܳܐ ܕܒܠܥܕܘܗܝ ܦܫܝܛܝܢ
ܦܪܝܫ ܠܟܠ ܟܬܒܝܢ. ܘܡܬܦܪܫܝܢ ܠܟܠ ܡܶܢ ܕܡܬܪܢܐ ܠܗܘܢ.
ܕܡܣܩܬܐ ܡܬܦܫܩܢܐ ܠܝ ܕܐܝܬܝܗܘܢ ܐܦ ܡܫܡܠܝܐ ܕܣܟܠܐ ܒܗܘܢ
ܦܫܝܛܐ ܘܡܠܦܢܐ ܕܦܫܝܛܐ ܐܠܗܐ. ܕܐܦ ܡܫܘܚܢ ܦܫܝܩܝܢ ܠܗܘܢ
ܗܘܦܟܐ ܘܡܬܩܠܠܐ ܐܝܠܝܢ ܕܡܬܦܫܩܢ ܕܦܠܣܘܦܐ ܐܝܬܝܗܘܢ.
ܘܐܠܐ ܚܕܐ ܡܢܗܘܢ ܡܬܚܫܒܐ ܠܡܬܦܫܩܘ ܗܘܝܘܗܝ ܕܡܬܚܫܒܢܘܬܐ
ܘܡܬܚܫܒܢܘܬܗܘܢ (*sic*) ܕܠܡܠܦܢܐ ܕܦܫܝܛܐ ܐܘܬܘܗ ܐܠܗܐ. ܫܠܡ.

VII. On the Ten Categories by Mār Īshō‘-bōkht, metropolitan of Rēv-Ardashīr (see *B.O.* iii. 1. 194), f. 69 *b*,

ܟܬܒܢܐ ܕܥܣܪܐ ܩܛܐܓܘܪܝܣ ܕܡܬܥܒܕܝܢ ܠܡܪܝ ܝܫܘܥܒܘܟܬ
ܡܝܛܪܘܦܘܠܝܛܐ ܕܪܝܘܐܪܕܫܝܪ (*sic*) ✢ ܘܠܐܚܪܢܐ ܡܠܦܢܐ ܥܠܝܗ.
ܐܢܐ ܡܢ ܕܐܢܫ ܐܝܟ ܡܬܚܙܐ. ܥܠܝܗ ܚܕܐ ܙܒܢܝܢ. ܟܠ ܡܕܡ
ܡܕܡ ܡܢ ܕܡܢܝܢ ܕܦܠܣܘܦܐ. ܡܬܦܪܫܐ ܕܝܢ ܟܠ ܗܠܝܢ
ܟܬܒܐ ܓܢܣܐ ܕܩܛܐܓܘܪܝܣ. ܡܛܠ ܗܢܐ ܕܡܢܐ ܟܬܒܝܢ
ܠܗܘܢ ܕܡܬܚܫܒܢ ܒܟܠܗܘܢ ܕܡܢܝܢܐ. ܘܐܝܟ ܕܠܡܬܦܫܩܘ ܕܐܪܥܢܬܐ
ܘܕܝܢ. ܡܬܦܫܩܢ ܡܢ ܟܠܗܘܢ ܕܡܢܐ ܗܢܐ ܕܦܠܣܘܦܘܬܐ.
ܫܠܡ.

The following extracts may be from this same work, viz.

a. F. 72 *a*,

ܬܡܢܝܐ ܐܝܬ ܚܡܫܐ ܕܐܪܥܫܘܠܗܘܢ ܀ ܕܡܢܘܬ ܟܡܐ. ܬܡܢܘܬ
ܟܡܐ. ܡܢ ܟܡܐ. ܫܬܝܬܘܬ ܟܡܐ. ܦܠܓܘܬ ܟܡܐ. ܘܫ.

b. On the word ܓܡܠܐ, f. 73 *a*,

ܘܐ ܕܓܡܠܐ. ܚܝܘܬܐ ܘܩܢܝܐ ܡܬܐܡܪ. ܓܡܠܐ ܚܒܠܐ. ܘܓܠܝܠ
ܡܢ ܚܒܠܐ. ܘܓܠܝܙܐ ܡܢ ܚܒܠܐ. ܩܛܝܢܐ. ܩܛܝܠܐ ܀ ܘܫ.

c. On the word ܦܪܝܘܦܐ, f. 73 *b*,

ܡܢܘ ܦܪܝܘܦܐ. ܦܪܝܘܦܐ ܐܝܬܘ : ܡܟܘܪܟܐ ܕܩܫܘܬܐ.
ܐܘ ܡܓܕܠܐ ܕܓܠܝܐ. ܐܘ ܟܘܪܟܐ ܚܝܕܐ ܕܩܫܘܬܐ ܕܡܬܚܝܒܘܬ
ܢܦܩܐ ܡܬܐܡܪ. ܐܘ ܟܚܝܟܘܬܐ ܚܢܢܬܐ ܕܗܘܡܢܘ. ܢܪܟܒܬ
ܕܓܠܐ. ܘܫ.

d. The Greek numerals, f. 73 *b*,

ܟܘܪܝ ܡܢܝܢܐ. ܗܝܢܘ. ܚܕ ❖ ܕܝܢ : ܒ ❖ ܡܢܟܡܐ : ܓ ❖
ܡܢܘܬܐ. ܐܪܒܥܐ ❖ ܦܢܛܐ. ܚܡܫܐ ❖ ܗܝܟܘܣ. ܟܥܐ. ܘܫ.

VIII. The work of Gregory Barhebraeus entitled *Sĕwādh Sophia*, f. 74 *a*,

ܡܫܪܝܢܢ ܠܡܟܬܒ ܟܬܒܐ ܕܣܘܕ ܣܘܦܝܐ ܕܥܒܝܕ
ܠܡܪܝ ܓܪܝܓܘܪܝܘܣ ܡܦܪܝܢܐ ܕܡܕܢܚܐ.

At the end are the following verses, f. 106 *a*,

ܝܝ ܠܝܒ ܕܠܒܝܒ ܐܢܐ ܠܡܫܡܠܝܘ ܢܣܝ ܫܘܬܐ ܕܪܕܝܐ. ܢܦܫ

ܠܗܘܢ ܕܦܐܘܪܝ̈ܐ ܕܡܬܩܪܝܢ ܡ̈ܠܐ. ܕܒܗ ܐܬܟܬܒܘ ܟܠܗܘܢ

ܠܡܠܝ̈ܐ ܐܦ ܡܦܩܢ̈ܝܬܐ. ܗܢܘܢ ܕܐܬܠܡܝܕܘ ܒܦܝܠܣܘܦܘܬܐ

ܘܠܦܘܠܚܢܐ ܘܦܬ̈ܓܡܐ. ܗ̄: ܦܐܘܪ̈ܝܣ ܚܟܝܡܐ ܕܠܘܩܕܡ. ܠܐ

ܠܟܘܡ. ܕܝܠܐ. ܘܕܒܝܠܘܬܐ. ܘܕܐܠܝܠܘܬܐ ܡܢܝܢܬܐ ✤

IX. *a.* On the Categories, Syriac and Arabic, f. 106 *a*,

ܒܫܡ ܩܛܝܓܘܪ̈ܝܣ ܥܣܪܬܐ (*sic*) ܐܠܡܩܘܠܐܬ ܐܠܥܫܪܗ.

ܐܘܣܝܐ ܗ̄ܘ ܐܠܓܘܗܪ. ܟܡܝܘܬܐ ܗ̄ܘ ܐܠܟܡܝܗ. ܐܝܟܢܝܘܬܐ ܗ̄ܘ

ܐܠܟܝܦܝܗ. ܠܘܬ ܡܕܡ ܗ̄ܘ ܐܠܡܢܐܦ (*sic*). ܐܝܟܐ ܗ̄ܘ ܐܝܢ. ܐܡܬܝ

(*sic*) ܗ̄ܘ ܡܬܝ. ܐܝܬ ܗ̄ܘ ܠܗ (*sic*). ܣܝܡ ܗ̄ܘ ܡܘܦܘܥ.

ܥܒܕ ܗ̄ܘ ܝܦܥܠ ܗܘ. ܚܫ ܗ̄ܘ ܝܢܦܥܠ ܡܢ ܐܚܪ ✤ ܘܫ̄.

b. On the ὕλαι, Syriac and Arabic, f. 106 *b*,

ܬܘܒ ܕܩܕܡܝܐ ܐܝܬ ܚܡܫ ܕܗܘ̈ܠܐ ܐܬܐܡܪܝ ܕܐܝܬܝܗܝܢ ܠܗܘܐ ܗ̄ܘ

ܐܠܗܝܘܠܝ. ܩܕܡܝܬܐ ܗ̄ܘ ܐܠܐܘܠܝ (*sic*). ܬܢܝܢܝܬܐ ܗ̄ܘ

ܐܠܬܐܢܝܗ. ܬܠܝܬܝܬܐ ܗ̄ܘ ܐܠܬܐܠܬܗ. ܪܒܝܥܝܬܐ ܗ̄ܘ ܐܠܪܐܒܥܗ.

ܚܡܝܫܝܬܐ ܗ̄ܘ ܐܠܚܐܡܣܗ. ܫܬܝܬܝܬܐ ܗ̄ܘ ܐܠܣܐܕܣܗ. ܘܫ̄.

c. On the first scientific discoveries and discoverers, f. 107 *a*,

ܬܘܒ ܕܡܘܕܥ ܥܠ ܫܪ̈ܒܬܐ ܕܝܕ̈ܥܬܐ ܩܕܡܝ̈ܬܐ ܕܗܢܘܢ

ܒܟܠܡܐ ܗܢܐ. ܩܕܡܝ̈ܐ ܕܝܕܥܐ ܟܠܗܘܢ ܝܘ̈ܠܦܢܐ ܐܢܘܢ ܕܐܫܟܚܘܢ

ܝܘ̈ܠܦܢܐ. ܗܢܘܢ ܕܝܢ ܝܘ̈ܠܦܢܐ: ܐܪܝܬܡܛܝܩܝ ܠܘܩܕܡ ܡܘܣܝܩܐ

ܕܐܣܛܪܘܢܘܡܝܐ ܒܝܕ ܐܢܫ ܕܡܫܬܡܗܪܐ ܘܐܣܛܪܘܢܘܡܘܣ. ܘܗܢܐ
ܡܠܦܢܐ ܐܝܬܘܗܝ ܒܝ̈ܘܢܝܐ ܚܟܝܡܐ ܐܠܒܝܢܘܣ ✣ ܫܠ.

d. On the bird called ܡܠܒܫ ܡ̈ܠܐ or ܠܒܫ ܡ̈ܠܐ, i.e. the parrot, f. 107 *a*,

ܡܠܒܫ ܡ̈ܠܐ ܗ: ܐܝܬ ܦܪܚܬܐ ܕܡܬܩܪܝܐ ܠܒܫ ܡ̈ܠܐ
ܕܝܢ ܐܣܛܛܘܣ (*sic*). ܫܠ.

e. A universal canon, embracing all, with illustrations, f. 107 *b*,

ܗܘ ܩܢܘܢܐ ܓ̈ܘܢܝܐ ܗܢܐ ܕܫܩܝܠ ܒܟܠ. ܡܬܚܙܐ ܐܢܐ ܠܗ
ܠܐܢܫܐ ܕܝܬܝܪ ܠܡܬܝܕܥܘ. ܐܝܟܘ ܚܝܘܬܐ ܠܐܣܛܘܟܣܝܢ ܘܐܪ̈ܟܢܝܢ
(*sic*) ܘܐܦ ܠܘܓܝܢ ܐܪܟܢܝܢ ܦܠܣܘܦܝ. ܐܝܟܘ ܚܝ̈ܘܬܐ
ܬܪܘܢܝܐ ܘܓܘܪ̈ܢܝܐ: ܘܡ̈ܛܪܐ ܕܢܦܫܐ ܬܪܘܢܝܐ ܘܐܒܘܟܝܐ. ܐܝܟܘ
ܚܝ̈ܘܬܐ ܒܥܢܝܢ ܬܘܪܓܡܐ: ܓ̈ܒܪܐ ܘܚܝ̈ܘܬܐ. ܒܪ̈ܬܐ ܘܓܒ̈ܪܝܢ
ܢܫܝ̈ܐ ✣ ܩܢܘܢܐ ܗܢܐ ܗܘܐ ܒܟܠ ܘܐܦܠܘܛܘܢ: ܝܠܟܐ:
ܒܠܟ: ܒܠܟ: ܒܠܟ: ܒܟܠ ܝܠܟܬܐ. ܫܠ.

X. The letter of Severus Sēbōkht to the periodeutes Jonah, afterwards bishop of Tellā, on certain terms in the *De Interpretatione* and *Analytica Priora*, f. 109 *a*,

ܡܦܩܢܐ ܐܓܪܬܐ ܕܣܘܪܐ ܣܒܘܟܬ. ܠܘܬ ܝܘܢܢ ܦܪܝܘܕܘܛܐ
ܗܘ ܕܗܘܐ ܐܦܣܩܘܦܐ ܕܬܠܐ ܡܛܠ ܟܠܡ ܩܠ̈ܐ ܡܢܝܢ ܡܢܝܢ
ܕܒܦܪ̈ܝܡܢܝܐܣ ܕܐܪܣܛܘܛܠܝܣ ܦܠܣܘܦܐ ܘܒܐܢܠܘܛܝܩܝ
ܩܕܡܝܐ.

XI. The first book of the Analytics of Aristotle, translated into Syriac, f. 116 *a*,

ܟܬܒܢܢ ܐܢܠܘܛܝܩܐ ܟܬܒܐ ܩܕܡܝܐ ܕܐܪܣܛܘܛܠܝܣ ܦܝܠܣܘܦܐ. ܩܕܡܝܬ ܙܕܩ ܕܢܐܡܪ: ܕܥܠ ܡܢܐ ܘܕܡܢܘ܂ ܐܝܬܝܗ̇ ܕܡܬܚܘܝܢܘܬܐ ܕܥܠ ܐܦܘܕܝܩܛܝܩܝ: ܘܝܕܥܬܐ ܐܦܘܕܝܩܛܝܩܝܬܐ ܀ ܘܟ.

This version comprises only the first seven chapters of the Greek; see Zotenberg's *Catal.*, no. 248, 7.

XII. Exposition of the second section of the *De Interpretatione* by Probus, f. 130 *a*,

ܬܘܒ ܦܘܫܩܐ ܐܘ ܟܝܬ ܢܘܗܪܐ ܕܦܣܘܩܐ ܕܬܪܝܢ ܡܢ ܟܬܒܐ ܕܦܪܝܪܡܢܝܐܣ ܕܐܪܣܛܘܛܠܝܣ. ܕܥܒܝܕ ܠܦܪܘܒܐ ܡܦܫܩܢܐ ܦܪܘܛܐܣܝܣ ܕܡܢ ܗܘ ܕܐܝܬ ܘܡܢ ܗܘ ܕܡܬܬܦܢܝܢܠ ܚܠܘܦ.

See Hoffmann, *De Hermeneuticis apud Syros Aristoteleis*, pp. 88, 89.

The volume concludes with a short section on the distinction between ܫܡܐ, ܣܘܡܟܐ and ܦܪܨܘܦܐ, f. 132 *b*,

ܒܡܐ ܦܪܝܫ ܫܡܐ [ܡܢ] ܣܘܡܟܐ ܘܡܢ ܦܪܨܘܦܐ.

On f. 1 *a* is the following title and list of contents:

ܟܬܒܐ ܡܟܢܫܐ ܕܠܘܓܝܩܘܢ: ܗܢܘ ܀ ܕܦܘܪܦܘܪܝܘܣ ܓܒܪ ܚܟܝܡ ܀ ܘܐܝܬ ܒܗ ܟܬܒܐ ܕܣܘܪ ܣܘܦܝܐ ܣܘܪܝܝܐ (*sic*) ܕܠܦܝܠܣܘܦܘܣ ܒܪ ܚܟܝܡܐ (*sic*) ܡܦܩܢܐ. ܘܐܦ ܐܝܬ ܒܗ

ܒܫܢܬ ܕܬܘܚܡܐ ܕܡܪܝ ܡܒܚܢܟ ܐܒܘܗܢ. ܘܒܪܟܬܐ ܕܡܪܝܡ

ܡܪܝܡ.

The colophon, f. 132 *a*, states that this book was finished on the 26th of the first Teshrī, in the year 2118 = A.D. 1806, when Mār John was metropolitan, at Alkōsh, by the deacon Hōrmizd, son of Ḥannā, from the village of Pīyōz.

ܐܫܬܠܡ ܫܘܠܡ ܘܐܫܬܟܠܠ ܒܫܢܬ ܗܘܐ ܟܬܒܐ ܕܟܬܒܐ ܐܫܬܒܝ

ܩܕܝܫܐ. ܗܘ: ܒܗ. ܒܝܘܡ ܥܣܪܝܢ ܒܝܠܠܐ ܕܬܫܪܝܢ ܩܕܡܝܐ

ܕܡܪܝ ܝܘܚܢܢ. ܡܝܛܪܦܘܠܝܛܐ: ܒܩܪܝܬܐ ܐܠܩܘܫ ܕܐܬܘܪ: ܒܐܝܕܝ ܗܘܪܡܝܙܕ

ܫܡܫܐ ܘܒܪܗ [read ܘܒܪܐ] ܕܚܢܐ ܠܘܝܬ ܒܝܬ ܦܝܘܙ.

ܐܬܟܬܒ ܠܒܪ ܒܫܢܬ ܗܘܐ ܒܝܘܡ ܥܣܪܝܢ ܘܫܬܐ ܕܬܫܪܝܢ

ܡܪܝ ܝܘܚܢܢ ܡܝܛܪܦܘܠܝܛܐ ܐܬܪܐ ܕܐܠܩܘܫ ܕܡܢ ܒܝܬ ܦܝܘܙ.

ܐܬܟܬܒ ܠܒܪ ܒܫܢܬ ܗܘܐ ܒܩܕܝܫܬܐ ܒܝܠܕܐ ܘܡܫܠܡܢܐ ܐܠܩܘܫ

ܩܪܝܬܐ ܕܦܝܘܙ ܒܝܕ ܗܘ. ܚܢܢ ܐܘ ܟܠ ܢܦܠ ܘܩܪܝ

ܘܐܬܪܚܡ ܠܟܬܒܐ ܗܢܐ ܒܫܢܐ ܕܩܪܝ ܠܟܬܒܐ ܐܢܐ ܡܚܝܠܐ

ܘܢܦܠ ܗܘ ܕܢܬܒܐ ܒܫܡܐ ܡܫܡܫܢܐ ܗܘܪܡܝܙܕ. ܘܒܪܟܬܐ

ܕܝܢ ܫܠܝܡ ܘܫܪܝܪ. ܒܪ ܡܫܝܚܐ ܢܚܐ. ܡܢ ܩܪܝܬܐ ܒܝܬܐ

ܦܝܘܙ ܡܫܡܫܐ ܠܗ ܡܪܝ ܐܡܝܢ. ܗܘ.

Add. 2813

Paper, about 9⅛ in. by 6⅜; 103 leaves, of which the first and last are blank; quires unsigned, of 8 leaves, except the last, which has now only 5, three leaves having been torn out

after f. 101; 19 lines in a full page. Written in a good regular, Nestorian hand of the xixth cent.

Hymns for the Fast of the Ninevites, by Khāmīs bar Ḳardāḥē, Wardā, and other writers, f. 3 *b*,

ܥܘܢܝܬܐ ܕܡܬܐܡܪܢ ܒܒܥܘܬܐ ܕܢܝܢܘܝܐ ܘܐܝܬܝܗܝܢ ܕܥܒܕܐ ܓܡܝܫ ܒܪ ܩܪܕܚܐ ܘܡܢܗܝܢ ܐܝܬܝܗܝܢ ܕܘܪܕܐ ܐܦ ܐܚܪܢܐ ܠܒܥܘܬܐ ܘܥܘܢܝܬܐ ܐܚܪܢܝܬܐ ܡܓܢܒܬܐ.

I. Nineteen hymns by Khāmīs, viz.

1. Beginning, f. 3 *b*,

ܡܫܒܚܝܢܢ/// ܠܐܠܗܐ ܐܒܘܬܐ///. ܘܡܫܒܚܝܢܢ ܠܒܪܐ ܝܚܝܕܝܐ ܝܠܝܕܘܬܐ///. ܘܡܫܒܚܝܢܢ ܠܪܘܚܐ ܕܩܘܕܫܐ (*sic*) ܡܦܩܢܘܬܐ./// ܒܗܕܐ ܐܬܐ ܕܒܪܝܐ ܠܚܕܝܘܬܐ ⁘

Alphabetical.

2. Beginning, f. 12 *a*,

ܡܫܒܚܝܢܢ/// ܠܐܠܗܐ ܕܒܛܝܒܘܬܗ. ܕܐܝܬܘܬܗ/// ܡܢ ܥܠܝܘܬܗ. ܕܡܫܝܚܘܬܗ/// ܒܦܪܘܩܐ ܕܡܫܝܚܘܬܗ//. ܒܕܡܘܬ ܟܠ ܡܠܝܘܬܗ ⁘

Alphabetical.

3. Beginning, f. 18 *a*,

ܡܬܟܫܦܝܢܢ/// ܠܐܒܐ ܡܠܘܟܐ. ܘܡܬܟܫܦܝܢܢ ܠܒܪܗ ܝܚܝܕܐ ܘܠܪܘܚܗ ܩܕܝܫܬܐ ܬܫܒܘܚܬܐ ܩܘܕܫܐ ܥܒܝܕܐ///. ܢܦܝܫ/// ܒܪܘܡܪܡܐ ܒܣܓܝܐܐ ⁘

4. Beginning, f. 23 *b*,

ܡܬܟܫܦܝܢܢ/// ܠܐܒܐ ܡܠܘܟܐ. ܘܡܬܟܫܦܝܢܢ/// ܠܒܪܗ ܝܚܝܕܐ.

ܘܠܒܪܢܫܘܬܐ /// ܡܚܘܝܐ ܡܫܝܚܐ ܘܗܠܝܠܐ. ܢܘܕܐ ܠܒܪܐ ܕܐܬܐ
ܡܫܝܚܐ ❖

5. Beginning, f. 25 *b*,

ܡܘܕܝܢܢ /// ܠܟ ܐܠܗܐ ܘܠܒܪܟ. ܘܡܫܒܚܝܢܢ /// ܕܫܕܪܬ ܦܘܪܩܢܐ.
ܠܥܠܡܐ ܚܛܝܐ // ܕܒܪܫܝܬܐ ܗܘ ܠܗ ܚܕܘܬܐ. ܘܚܕܐ ܐܢܬ ܒܗ //
ܘܫܒܚܐ ❖

6. Beginning, f. 28 *b*,

ܒܝܘܡܬܐ ܥܬܝܩܬܐ ܢܒܝܐ. ܘܒܝܘܡܬܐ ܚܪܝܐ. ܒܪܐ ܘܡܠܟܐ.
ܕܐܬܐ ܘܫܠܚܐ. ܘܦܪܩܢ ܘܡܫܕܪܐ. ܠܡܠܟܐ ܕܟܠ ܢܐܬܐ ❖

Alphabetical.

7. Beginning, f. 31 *a*,

ܒܠܒܐ ܫܦܝܐ ܡܠܟܐ ܡܢܐ ///. ܫܡܥܘ ܡܢ ܡܘܬܐ ܘܠܝܠܝܐ
ܘܚܘܠܒܐ //. ܢܘܕܐ ܠܒܪܐ /// ܠܒܪܢܫܘܬܐ. ܘܡܬܦܠܠܝܢܘܢ (*sic*)
ܒܩܠܐ ܘܢܥܡܬܐ ❖

Alphabetical.

8. Beginning, f. 33 *b*,

ܒܪܐ ܘܡܠܟܐ ܕܐܬܐ. ܘܒܐܝܕܘܬܐ // ܕܡܢ ܒܬܘܠܬܐ. ܠܒܪܐ
ܠܒܪ ܕܡܢ ܐܠܗܘܬܐ ///. ܕܝܠܕܬܗ ܒܒܣܪܗ ܚܕܘܬܐ ❖

9. Beginning, f. 36 *b*,

ܫܘܒܚܐ ܡܢ ܒܪܝܬܐ ܠܒܪܝܬܐ. ܘܡܬܬܒܪܟܝܢ ܕܒܠܝܠ ܐܘ
ܕܒܪܝܬܐ. ܠܟܘܠ ܠܐܠܗܐ ...

Alphabetical.

10. Beginning, f. 38 *a*,

ܢܒܐ ܗܘܝ ܠܟ ܡܥܠܝܬܐ. ܒܬܪ ܢܟܪܝܗܝ (*sic*) ܡܢ ܗܘ ܕܟܬܝܒܐ.
ܪܘܚܐ ܕܩܘܕܫܐ ܡܩܕܫܢܝܬܐ. ܗܘܝ ܠܢܘܗܪܐ ܡܢܗܪܢܝܬܐ ✤

Alphabetical.

11. Beginning, f. 39 *b*,

ܡܫܝܚܐ ܕܐܬܒܪܝ ܡܢ ܐܒܐ. ܢܬܒܪܟ ܠܟ ܒܡܠܟܘܬܗ ܕܫܡܝܐ.
ܗܘܝ ܠܟ ܡܪܝ ܠܬܘܕܝܬܐ ܬܡܝܕܐ. ܕܗܐ ܢܦܫܝ ܐܘܕܝ ܘܬܕܐ
ܘܡܘܕܝܢܐ. ܘܟ̄ܘ.

Alphabetical.

12. Beginning, f. 41 *a*,

ܐܘ ܢܦܫܐ ܕܐܬܬܥܝܪܬ ܒܪܘܡܐ. ܐܬܚܙܝ (*sic*) ܬܘܒܐ ܒܣܘܦܗ ܡܢ
ܒܘܪܟܐ. ܘܟ̄ܘ.

Alphabetical.

13. Beginning, f. 42 *b*,

ܒܪܐ ܡܠܟܐ ܡܫܘܒܚܐ. ܕܠܡܫܝܚܘܬܗ ܠܝܬ ܣܘܟܐ. ܕܠܒܝܫܐ
ܫܘܒܚܬܐ. ܓܒܪܐ ܕܝܠܝܕ ܡܢ ܒܬܘܠܬܐ. ܘܟܠ ܡܕܡ ܒܪܝܬܐ. ܒܝܕܗ
ܟܠܗ ܘܡܫܬܡܠܝܐ. ܠܐ ܦܫ ܡܢܗ ܡܢ ܒܪܝܬܐ. ܕܟܠܗ ܐܘܪܚܐ ✤

Alphabetical.

14. Beginning, f. 44 *a*,

ܠܟ ܕܠܐ ܦܫ ܠܟ ܡܫܒܚܢܐ. ܘܠܐ ܓܪ ܣܘܟܐ ܘܠܐ ܡܫܘܚܬܐ.
ܘܦܠܦܠܝ ܠܫܘܒܚܟ ܟܡܝܬܐ. ܘܟ̄ܘ.

Alphabetical.

15. Beginning, f. 46 *a*,

ܗܐ ܢܦܩ ܟܠ ܦܬܘܗܝ܂ ܘܡܠܟܐ ܘܝܠܐ ܟܠ ܟܢܫܗ܂
ܘܡܫܒܚܝܢ ܠܡܫܒܚܘܬܗ܂ ܘܓ̄܂

Alphabetical.

16. Beginning, f. 47 *b*,

ܫܒ̈ܚܬܐ ܕܫܠܝܚܗ ܢܒܕܘܩܝܢ܂ ܘܠܒܘܫ̈ܐ ܗܘܐ ܢܬܕܟܘܢ܂ ܘܫܘ̈ܒܚܐ
ܕܫܒܚܗ ܠܟ ܡܕܟܘܢ܂ ܘܓ̄܂

Alphabetical.

17. Beginning, f. 49 *a*,

ܦܬܚܐ ܕܡܫܡܫܢܘܬܐ ܒܥܕܬܐ܂ ܚܕܘ ܒܢܝ̈ܗ ܦܩܘ ܦܘܡܐ܂
ܠܡܫܒܚܘܬܗ ܠܗܘ ܕܢܣܬܥܪ܂ ܘܓ̄܂

Alphabetical.

18. Beginning, f. 50 *b*,

ܐܘ ܢܦܫܬܐ ܡܢ ܐܘܡܬܐ ܦܩܝ܂ ܘܠܡܠܟܘܬܐ ܢܦܩܝ ܘܦܩܝ܂
ܘܒܘܝܢܐ ܕܡܠܟܘܬܗ ܦܩܝ܂ ܘܓ̄܂

Alphabetical.

19. Beginning, f. 52 *a*,

ܐܘ ܕܘܒܪܐ ܕܡܫܡܫܢܘܬܐ܂ ܘܕܘܒܪܐ ܕܟܗܢܘܬܐ܂ ܚܕܘ ܠܐ
ܫܒܩܬܝ ܠܗ ܡܢ ܦܘܪܫܢܘܬܐ܂ ܦܩܝ ܡܢ ܠܡܫܡܫܢܘܬܐ ܀

Alphabetical.

II. By the priest Ṣĕlībhā, ܨܠܝܒܐ ܩܫܝܫܐ ܡܢܟܝܐ, beginning, f. 54 *a*,

ܕܝܠܟ ܐܠܗܘܬܐ ܚܝ̈ܠܐ. ܕܡܠܐܟ̈ܐ ܫܘܒܚܐ. ܥܒܕܘܗܝ// ܡܫܡܫܢ̈ܐ
ܘܡܫܡܫܢ̈ܐ. ܐܝܟܢܐ ܕܫܡܝܐ ܫܘܒܚܐ ❖

Alphabetical, ܐ ܬ ܐ ܬ ܒ ܫ ܓ ܓ ܪ ܕ etc.

III. By the priest Askō (Isḥāḳ) Shĕbhadhnāyā, ܩܫܝܫܐ ܐܣܟܘ ܫܒܕܢܝܐ, beginning, f. 58 *b*,

ܐܘ ܡܫܒܚܐ ܒܐܠܗܘܬܗ. ܝܠܝܕܐ ܕܒܬܘܠܬܐ ܘܒܐܢܫܘܬܗ. ܠܕܪܫܐ
ܕܥܩܒܝܢ ܒܝܠܝܕܘܬܗ. ܘܫܬܩܝܢ ܠܐܠܗܘܬܗ ❖

Alphabetical, ܬ ܐ ܫ ܒ ܪ ܓ etc.

IV. By the priest Israel, beginning, f. 61 *b*,

ܐܝܟܢܐ ܠܝܫܘܥ ܘܡܫܝܚܐ. ܕܡܠܬܗ ܕܐܒܘܗܝ ܠܗ ܡܫܝܚܐ.
ܘܕܝܠܗ/// ܕܐܘܪܝܬܐ ܠܥܡܗ ܡܫܝܚܐ. ܘܗܠܝܢ ܡܠܝܢ ܕܝܠܗ
ܡܫܝܚܐ ❖

Alphabetical, ܐ ܐ ܬ ܐ ܬ ܒ ܫ ܓ ܪ ܕ ܩ ܗ etc.; two alphabets.

V. By the priest George, grandson of the above-mentioned Israel Alḳōshāyā, beginning, f. 67 *a*,

ܐܘ ܕܡܫܒܚܐ ܒܟܠ ܒܪܝܬܐ. ܘܦܪܘܩܐ ܕܟܠ ܥܕܬܐ. ܕܐܬܐܡܝܢ//
ܘܡܥܠܝܢ ܘܫܡܠܝ ܢܒܝܘܬܐ. ܗܢ.

It ends with the acrostich ܓܝܘܪܓܝܣ, f. 71 *a*.

VI. By George Wardā or Ḥakkīm of Bēth Ḳāshā, ܚܟܝܡ ܕܒܝܬ ܩܫܐ, beginning, f. 71 *b*,

ܠܐ ܡܒܗ̈ܬܢ ܡܕ̈ܝܢܬܐ. ܐܘܠܐ ܒܡܫܠܐ ܡܪ̈ܡܝܢ. ܝܡܡܬܐ''' ܐܘ
ܡܕ̈ܝܐ ܐܘ ܚܘܝܐ ܕܡܣܪܘ ܠܐܢܫܐ. ܒܟܢ̈ܫܐ ܕܡܫܒ̈ܚܐ ܡܫܬܡܥܝܢ ❖

VII. Seven hymns by George Wardā, viz.

1. Beginning, f. 78 *a*,

ܡܪܢܝܬܐ ܕܝܠܗ ܕܐܠܗܘܬܐ. ܘܡܫܝܚܘܬܐ ܕܐܢܫܘܬܐ. ܕܠܗ ܡܪܝܡܘܬܐ
ܒܩܢܘܡܐ. ܚܕ ܒܫܡܐ ܒܟܝܢܘܬܐ. ܐܢܐ ܚܙܝܬ ܠܗ ܘܦܓܥܬ ܠܗ.
ܘܟ̄.

2. Beginning, f. 81 *b*,

ܒܝ ܒܢ̈ܝܢܐ ܕܡܪܕܘܬܐ ܫܪܝܐ. ܘܡܬܒܣܡܬܐ ܕܢܝܚܬܐ ܒܝܬܗ.
ܒܪܝܬܐ ܚܕܝܘܬܐ ܡܬܬܢܝܐ ܘܒܢ̈ܝܢܐ ܕܒܗ ܡܬܐ ܢܬܬܪܝܡ. ܘܟ̄.

3. Beginning, f. 83 *b*,

ܒܝ ܢܦܫܝ ܐܘܢܝ ܡܢ ܢܘܪܐ. ܘܢܘܠ ܠܢܘܪܐ ܢܦܩ ܦܘܪܩܢܐ.
ܘܡܢ ܕܡܝܬ ܠܢܘܪܐ ܡܕܝܢܬܐ. ܥܕܝ ܡܘܗܒܬ ܒܚܕܘܬܐ.
ܕܡܪܝ ܘܡܠܟܐ ܠܘܬ ܕܝܢܐ. ܘܡܫܬܒܩ ܘܢܦܠ ܢܒܥܐ ❖

4. Beginning, f. 86 *a*,

ܐܘ ܢܦܫܐ ܕܢܦܠܬ ܡܢ ܟܠ. ܡܢܘ ܢܟܪܝܟ ܡܢܟ ܡܢ ܟܠ.
ܒܝ ܢܟܠ ܡܪܢܐ ܕܢܦܫܐ ܦܘܠܚܢ. ܘܟ̄.

5. Beginning, f. 89 *a*,

ܐܘ ܕܝܢܝܐ ܕܟܬܝܒܐ. ܘܐܝܟ ܕܢܦܫܬܐ ܕܝܠܝ ܒܡܕܝܢܬܐ. ܘܡܢܐ
ܫܒܩܬ ܠܗ ܠܐ ܢܕܝܢ. ܘܟ̄.

Alphabetical.

6. Beginning, f. 90 *b*,

ܚܘܒܝ̈ ܫܒܘܩ ܐܢܬ ܠܝ. ܘܚܘܒܠܐ ܕܚܛܗ̈ܝ ܡܬܪܦܐ ܐܢܬ ܠܝ. ܘܦܘܪܥܢܐ ܕܟܠܗ ܐܢܬ ܠܝ. ܘܟ̄ܘ.

7. Beginning, f. 92 *a*,

ܐܣܛܪܬܐ ܕܚܘܒܪܐ ܕܝܠܗ ܚܕ ܕܝܠܗ. ܘܡܩܦܐ ܚܕܘܬܐ ܕܝܠܗ. ܣܒܝܘ ܒܗ ܦܠܚ̈ܐ ܕܥܡܗ. ܘܐܬܬܢܝܚ ܥܠ ܦܓܪܐ ܕܐܠܦ ܒܗ. ܘܥܠ ܚܕܬܐ ܐܬܬ ܒܗ ܡܫܒܚ ܐܝܬܘܗܝ. ܗܢܘ ܕܝܢ. ܗܘ ܐܬܘܬܐ ܕܐܬܢܝܚ ܒܦܪܘܫܘܬܗ ܕܦܝܓܡܐ. ܗܢܘ ܐܬܢܝܚ ܐܦ ܒܐܣܟܡܗ. ܘܒܣܪܬܐ ܕܥܠܡܘ ܗܕܝܪܐ. ܦܝܣ ܀ ܠ̄ ܠܡܫܪܐ ܒܥܠܡܝܢ ܕܝܠܝܬܗ. ܝ̄ ܝܥܩܘܒ ܕܐܣܝܪ ܒܢܝ ܡܬܬܝܗ. ܘܟ̄ܘ.

Acrostich, ܠܝܥܩܘܒ; alphabetical, very artificially constructed.

VIII. By the archdeacon Mārī bar Mĕshīḥāyā, beginning, f. 94 *a*,

ܐܣܛܪܬܐ ܒܗ ܒܝܬܐ. ܗܢܘ ܕܝܢ: ܒܠ ܦܓܪܐ ܕܒܗ ܗܡܟܢܐ ܐܢܘܫܬܐ. ܡܠܦ ܕܝܢ ܒܠ ܐܬܘܬܐ ܕܐܬܢܝܚ ܒܦܪܘܫܘܬܗ ܕܦܝܓܡܐ. ܗܢܘ ܗܘ ܐܬܘܬܐ ܐܬܢܝܚ ܒܐܣܟܡܗ. ܕܡܥܒܕܐ ܠܪܘܚܢܐ ܢܚܘܡܐ ܘܐܬܚܢܐ ܘܪܓܝܓܘܬܐ ܣܟܝܠܬܐ. ܕܟܪ ܡܠܟܝ ܕܡܬܝܕܥ ܒܟܪ ܡܥܝܢܝܬܐ. ܡܪܝ ܒܒܝܣ ܢܦܫܗ ܐܡܪ ܀ ܝܫܘܥ ܠܡܫܝܚܐ ܡܪܟܠ. ܕܢܗܘܐ ܠܚܝܝܢ ܐܘܡܢܘܬܐ. ܒܡܚܒܝܢܘܬܗ ܘܕܠܐ ܦܘܫܐ. ܘܟ̄ܘ.

Alphabetical, very artificially constructed.

IX. Two hymns by George Wardā, viz.

1. Beginning, f. 96 *a*,

ܘܢܝܚܐ ܒܗ̇ ܡܢ ܟܠ ܡܪܕܘܬܐ ܕܪܘܚܐ ܦܓܪܢܝܬܐ. ܘܦܬܟܪܐ
ܐܣܝܪܐ ܕܝܠܗ. ܘܐܣܝܪܐ ܕܡܠܟܘܬܗ، ܬܪܬܝܢ ܡܪܝ، ܓܝܘܪܓܝܣ ܣܗܕܐ ܕܠܝܐ ❖
ܡܪܝ ܕܝܒܝܬܘܬܐ. ܕܠܗ ܘܡܢ ܪܘܚܐ ܕܝܒܝܘܬܐ. ܡܢܟܠ ܒܢܣܡܝܢ
ܠܝܠܘܬܐ. ܕܡܦܪܢܐ ܠܝ ܢܦܫܝ ܪܘܚܐ. ܘܟ.

2. Beginning, f. 99 *b*,

ܡܬܐܡܪܐ ܒܝܘܡ ܐܪܒܥܒܥܐ ܕܒܥܘܬܐ ܒܡܘܬܒܐ ܐܣܝܪܐ.
ܒܗ ܒܩܠܐ. ܥܠܝ ܡܪܝܐ ❖ ܐܘ ܐܡܘܬܐ ܕܝܬܠܘܬܐ. ܘܡܦܪܢܘܬܐ
ܕܬܘܬܐ. ܘܡܦܝܣܢܐ ܕܝܬܠܘܬܐ. ܥܘܕܪ ܝܬܠܘܬܗ، ܘܬܘܬܗ،.
ܘܟ.

Colophon, f. 101 *b*,

ܫܠܡ ܒܥܘܕܪܗ، ܕܠܐܠܗܘܬܐ ܣܓܝܕܬܐ ܡܕܪܫ ܦܘܪܫܐ. ܒܐܝܕܐ
ܗ̇ܘܐ. ܕܡܟܝܟܐ ܘܡܣܟܢܐ ܘܡܠܝܚܛ

to which a recent hand has added the words ܡܢ ܒܡܣܡ ܦܪܝܫܐ.

After f. 101 three leaves are wanting, which probably contained, in addition to the remainder of the colophon, some historical notes, for on f. 102 *a* we read :

ܒܫܢܬ ܐܠܦܝܢ. ܘܬܡܢܡܐܐ ܕܝܢ ܡܢܝܢܐ ܝܘܢܝܐ ܠܐܘܪܗܝ
ܕܡܫܝܚܐ (*sic*) ܘܦܢܝ ܠܐܪܥܐ ܗܕܐ ܕܝܠܗ ܘܢܦܩ ܒܥܘܪܒܐ
ܒܝܕ ܕܒܠ ܠܒܢܐ ܘܢܦܩ ܦܠܓܐ ܢܩܦܠܐ ܘܗܠܟ ܒܥܘܪܐ ܢܦܫ
ܫܠܐ ܕܒܠ ܗܦܟܬ ܢܦܐ ܘܢܦܠܘ ܡܩܦܝܐ ܘܗܦܟܘ ܒܝܬ ܠܠܦܐ

ܕܒܠܝܗ ܟܬܒܐ ܒܫܢܬܐ ܕܐܟܪ ܕܝܘܢܝܐ ܘܫܢܝܢ ܡܢܗ ܠܗ ܘܫܠܡܗ
ܐܠܗܢ ܕܡܫܝܚܐ ܠܐܠܗܢ ܢܚܫܒ ܗܠܝܢ ܒܫܢܝܐ ܕܡܫܝܚܐ ܘܒܟܬܒܐ
ܘܗܠܝܢ ܗܦܟܝܢ ܒܦܫܝܩܝܢ ܠܩܕܡܝܢ ܕܒܢܝ ܘܫܪܟܐ ܒܟܠ ܕܩܢܘܢ
ܕܐܡܘܢ ܢܐܡܪ ܐܡܝܢ ❖

The scribe was Joseph ʻAzariah, as appears from ff. 28 *b* and 54 *a*, ܝܘܣܦ ܥܙܪܝܐ.

Add. 2814

Paper, about 9¼ in. by 6¾; 99 leaves, of which ff. 1, 2, and 97—99, are blank; 12 quires, unsigned, of 8 leaves (ff. 2—96), except the last but one, which has only 7, owing to the first leaf having been cut out; 20 or 21 lines in a page. Written in a good, regular, Nestorian hand, and dated A.D. 1879.

I. The *Mēmrā Zaugānāyā*, or *Mēmrā dhĕ-Zaugē* of Barhebraeus (so called because it is written in rimed couplets of twelve syllables), on the study of divine things (theology) and the perfection attainable thereby. It was composed at Baghdād, A. Gr. 1588 = A.D. 1277; see Payne Smith's *Catal.*, col. 371, no. 4; and Assemani, *B.O.*, iii. 1. 604. To this are joined supplementary stanzas by four later writers, viz.

1. Khāmīs bar Ḳardāḥē, a junior contemporary of the author.

2. Īshōʻ-yabh bar Mĕḳaddem, metropolitan of Arbēl, A. Gr. 1763 = A.D. 1452.

3. Joseph II., patriarch of the Chaldeans, from the village of Tel-Kēphē, near Mosul, A. Gr. 2009 = A.D. 1698.

4. The priest Ṣaumō or Ṣōmō (Ṣūmō, Bar-ṣaumā), from the village of Piyōz*, near Mosul.

* See Badger, *The Nestorians*, i. 174.

The stanzas are arranged in the inverse order of the age of the writers, viz. Ṣōmō, Joseph, Īshō'-yabh, Khāmīs, and Bar-hebraeus. This order is indicated on ff. 5 *b* and 6 *a*, first by writing the names in full, ܨܘܡܘ, ܝܘܣܦ, ܝܫܘܥ, ܚܡܝܣ, ܓܪܝܓܘܪܝܘܣ, and then by using the initials or other letters of the names, viz. ܨ, ܝ, ܝܫܘ, ܚ, and ܓ, accompanied by an Arabic transcription, صيموا, يوسف, يشوع, خميس, and غريغوريوس. Four lines are wanting on ff. 60 *a* and *b*.

Title, f. 3 *b*,

ܒܚܝܠ ܚܝܠܐ ܐܠܗܝܐ: ܕܢܚܬ ܒܪܚܡܐ ܠܒܘܫܐ: ܕܒܟܝܢܗ ܟܠܗ
ܐܢܫܘܬܐ ܘܡܫܝܚܐ: ܘܫܡ ܟܠܗ ܒܬܚܘܡܐ ܘܙܘܥܐ. ܡܫܪܝܢܢ ܢܟܬܒ
ܚܕܬܐ: ܠܡܝܬܪܘܬ ܡܐܡܪ ܘܬܘܠܕܬܐ: ܕܢܘܟܪܝܐ ܡܬܠܦܢܐ ܟܬܒܢܐ:
ܕܒܪܬ ܒܠ ܚܕ ܐܢܫ ܕܩܠܬܐ: ܒܫܘܒܚܗܘܢ ܠܒܪ ܥܘܡܪܐ.
ܘܫܘܚܠܦܘܗܝ ܕܬܘܠܕܬܐ: ܘܝܡܐ ܒܟܠ ܐܘ ܐܢܫ ܘܗܘܢܐ: ܕܟܬܒܠ
ܕܬܘܒܢܐ ܕܘܡܢܐ ❖

Then follows an introduction, written by Mār Joseph II., f. 3 *b*,

ܫܘܒܚܐ ܠܡܫܝܚܐ ❖ ܐܘܚܕܐ ܡܥܠܝܐ ܒܪܘܚܐ ܕܚܟܝܡܐ ܠܟܝܢܐ
ܠܥܬܐ ܡܠܟ ܫܘܒܚ ܠܡܫܝܚܐ ܦܘܪܫܢܐ ܕܒܟܬܒܐ ܕܡܢ ܩܕܡܝܐ
ܠܬܘܕܝܬܐ ܗܘ ܡܢ ܕܫܡ ܒܟܠ ܦܘܪܫܢܐ ❖ ܠܝ ܬܘܕܝ ܐܚܐܝܐ ܕܡܢ
ܠܗܘܢ ܠܡܬܪܝܢ ܡܬܚܫܒܝܢ ܒܣܘܢܩܝܢ. ܘܐܦ ܡܬܚܫܒܝܢ
ܒܬܘܕܝܬ ܫܝܢܝܢ ܠܡܬܚܫܒ ܫܢܐ ܕܫܘܦܝܢ. ܘܓܘ.

Next comes a brief account of the poem and the gradual accretions to it, f. 4 *b*,

ܒܚܝܠܗ ܕܡܪܢ. ܝܫܘܥ ܡܫܝܚܐ ܡܫܪܝܢܢ ܠܡܟܬܒ ܡܢ ܡܟܬܒܐ
ܘܩܢ̈ܘܢܐ ܡܢ ܥܢܝܢܗ ܕܐܢܛܝܦܘܢܘܣ. ܡܩܕ̈ܡܝܬܐ ܕܡܕܢܚܐ ܕܥܠ
ܐܠܗ̈ܘܬܐ ܘܡܫܒܚܘܬܐ ܕܝܢ ܕܒܗܝܢ ܢܬܘܬܒܐ ܒܫܒܠܐ ܕܐܢܫܘܬܗ
ܡܢܗܘܢ ܩܕܡܝܐ ܡܠܟܐ ܒܪ ܩܕܝܫܐ ܒܚܕܘܬܐ ܕܠܘܩܒܠܗ
ܐܒ̈ܗܝܗܘܢ ܠܒܪܝܫܝܬܐ ܢܫܩܘ. ܒܪ ܥܕܡ ܥܠ ܐܒܪܐ ܗܘ
ܐܒܪܐ ܐܚܪܢܐ ܒܫܒܐ ܘܒܫܘܪܐ ܣܘܓܠܐ ܀ ܘܐܘܒ ܢܬܘܬܒܐ ܢܣܘܒ
ܢܘܚ ܡܫܬܘܕܥܢܐ ܕܐܪܒܥܐ ܕܡܬܩܪܝܢ ܒܪ ܡܫܒܚܐ. ܒܚܕܘܬܐ
ܐܚܪܬܐ ܒܫܡܐ ܐܒܗܬܐ ܕܢܘܚܐ ܗܘܐ ܕܝܢ ܕܠܒܪܝܫܝܬܐ ܐܒܗܝܗܘܢ
ܠܫܡܫܘܬܐ ܢܫܩ: ܒܪ ܥܕܡ ܥܠ ܐܕܡ ܐܒܗܝܢ ܗܘ ܐܒܪܐ
ܐܚܪܢܐ ܒܗ ܒܫܒܐ ܘܒܫܘܪܐ ܣܘܓܠܐ ܀ ܐܘܒ ܕܝܢ (f. 5 *a*)
ܢܬܘܬܒܐ ܢܘܚܐ ܐܒܘܗܝ. ܡܪܝ ܢܘܚܐ ܐܒ̈ܗܬܐ ܦܬܓܡܐ ܕܒܠܒܝܬܐ
ܕܡܢ ܐܠܦܝ̈ܢܐ. ܒܚܕܘܬܐ ܐܚܪܬܐ ܒܫܡܐ ܐܢܫ ܕܢܘܚܐ. ܗ
ܕܠܫܡܫܘܬܐ ܐܒ̈ܗܝܗܘܢ ܠܐܘܪܚܘܬܐ ܢܫܩ. ܒܪ ܥܕܡ ܥܠ
ܐܠܗܐ ܐܒܗܝܢ ܗܘ ܐܒܪܐ ܐܚܪܢܐ ܒܗ ܒܫܒܐ ܘܒܫܘܪܐ ܣܘܓܠܐ ܀
ܐܘܒ ܕܝܢ ܢܬܘܬܒܐ ܩܕܝܫܐ ܫܡܥܘܢ ܕܡܢ ܦܝܘܢ. ܒܚܕܘܬܐ
ܐܚܪܬܐ ܕܠܐܘܪܚܘܬܐ ܕܐܒ̈ܗܝܗܘܢ ܠܒܪܝܫܘܬܐ ܢܫܩ. ܒܪ
ܥܕܡ ܥܠ ܐܒܪܐ ܐܒܗܝܢ ܗܘ ܐܒܪܐ ܐܚܪܢܐ ܒܗ ܒܫܒܐ
ܘܒܫܘܪܐ ܣܘܓܠܐ ܀ ܘܗܠܝܢ ܡܢ ܐܕܡ ܦܐܓܪܝܢ ܩܕܡܝܬܐ ܕܒܠܗܘܢ
ܐܒ̈ܗܬܐ ܕܩܕܝܫܐ ܢܘܚܐ ܐܢܘܢ. ܘܐܕܡ ܐܚܪܢܐ ܕܒܐܒ̈ܗܬܗܘܢ ܕܡܪܝ
ܢܘܚܐ ܐܢܘܢ ܡܫܠܡܢܐ ܀ ܘܐܕܡ ܕܒܐܒ̈ܗܬܗܘܢ ܕܢܬܘܬܒ ܢܘܚ

ܐܝܟܢ. ܘܗܕܝܢ ܦܘܠܚܢܐ ܕܒܗܕ ܘܠܝܢ ܕܡܠܟܘܬܐ ܩܕܡܝܬܗ ܐܝܟܢ ❖
ܘܗܕܝܢ ܦܘܠܚܢܐ ܐܚܪܢܐ ܕܝܬܝܪܬܐ ܕܡܠܟܘܬܐ ܡܢܗ ܕܡܠܟܘܬܐ (*sic*)
ܠܐܬܪܘܬܗ ܐܝܟܢ. ܡܢܐ ܡܬܬܪܓܡ ܘܟ̄.

The poem itself begins as follows, f. 5 *b*.

ܡܪܝ ܒܡܫܝܚܐ ܡܬܚܝܠܐ : ܗ̄ : ܕܫܘܪܝܐ ❖ ܠܐ ܠܝ ܡܪܢܐ ܠܐ
ܠܝ ܓܠܐ ܠܥܡܝ ܗܘ ܐܝܬܘܗܝ ܠܐܠܗܝܢ ܐܚܪܢ.

ܕܗܘܝܘ ܒܟܠܐ ܠܡܬܒܠܝܢ ܒܐܠܗܘܬ ܕܝܠܗ ܒܟܠ ܡܬܒܥܐ:
ܘܒܗܘܢܝܗ ܩܢܝܢ ܫܘܡܠܝ ܒܟܠ ܡܢܐ ܕܢܫܬܥܐ : ܝܘܣܦ
ܐܝܟ ܢܠܗܘܢ ܢܝ ܒܟܠ ܒܚܒܝ ܠܐ ܡܬܒܥܐ :
ܘܠܗܘܒܠܐ ܒܡܕܐ ܕܠܐܗܐ ܘܒܗܢܐ ܕܢܒܥܐ ܘܫܬܐ
ܕܐܢܬ ܢܝ ܐܟܪ ܠܗܦܟܢܘܬܐ ܢܣܒܥܐ ܕܡܬܒܥܐ :
ܘܠܐ ܕܝܢ ܢܓܒܪ ܒܗܘܡܝܢ ܗܘ ܠܠܗܘܡܠܟ ܫܘܒܥܐ : ܡܫܘܒ
ܢܝ ܡܢ ܦܝܪܐ ܡܕܘܪܢܝܬܐ ܠܐ ܢܬܕܒܥܐ :
ܘܢܝܚ ܐܠܗܐ ܠܐܠܗܝܢ ܢܫܡܐ ܕܝܘܒܥܐ : ܫܡܫ
ܒܪܢܐ ܕܡܠܟܐ ܠܒܪܢܐ ܐܝܬܝ ܦܢܐ ܕܢܬܒܥܐ :
ܘܐܚܪܢܐ ܫܘܒܚܐ ܠܐ ܕܠܐ ܒܪܐ ܐܘܪܝ ܢܕܒܥܐ ❖ ܠܐܬܪܘܬܗ

At the end, f. 81 *a*, are verses by Mar Joseph II. and the priest Ṣaumō, the former on the margin thus:

ܗܐ ܐܬܟܬܒܘ ܢܝܐ ܗܘܦܟ ܢܟܬܒܐ ܒܝܕܐ : ܐܢܐ ܐܘ ܡܕܝܢܬܐ
ܢܠܠܟ ܣܘܬܪܐ ܘܢܘܩܝܗܝ ܠܒܥܒܕܐ : ܕܒܝ ܐܬܟܬܒ ܒܗ ܢܬܚܕܢܟ

ܠܟܝ ܕܒܢܝܬܐ ܥܕܬܐ: ܥܕܡܐ ܠܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܕܠܐ
ܫܘܠܡܐ ܀

The latter are as follows:

ܕܝܠܗ ܕܬܫܒܘܚܬܐ ܡܫܝܚܐ ܝܫܘܥ ܡܪܢ: ܗܘ ܕܐܬܚܙܝܬܗ ܐܘ
ܦܪܘܩܐ ܠܟܘܢ ܡܫܝܠܘܬܐ: ܐܢܐ ܐܬܪܥܝܬܝ (*sic*) ܚܘܫܒܬ̈ܝ
ܕܠܐ ܫܘܠܡܐ: ܕܟܕ ܐܬܚܙܝ ܒܗ ܝܘܡܐ ܕܦܢܝܬܐ ܕܡܪܢ ܠܥܘܠܐ:
ܣܘܓܝ ܠܟܝ ܒܠܒܘܗ ܐܡܝܢ ܘܡܠܟܘܬ ܕܠܐ ܫܘܠܡܐ ܀

The colophon, f. 81 *b*, states that this manuscript was finished on the 25th of Tammūz, A.D. 1879, in Tel-Kēphē, near Mosul, by the scribe Joseph Azariah. The missing leaf (after f. 81) contained an account of disturbances at Tel-Kēphē in 1879, of which we have the beginning on f. 81 *b*.

ܫܠܡ ܒܥܘܕܪܢܗ ܕܡܪܢ ܘܒܛܝܒܘܬܗ ܡܠܝܐ ܕܒܟܠ ܟܬܒ̈ܐ
ܘܠܡܬܪܓܡܢܘܬܐ ܕܡܬܩܪܝܢ ܡܢ ܚܕܡܝܐ ܡܬܠܡܕܐ ܡܬܝܚܕ ܡܠܝܐ
ܕܝܘܡ̈ܐ ܘܠܠܝܗܘܬܐ ܒܫܢܬ ܐܦ. ܢܘܣܟܗ ܠܡܫܝܚܐ ܡܠܝܐ ܡܪܢ
ܝܫܘܥ ܦܪܘܩܢܐ ܕܥܠܡܐ ܥܕܡܐ: ܘܢܫܬܡܠܝܗ ܒܫܢܬ ܥܘܡܘ:
ܡܪܢ ܝܘܣܦ ܒܪܝܟܐ ܒܝܘܡ ܥܣܪܝܢ ܘܚܡܫܐ ܠܝܪܚܐ ܬܡܘܙ ܠܥܘܢܐ
ܠܡܫܝܚܘܬܐ ܀ ܒܫܢܬ ܕܝܢ ܗܕܐ ܕܒܘܡܠܝܐ ܕܒܗܕܐ ܗܘܐ ܡܠܝܐ
ܕܘܟܬܐ. ܒܢܝܢܐ ܒܢܝܢܐ ܐܡܘܢ. ܒܗ ܒܗ. ܡܕܢܚܐ. ܒܬܡܢܐ
ܕܡܕܝܢܬܐ ܕܡܬܩܪܝܢ ܕܗܘܝܢ ܕܫܘܚܠܐ. ܕܡܘܬܒܗ ܡܠܝܐ ܠܐ ܡܢ
ܚܝܠܐ. ܥܡܐ ܐܬܪܐ ܠܡܠܟܐ ܘܡܫܝܚܐ. ܘܗ. ܐܬܚܙܝ ܒܐܬܪܐ
ܗܘܐ ܒܡܕܝܢܬܐ ܦܠܛܝܢ ܒܕܝܢܗ ܕܡܠܝܐ ܒܘܕܢܝܗܘܢ* ܦܠܛܐ

* See Sachau, *Reise in Syrien u. Mesopotamien*, p. 359.

ܘܒܝܘܡܝ ܡܪܝ ܡܢܝܚܐ ܠܐܒܐ ܕܪ̈ܫܢܐ ܐܠܝܐ ܕܡܬܩܕܫܢܘܬܐ

ܐܬܡܢܝܘܗܝ ܠܟܘܪܣܝܐ ܫܠܝܚܝܐ ܀ ܐܢܬ ܐܘ ܩܪܘܝܐ ܕܗܕܐ ܟܬܒܬܐ

ܕܒܝܬܗ ܐܦܝܣ ܥܠܝܡܐ ܦܫܝܛܐ ܥܒܝܪ ܗܘܝ ܐܝܟ ܘܨܠܝ ܥܠܝ ܒܚܘܒܐ

ܕܢܥܠܝ ܗܘܢ ܘܠܚܛܗ̈ܝ ܢܬܪܘܟܐ ܢܫܒܘܩ ܗܘܢ..........

(f. 82 a) ܐܘ ܡܪܢ ܩܪܝܐ ܕܟܬܒܐ ܕܗܘܐ ܢܫܕܐ. ܠܐ ܡܪܢ ܢܬܟܬܒ

ܢܟܠܐ ܕܢܣܒܬ ܒܐܩܠܬܐ. ܘܟ. ܡܪܝ ܡܪܝ ܩܪܝܐ ܚܣܝܪܐ.

ܕܐܡܪܘ ܒܗܘܢ ܗܕܪܐ. ܘܐܟܐ ܟܠ ܦܘܪܢܐ ܗܘܕܪܐ. ܕܢܛܪܬ (sic)

ܠܢܗܪܐ ܕܠܐ ܢܬܪܐ .. ܘܟ.

On the margin of ff. 81 *b* and 82 *a* are some verses, of which the following may serve as a specimen:

ܡܢ ܕܠܐ ܐܝܬܘܗܝ ܒܗ ܣܘܟܠܗ ܒܐܘܪܚܬܗ : ܘܠܝܬܘܗܝ

ܐܝܟ ܒܥܝܪܐ ܘܠܐ ܠܘܬ ܡܫܟܚ : ܡܢܐ ܕܢܚܘܒ ܐܘ ܕܢܬܒܥ

ܠܐ ܡܢ ܢܦܩܘܢ : ܕܢܦܠܘܢ ܚܕܪܐ ܗܘ ܢܦܩܐ ܢܦܫܗ ܠܚܡ

ܢܦܩܘܢ.

II. A poem by Mār Joseph II., in twelve-syllable metre with rime, on a solitary life and against living among friends (see Assemani, *B.O.* iii. 1. 604), composed A.D. 1698.

Title, f. 82 *b*,

ܡܐܡܪܐ ܕܥܠ ܫܘܒܚܗ ܕܝܚܝܕܝܘܬܐ ܘܥܠ ܡܘܬܒܐ ܕܥܡ

ܚܒܪ̈ܐ. ܕܥܒܕܗ ܠܗ ܗܘ ܠܒܝܫ ܐܠܗܐ ܡܪܝ ܝܘܣܦ ܦܛܪܝܪܟܐ

ܩܬܘܠܝܩܐ ܕܟܠܕܝ̈ܐ. ܗܘܐ ܗܘܬ ܒܫܢܬ ܐܚܨܛ ܡܫܝܚܝܬܐ. ܢܛܪ

ܗܘܦܟܐ. ܐܝܬܘܗܝ ܒܡܟܬܒܢܘܬܐ ܕܐܒܪܗܡ ܚܘܪܙ. ܕܐܬܪܐ
ܒܡܕܝܢܬܐ ܐܪܡܝܬܐ. ܡܪܝ ܥܒܕܝܫܘܥ ܐܠܩܘܫ. ܗܘ.

Beginning, f. 83 *a*:

ܣܘܪܐ ܕܐܝܬܝܗ ܕܡܫܝܚܐ ܐܠܗܝܐ ܕܐܡܪ: ܡܛܠ ܕܡܬܠܡ ܡܕܒܪܢܘܬܐ
ܘܐܒܚܢ ܡܐܡܪ: ܡܢ ܐܒܗܬܐ ܕܒܗ ܐܢܬ ܒܦܠܓܐ ܘܒܪܘܚ
ܡܬܥܒܕܐ: ܘܐܦ ܕܡܫܡܫܢܐ ܕܠܐ ܡܬܚܙܝܐ ܒܠܒܗ ܢܐܡܪ ܀

The colophon, f. 96 *a*, states that this copy was ended on the 9th of Ab, A.D. 1879, at Tel-Kēphē, near Mosul and the convent of S. George* of Ba'bhĕrē, by the scribe (Joseph) Azariah.

ܫܠܡ ܠܡܬܟܬܒܘ ܡܐܡܪܐ ܗܢܐ. ܕܡܪܝ ܝܘܣܦ ܥܠ ܐܒܗܬܐ.
ܒܬܫܥܐ ܒܝܘܡܐ ܒܝܪܚܐ. ܐܒ ܠܫܢܬ ܝܠܕܗ ܕܡܪܢ ܠܫܢܐ ܀ ܫܠܡ
ܒܐܬܪܐ ܕܬܠ ܟܐܦܐ. ܥܠ. ܓܘܪ ܡܕܝܢܬܐ ܢܝܢܘܐ ܕܡܬܩܪܝܐ.
ܕܡܘܨܠ ܕܥܝܪܐ. ܘܥܠܝܗ ܕܝܪܐ ܕܡܪܝ ܓܝܘܪܓܝܣ. ܥܕܢ ܐܦܢܝܬ
ܠܡܪܢ. ܒܐܠܦܘܬܐ. ܕܐܝܬܘܗ ܒܟܬܒܘܬܐ ܚܘܫܒ ܡܕܝܢܬܐ.
ܘܫܡܐ ܕܡܪܝ ܠܝܘܣܦ ܕܥܒܕܐ. ܗܘ ܫܡܗ ܐܘ ܥܙܪܝܐ
ܘܨܠܘ ܥܠܝ ܐܡܝܢ ܀

Add. 2815

Paper, about 9 in. by $6\frac{3}{4}$; 91 leaves, of which the first and the last two are blank; 9 quires, signed with letters, of 10 leaves, except the first of 12 and the last of 8; 19 lines in a page. Written in a good Nestorian hand and dated A.D. 1887.

The Book of Collectanea called 'the Bee,' compiled by Shĕlēmōn, or Solomon, metropolitan of Pĕrath-Maishān, or

* See Badger, *The Nestorians*, i. 103.

al-Baṣrah, f. 2 *b*, ܟܬܒܐ ܕܠܘܩܛܐ ܕܡܬܩܪܐ ܕܒܘܪܝܬܐ. ܕܡܚܒܪ ܠܢܨܚܢܐ ܡܪܝ ܫܠܝܡܘܢ ܡܝܛܪ̄. ܕܦܪܬ ܡܝܫܢ. ܕܗܝ ܗܝ ܒܨܪܐ. It has been edited, with an English translation and notes, by Mr E. A. Wallis Budge, of Christ's College, Cambridge, in the *Anecdota Oxoniensia*, Semitic Series, Vol. i., Part ii.

In this copy ch. 59 ends with the words ܒܥܠܡܐ ܕܝܢ ܕܡܢܝܚܐ ܕܗܢܝܢܐ ܘܡܬܒܣܡܢܐ. ܠܗ ܫܘܒܚ ܥܕܡܐ ܠܥܠܡܐ (see Budge's ed., p. ܩܢܛ, last line); after which follow some sentences from ch. 60 (compare Budge's ed., p. ܩܣܐ, lines 7—11):

ܚܕܐ ܕܝܢ ܗܝ ܡܠܟܘܬܐ ܗܘܬ. ܗܘ ܕܝܢ ܟܠܗ ܡܫܡܠܝ. ܡܢ ܗܝ ܕܟܠܗ ܢܗܘܐ ܠܐܠܗܘܬܐ. ܘܐܦ ܢܦܩ ܕܒܥܠܡܐ ܒܠܚܘܕܝܐ ܕܝܢܐ ܕܡܠܟܘܬܐ ܢܗܘܐ ܘܠܐ ܒܟܢܘܫܬܐ. ܘܡܠܝ ܦܪܕܝܣܐ ܡܦܩܢܐ ܐܡܪ. ܒܥܠܡܐ ܕܥܬܝܕ ܐܝܟ ܕܒܗܘ ܩܘܠܣ ܘܕܝܢܘܬܐ. ܡܫܬܟܚܝܢ ܒܩܢܘܡܐ ܚܕ ܐܘܟܝܬ ܐܡܝܢ.

The colophon, f. 89 *b*, states that this copy was finished on the 10th of Tammūz, 1887, by the deacon Francis, son of George, of the family called* ܒܝܬ ܡܓܪܐ, from the village of Tel-Kēphē near Mosul.

ܫܠܡ ܟܬܒܐ ܗܢܐ ܕܒܘܪܝܬܐ ܒܝܘܡܝ ܡܢܬܝܗܘܢ ܕܝܘܡ ܥܪܘܒܬܐ. ܒܥܣܪܐ ܒܬܡܘܙ. ܫ. ܐܦܦܙ ܡܫܝܚܝܬܐ. ܒܐ: ܠܡܕܒܪܢܘܬܐ ܕܐܒܘܢ ܘܪܝܫ ܟܗܢܐ ܐܡܝܢ ✣ ܒܐܝܕܝ ܚܛܝܐ ܘܡܣܟܢܐ ܡܫܡܫܢܐ ܦܪܢܣܝܣ ܒܪ ܓܝܘܪܓܝܣ ܕܡܢ ܒܝܬ ܡܓܪܐ. ܕܡܢ ܩܪܝܬܐ ܬܠ ܟܐܦܐ ܕܒܡܘܨܠ ܕܐܬܘܪ ܡܕܝܢܬܐ. ܘܫ̄.

* ["Of the family called": elsewhere (p. 662) rendered "from." A. A. B.]

Add. 2816

Paper, about $9\frac{7}{8}$ in. by $7\frac{7}{8}$; 139 leaves; 14 quires, unsigned, of 10 leaves, except the last, which has 9; 20 or 21 lines in a full page. Written in a rather inelegant Nestorian hand of the xixth cent.

A treatise on Astronomy, entitled *Sullāḳā Haunānāyā* or 'the Intellectual Ascent,' by Gregory Barhebraeus.

Title, f. 3 *b*,

ܡܫܪܝܢܢ ܠܡܟܬܒ ܟܬܒܐ ܕܣܘܠܩܐ ܗܘܢܢܝܐ ܥܠ ܕܡܘܬܐ
ܕܫܡܝܐ ܘܐܪܥܐ ܡܢ ܣܝܡܬܗ ܕܡܦܫܩܢܐ ܡܪܝ ܓܪܝܓܘܪܝܘܣ
ܡܦܪܝܢܐ ܐܠܕܝܢ ܐܒܘ ܐܠܦܪܓ ܒܪ ܐܗܪܘܢ ܐܣܝܐ ܕܡܢ ܡܠܝܛܝܢ
ܘܡܬܩܪܐ ܒܪ ܥܒܪܝܐ. (*sic*).

Ff. 27, 28, 55 *b*, 56 *a*, 132 and 133 *a*, are blank, marking lacunae in the manuscript from which this transcript was made.

The contents of this work have been described in detail by Payne Smith, *Catal.*, no. 177 (Bodl. Hunt. 540), and Zotenberg, *Catal.*, no. 244 (Bibl. nation., ancien fonds 162). There appear to be no other MSS. of this work in Europe.

Add. 2817

Paper, about 8 in. by $5\frac{7}{8}$; 194 leaves, the first of which is an unnumbered flyleaf (ff. 1, 192 and 193 are blank); 21 quires, signed with letters, mostly of 10 leaves (ܐ has 12, ܒ 8, ܝ 6, ܟ 8, and ܟܐ 7); 16 lines in a full page. Written in a good, clear, Nestorian hand, and dated A.D. 1883.

The History of Joseph in ten metrical discourses, ascribed by the Nestorians to Mār Ephraim, but in reality by Balai or

Balaeus (see Assemani, *B.O.*, i. 166), as appears from Brit. Mus. Add. 12,166, a manuscript of the vith or viith cent., in which homm. i. and viii. are given under his name (see Wright's *Catal.*, p. 675, and Overbeck, *S. Ephraemi Syri* etc. *Opera Selecta*, p. 270 sqq.). The whole work has been recently published at Paris (Maisonneuve, 1887), printed with the types of Drugulin of Leipzig.

Title, f. 2 *b*,

ܬܫܥܝܬܐ ܕܝܘܣܦ ܒܪ ܝܥܩܘܒ. ܘܡܬܚܙܝܐ ܐܦܪܝܡܐ (*sic*)
ܡܐܡܪܐ (*sic*) : ܕܡܬܝܚܣܐ ܠܡܪܝ ܐܦܪܝܡ ܢܨܝܒܝܢܝܐ ܀

1st discourse, f. 2 *b*,

ܡܐܡܪܐ ܩܕܡܝܐ.

Subscription, f. 25 *a*,

ܫܠܡ ܡܐܡܪܐ ܩܕܡܝܐ : ܕܥܠ ܙܒܢܘܗܝ ܝܘܣܦ ܠܐܝܫܡܥܝܠܝ̈ܐ
ܠܬܓܪ̈ܐ ܕܡܕܝܢܝ̈ܐ.

2nd discourse, f. 25 *a*,

ܡܐܡܪܐ ܬܪܝܢܐ : ܟܕ ܐܫܬܠܡ ܥܘܗܕܢܗ ܠܒܝܬ ܝܘܣܦ.

3rd discourse, f. 39 *b*,

ܬܘܒ ܡܐܡܪܐ ܬܠܝܬܝܐ : ܕܥܠ ܐܚܬܘܗܝ ܬܓܪ̈ܐ ܠܡܨܪܝܢ
ܘܙܒܢܘܗܝ ܠܦܘܛܝܦܪ ܀

4th discourse, f. 47 *a*,

ܬܘܒ ܡܐܡܪܐ ܪܒܝܥܝܐ : ܕܥܠ ܢܣܝܘܢܗ ܕܝܘܣܦ ܡܢ
ܐܢܬܬܗ ܦܘܛܝܦܪ ܀

5th discourse, f. 55 *b*,

ܬܘܒ ܡܐܡܪܐ ܕܚܡܫܐ.

6th discourse, f. 77 *a*,

ܬܘܒ ܡܐܡܪܐ ܫܬܝܬܝܐ.

7th discourse, f. 91 *a*,

ܬܘܒ ܡܐܡܪܐ ܕܫܒܥܐ.

8th discourse, f. 121 *a*,

ܬܘܒ ܡܐܡܪܐ ܬܡܝܢܝܐ.

9th discourse, f. 161 *b*,

ܬܘܒ ܡܐܡܪܐ ܕܬܫܥܐ.

Subscription, f. 174 *b*,

ܫܠܡ ܡܐܡܪܐ ܕܬܡܢܝܐ : (*sic*)

10th discourse, f. 174 *b*,

ܬܘܒ ܡܐܡܪܐ ܕܚܕܥܣܪ (*sic*)

The last leaf was evidently wanting in the manuscript from which this copy was made, for the text ends abruptly at p. 261, line 6, of the printed edition.

The colophon, f. 191 *a*, states that the manuscript was copied at Tel-Kēphē (near Mosul), by a deacon named Francis, from* Bēth Mērē, in 1883.

ܐܫܬܠܡ ܒܬܠܟܐܦܐ ܩܪܝܬܐ : ܒܐܝܕܝ ܡܚܝܠܐ ܡܫܡܫܐ
ܦܪܢܣܝܣ ܕܡܢ ܒܝܬ ܡܪܐ : ܒܫܢܬ ܐܦܦܓ ܡܫܝܚܝܬܐ.

Add. 2818

Paper, about 9 in. by $6\frac{1}{2}$; 140 leaves; 15 quires, signed with letters, the first of which has 8 leaves, the last only 2, the rest 10; leaves are wanting after f. 138; 20 lines in a page. Written in a regular, Nestorian hand of the xviiith cent. The contents are—

* ["From": elsewhere (p. 659) rendered "of the family called." A. A. B.]

I. Turgāmē, or hymns to be chanted before the Gospel on Festivals*, by Mār ʿAbhd-īshōʿ metropolitan of Nisībis, f. 1 *b*:

ܡܫܪܝܢܢ ܠܡܟܬܒ ܬܘܪ̈ܓܡܐ ܕܡܬܐܡܪܝܢ ܩܕܡ ܐܘܢܓܠܝܘܢ
ܕܥܐܕܐ ܠܡܪܝ ܥܒܕܝܫܘܥ ܡܝܛܪܦܘܠܝܛܐ ܕܨܘܒܐ. . . . .
ܕܐܬܬܣܝܡܘ ܥܘܗ̈ܕܢܐ ܕܬܪܥܝܢ.

At the end are a few turgāmē ܕܟܠܝܘܡ for daily use, and a ܬܘܪܓܡܐ ܕܫܠܝܚܐ, to be chanted before the Epistle. All these hymns are alphabetical, except one on f. 38.

II. An exposition of the Office of the holy Eucharist according to the Nestorian use, f. 41 *b*:

ܡܐܡܪܐ ܬܗܝܪܐ ܕܥܠ ܕ̈ܘܒܪܗܘܢ ܕܐܪ̈ܙܐ ܩܕܝ̈ܫܐ ܕܬܫܡܫܬܐ
ܡܕܒܪܢܘܬܐ ܩܕܝܫܬܐ ܕܝܘܚܢܢ ܐܣܛܪܝܐ ܬܘܕܝܬܐ ܫܪܝܪܬܐ ܗܝ
ܕܐܬܬܫܠܡܬ ܡܢ ܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ ܘܐܪ̈ܬܕܘܟܣܐ ܫܪ̈ܝܪܐ ❖ . . . .
ܠܘܩܕܡ ܕܝܢ ܡܘܕܝܢܢ ܒܗܠܝܢ ܐܝܟ ܕܒܟܬܒ̈ܐ ܕܬܫܡܫܬܐ ܕܕܝܪ̈ܐ
ܕܣܒܠ ܕܬܫܡܫܬܗܘܢ. ܘܕܝܢܐ ܡܕܝܢ ܘܡܬܩܛܠ ܟܠ ܚܕ
ܡܢܗܘܢ. ܕܒܟܬܒܐ ܗܠܝܢ ܐܝܟ ܕܐܡܪ ܕܢܫܐ ܕܡܕܒܪܐ ܩܕܝ
ܐܝܕܝܘܬܐ ܦܘܫܩܐ ܕܡܬܦܫܩܢ̈ ܡܦܫܩܢܐ ܕܟܬܒ̈ܐ
ܐܠܗ̈ܝܐ. ܕܒܦܫܝܛܘܬܐ ܩܪܝܢܐ ܕܦܘܩܕܢ ܐܢܘܢ. ܕܢܟܝܢܐ ܠܐܝܕ ܡܢ
ܡܠܦܢ̈ܐ ܩܕܝ̈ܫܐ ܒܗ ܒܗܕܐ ܗܘܐ ܒܫܠܐ ܕܝܠܝܦܢ ܩܕܝܫܐ ܕܡܫܝܚܐ
ܕܡܪܢ. ܘܡܠܦܢ ܠܗ ܬܘܪ̈ܓܡܐ ܥܠ ܕ̈ܘܒܪܗܘܢ ܕܐܪ̈ܙܐ (f. 42 *a*)

* See Badger, *The Nestorians*, ii. p. 19.

ܦܓܪ̈ܝܐ. ܡܛܠ ܕܗܢܐ ܘܢܒܝܘ̈ܬܐ ܕܫܘܪܝܗ ܫܠܝܚܐ ܘܗܘܐ ܡܬܡܪܐ
ܗܘܐ ܕܝܠܗ ܠܫܘܬܦܘܬܐ ܕܩܢܘܡܗ. ܘܠܚܠܡܘܗܝ. ܐܝܟ ܕܩܕܡܢ
ܒܗܘܐ ܡܬܡܪܐ ܗܫܝܢܐ. ܕܟܕ ܢܫܟܪܘܢ ܒܗ ܩܕܡܐ ܢܗܘܘܢ
ܘܗܝܕܝܢ ܕܒܕܝܠܬܐ ܢܬܡܪܘܢ ܐܫܬܡܫܬܗܘܢ ܕܐܡܪܐ ܦܓܪ̈ܝܐ.
ܘܩܪܒܬܐ ܗܘܝ ܒܪܘܚܬܐ ܢܟܘܪܝܐ ܒܦܘܚܠܐ ܒܝܬܝܐ ܕܡܬܦܩܕܝܢ
ܐܡܪܐ ܕܚܝ̈ܠܐ ܥܠ ܡܕܝܢܬܐ ܒܝܬܝܐ. ܘܢܫܘܡܘܢ ܒܗ ܐܬܬܚܝܢ
ܦܪܚܝܢ ܘܡܬܚܫܒܝܢ ܒܗ ܡܬܥܒܕܝܢ ܠܫܘܩܠܐ ܕܬܘܪܒܝܬܐ ܕܪܘܚܐ
ܕܠܐ ܫܩܠ ܠܗ ܕܪ̈ܐ ܒܠܗܘܢ ܀

Then follows a short address to the reader, f. 42 *a*,

ܚܘܬܪܐ ܕܝܠܗ ܕܡܐܡܪܐ ܗܢܐ. ܐܠܗܐ ܢܬܠ، ܒܫܘܟܠܗ
ܠܫܘܡܠܝܗ. ܐܘ ܩܪܘܝܐ ܕܪ̈ܚܡܐ ܕܢܫܬܐ ܒܡܐܡܪܐ ܗܢܐ.
ܐܘܪܚܘܬܐ ܕܪ̈ܥܝܐ ܗܘܝܐ ܩܪܐ ܘܠܗ ܡܪܗܛܐܝܬ ܐܝܟ ܫܒܩܠ.
ܘܫ.

The discourse itself is in twelve-syllable metre, and begins, f. 43 *a*,

ܗܫܐ ܕܝܢ ܡܫܪܝܢܢ ܒܡܐܡܪܐ ܗܢܐ ܒܬܘܕܝܬܗ ܕܡܪܢ.
ܘܐܬܘܗܝ ܒܫܘܒܚܐ ܕܐܒܘܗܝ ܕܡܪܢ ܢܒܥܐ ܡܠܟܐ ܢܪܐܬܘܢܘܢܐ
ܚܝܢܐ ܀ ܒܐܪܘܥ ܢܬܝܬܐ ܗܪܟܐ ܣܩܒܠ ܐܕܘܢܐܝܬ: ܦܪܝܫܬ
ܕܝܠܟ ܗܪܟܐ ܕܠܝܟ ܒܡܠܟܐ ܕܦܘܩܕܐ. ܒܡܠܟܐ ܕܦܘܩܕܐ ܦܪܝܫܬ
ܕܝܫܬܐܝܬ ܥܠ ܕܪܘܬܗܘܢ. ܘܒܝܬܐܠܗܐ ܢܦܘܪ ܢܟܠܝܐ
ܕܫܒܝܚܘܬܗܘܢ ܀

III. Two tracts of John bar Zū'bī*.

1. Exposition of the holy Eucharist, in twelve-syllable metre, f. 76 *b*,

ܡܐܡܪܐ ܐܣܝܪܐ ܕܦܘܫܩܐ ܐܪ̈ܙܐ ܕܩܘܕܫܐ ܠܡܪܝ ܝܘܚܢܢ ܒܪ
ܙܘܥܒܝ ܀ ܡܪܝ ܫܒܝܚܐ ܐܝܬܝܟ. ܥܒܕܐ ܠܟܘܠܗܘܢ ܝܗܒ ܕܝܢ
ܕܒܗܝܡܢܘܬܐ. ܕܡܫܡܠ ܚܘܒܗ ܒܡܐܬܐ ܠܒܪܢܫܐ ܡܢ ܠܐ ܡܕܡ.
ܒܟܠܐ ܕܢܝܚܘܗܝ ܕܥܡܡܐ ܒܥܡܘܪܐ ܕܚܝܠܗ. ܘܕܝܕܗ ܒܐܝܕܗ (*sic*)
ܒܟܠܐ ܟܠ ܡܕܡ ܥܒܕ ܢܛܝܪܘܗܝ ܀

2. On Baptism, and on the mystery of the holy Leaven, in seven-syllable metre, f. 113 *b*,

ܡܐܡܪܐ ܐܣܝܪܐ ܕܥܠܗ ܥܠ ܕܥܠܗ ܕܡܥܡܘܕܝܬܐ ܚܡܝܪܐ ܚܠܠ
ܡܥܡܘܕܝܬܐ. ܘܥܠ ܐܪܙܐ ܚܡܝܪܐ ܩܕܝܫܐ. ܩܕܝܫܬܐ ܕܐܪܒܥ.
ܡܬܘܒܬܐ ܒܬܪܝܢ ܐܪ̈ܙܐ. ܕܟܝܢܝܢ ܒܚܕܐ ܩܕܝܫܬܐ. ܚܕ ܐܪܙܐ
ܕܡܥܡܘܕܝܬܐ. ܘܐܣܝܪܐ ܕܦܠܓܐ ܩܕܡܝܐ. ܒܬܪܘܗܝ ܕܗܠܝܢ
ܐܪ̈ܙܐ ܀

IV. A discourse on the life of the Catholicus Ishō'-yabh bar Bestōhmagh by the Catholicus Ḥĕnān-īshō' (I.), one of his disciples, in twelve-syllable metre, beginning, f. 119 *a*,

ܬܘܒ ܡܐܡܪܐ ܕܥܠ ܩܕܝܫܐ ܡܪܝ ܝܫܘܥܝܗܒ ܩܬܘܠܝܩܐ
ܒܪ ܒܣܛܘܗܡܓ ܣܝܡܐ. ܚܕ ܡܢ ܬܠܡ̈ܝܕܘܗܝ ܕܝܠܗ ܡܪܝ ܐܒܐ
ܘܗܘ ܒܪܐ ܘܡܘܠܕܐ ܕܡܬܒܪ̈ܟܢܐ ܕܬܘܕ̈ܝܬܐ ܕܢܨ̈ܚܢܐ ܀ ܘܫܪܝܐ

* See Assemani, *B.O.* iii. 1. 309, note 1.

ܗܘ ܕܡܫܒܚܐ ܡܪܝ ܚܢܢܝܫܘܥ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܗ ܗܘ ܕܡܫܒܚܐ
ܡܪܝ ܝܗܒ (sic) ܐܠܗܐ ܗܘ، ܒܪܘܢܝܐ ܠܟܘܡܪܐ ܐܡܝܢ. ܬܘܒ ܢܐ.

ܫܘܒܚܐ ܠܒܪܘܟ ܝܫܘܥ ܕܥܒܕܗ ܩܕܝܫܐ ܕܗܝܟܠܗ ܒܝܬ ܐܠܐ
ܕܒܘܪܟܬܗ.. ܒܬܘܪܐ ܕܬܠܓܐ ܢܩܦܝܢ (sic) ܕܟܝܢ ܠܡܬܘܠܕܘ.
ܘܕܝܫܘܥ ܢܦܝܫ ܒܗܘ، ܬܠܝܐ ܠܗ ܫܘܒܚܐ ܀

It is used, *mutatis mutandis*, for the commemoration of any saint, according to the marginal note ܡܬܐܡܪܐ ܕܫܗܕܐ ܠܟܠܢ ܦܪܨܘܦܐ. The ܬܘܟܝܬܐ at the end is imperfect in this copy, f. 138 *b*,

ܬܘܟܝܬܐ ܫܘܒܚܐ ܠܒܪܘܟ ܕܒܪܟܬܗ ܕܡܢܝܗ ...

V. Two *turgāmē* by Mār 'Abhd-īshō'.

1. Beginning, f. 139 *a*,

ܐܘܪ ܐܘܪܫܠܡ ܕܝܠܗ ܕܡܫܝܚܐ ܠܘܩܒܠ ܐܪܥܬܗ. ܐܡܪܝܢ
ܕܒܩܘܢܛܪܐ ܠܡܪܟܒܬܐ. ܒܒܘܟܐ ܡܘܪܐ ܗܐ ܒܪ ܐܢܘܫ
ܕܡܘܪܐ܆ (sic) ܩܡ ܒܟܠ ܒܘܪܩܐ ܢܥܘܪܐ ܐܪܥܝܐ ܐܪܥܐ ܀
ܐܪܝܡܘ ܐܘܪܫ ܢܓܕܐ ܦܘܪܩܢܐ ܕܝܠܟܘܢ، ܕܒܪܐ܆ ܕܝܬܘܒ ܠܗܠ ܒܪܐ ܕܐܒܐ
ܘܟܕܝܫ ܐܒܐ ܕܦܘܪܩܢܐ ܀

2. For Lent, alphabetical, f. 139 *b*, ܕܨܘܡܐ ܪܒܐ. See above, f. 13 *a*.

Add. 2819

Paper, about $7\frac{3}{4}$ in. by $5\frac{3}{4}$; 331 leaves, some of which are a little soiled and torn; three leaves are wanting at the beginning, two after f. 118, two after f. 326, and two after f. 329; the quires, signed with letters and in part with Arabic words, were originally 34 in number, of 10 leaves, except the last which had only 4; the folios are numbered on the verso at the top with Syriac letters, but incorrectly, ܡ and ܢ having been repeated; ff. 1 and 331 are blank. Written in a good, clear, Nestorian hand of the earlier part of the xviiith cent. The supplies, ff. 2, 327, 328 and 330, are quite recent, being dated A.D. 1884.

A collection of Grammatical Treatises. See Assemani, *Catal. Bibl. Vatic.* iii. p. 410, no. cxciv. I—IV.; Wright's *Catal.*, p. 1175; and the preface to Gottheil's book hereafter cited.

1. The Syriac Grammar of Elias of Nisībis, entitled ܡܐܡܪܐ ܕܬܘܪܨ ܡܡܠܠܐ ܣܘܪܝܝܐ or 'Orthoepy of the Syriac Language,' f. 2 *b*. It has been edited, with an English translation and notes, by Dr R. J. H. Gottheil, *A Treatise on Syriac Grammar by Mâr(i) Eliâ of Ṣôbʰâ*, 1887. See Wright's *Catal.*, p. 1175, no. 1.

2. The Syriac Grammar of John bar Zū'bī, f. 42 *b*, dedicated to his friend George, f. 186 *b*. See Wright's *Catal.*, *loc. cit.*, no. 2.

a. Of the Parts of Speech, f. 42 *b*.

b. Of the Noun, f. 42 *b*. Here are cited Elias of Nisībis, f. 64 *b*; Severus Sēbōkht, letter to the periodeutes Jonah, f. 68 *a*; a commentary on the Analytics of Aristotle by Denḥā, the disciple of the Catholicus Īshō' bar Nōn, f. 68 *b*; and John the Stylite, f. 75 *b*.

c. Of the Verb, f. 98 *a.* Here is cited Mār Aḥūh-d'emmēh, f. 118 *b.* This chapter is imperfect.

d. Of the Pronoun, f. 120 *b.*

e. Of the Verbal Noun (Participle and Agent or Verbal Adjective), f. 138 *a.*

f. Of the Adverb, f. 147 *a.*

g. Of the Preposition, f. 150 *b.*

h. Of the Conjunction, f. 154 *b.*

i. Of the Parts of Speech according to the Arab grammarians, f. 168 *b.*

j. Of the various "motions," ܡ̈ܬܬܙܝܥܢܘܬܐ, f. 169 *a.*

α. Of the marks of Interpunction, ܡܬܬܙܝܥܢܘܬܐ ܕܦܘܫܩܐ ܕܢܘ̈ܩܙܐ ܪ̈ܘܪܒܐ, f. 169 *a.* (1) Of *zaugā, taḥtāyā, 'ellāyā* and *pāsōḳā,* f. 169 *a.* (2) Of the other marks of Interpunction, such as *mĕḳīmānā, mĕnīḥānā, naphṣā,* etc., f. 178 *a.* (3) Of *nāgōdhā* and *mĕṭappĕyānā,* f. 181 *b.* (4) The marks of Interpunction according to the catholicus Elias I., f. 184 *b.*

β. Of the smaller points, ܡܬܬܙܝܥܢܘܬܐ ܕܦܘܫܩܐ ܕܢܘ̈ܩܙܐ ܘܙܥܘ̈ܪܐ, f. 186 *b.* (1) Of *rukkākh* and *ḳushshāi,* f. 186 *b.* (2) Of the vowel-points, f. 198 *b,* as applied to the verb, f. 251 *b,* and the noun, f. 263 *a.*

3. The metrical Grammar of John bar Zū'bī, f. 278 *b.* See Wright's *Catal., loc. cit.,* no. 3.

4. A metrical tract of John bar Zū'bī on the four principal marks of Interpunction, f. 293 *a.* See Wright's *Catal., loc. cit.,* no. 4.

5. A metrical enumeration of the Conjunctions, f. 294. See Wright's *Catal., loc. cit.,* no. 5.

6. A metrical tract on the distinction between ܚܢܢܐ and

ܥܨܘܨܐ, and between ܦܬܚܐ and ܙܩܦܐ, f. 294 *a*. See Wright's *Catal.*, *loc. cit.*, no. 6.

7. A metrical tract on the noun and verb, under the form of an enigma, ܐܘܚܕܬܐ, with its exposition, f. 296 *b*. See Wright's *Catal.*, *loc. cit.*, no. 7.

8. A metrical treatise on the marks of interpunction by Joseph bishop of Merdā (Māridīn), f. 302 *b*. See Wright's *Catal.*, *loc. cit.*, no. 8. In the subscription, f. 317 *b*, he is called Joseph bar Malkōn, and said to have been afterwards metropolitan of Ṣūbhā (Niṣībis).

ܫܠܡ ܡܐܡܪܐ ܕܥܠ ܢܘܩܙܐ ܕܥܒܝܕ ܠܡܪܝ ܝܘܣܦ
ܐܦܣܩܘܦܐ ܕܡܪܕܐ. ܕܡܬܩܪܐ ܒܪ ܡܠܟܘܢ. ܗܘ ܕܗܘܐ
ܡܝܛܪܦܘܠܝܛܐ ܕܨܘܒܐ.

The colophon, f. 317 *b*, states that the above treatises were put together by John bar Zū'bī.

ܫܠܡ ܒܥܘܕܪܢ ܐܠܗܘܬܐ ܟܬܝܒܬܐ ܘܡܟܬܒܢܘܬܐ ܡܢܗ
ܨܘܪܬܐ. ܒܐܝܕܐ ܚܛܝܐ ܕܐܬܡܣܟܢܝܢ ܐܘ ܒܝܫ ܒܥܘܕܝ ܡܡܠܠܐ
ܕܠܝܬܗ ܒܥܘܕܪܢܐ ܕܡܚܒܐ ܘܡܠܝܟ ܠܝܫܘܥ ܕܒܪܗ ܢܘܚܡ ܕܡܫܝܚܐ
ܕܘܢܝܟܝ امين '

9. A ܦܘܪܢܣܐ or paradigm of the verb ܦܩ, f. 317 *b*.

10. The metrical discourse on the Soul, by the patriarch John bar Ma'dānī, entitled *Pāraḥĕthā* or 'the Bird,' beginning, f. 324 *b*,

ܬܘܒ ܟܬܝܒ ܡܐܡܪܐ ܕܥܠ ܢܦܫܐ ܕܡܬܩܪܝܐ ܦܪܚܬܐ
ܕܥܒܝܕ ܠܡܪܝ ܝܘܚܢܢ ܦܛܪܝܪܟܐ ܒܪ ܡܥܕܢܝ ܕܡܬܩܪܝܐ ܦܪܚܬܐ

ܚܬܘܡܗ .. ܘܫܠܡ ܝܘܡ ܠܗ ܥܕܬܐ ܕܐܠܗܐ ܕܐܝܟ ܕܘܡܝܐ : ܠܗܘ
ܩܕܝܫܐ ܕܡܣܬܡܟܐ ܕܝܘܡܐ ܢܟܦܐ. ܡܠܘܬܐ ܝܘܣܦ ܒܪ ܚܣܝܕܐ
ܕܝܠܝܕܐ ܒܫܢܬ : ܠܝܘܠܝܐ ܕܝܘܢܝܐ ܒܚܡܝܫ (*sic*) ܒܟܠ ܡܢ ܗܘ
ܕܡܪܝܐ ✣

See Assemani, *B.O.* ii. 243; Payne Smith's *Catal.*, col. 641, no. 4. An Arabic note on f. 330 *b*, written by the person who supplied the missing leaves, gives the date 1884, at Mosul.

قد تممتُ هذا كان ناقصًا لاجل ربما ما يلتقى نسخة مثل
هذه فى غير وقت ومكان والحمد لله اولاً واخرا سنة ١٨٨٤ فى الموصل'

Add. 2820

Paper, about 8 in. by $5\frac{1}{2}$; 158 leaves, of which the first and last are blank; 20 quires, signed with letters, of 8 leaves, except ܝ, which has only 6; 15 lines in a full page. Written in a small Nestorian hand, and dated A.D. 1882.

Hymns and other poems by several authors.

I. Hymns for the Dominical Festivals of the whole year and other occasions, ܬܫܒܚܬܐ ܕܥܐܕܐ ܕܡܕܒܪܢܘܬܐ, f. 2 *b*.

1. The first Sunday of the Annunciation, ܕܣܘܒܪܐ, f. 2 *b*,

ܫܘܒܚܐ ܠܐܒܐ ܕܫܕܪ ܒܪܗ. ܘܝܠܕܬܐ ܕܒܣܘܒܪܗ ܥܠ ܒܗ.
ܘܩܠܝܠ ܒܠܒܢܐ ܕܒܒܢܝ ܒܗ. ܡܘܕܝܢܐ ܕܟܠ ܣܘܥܪܢܐ ✣

2. The second Sunday, f. 3 *b*,

ܒܡܘܕܥܬܐ ܒܝܕܐ ܢܦܩܬ. ܥܡܕ ܒܥܘܠܡܐ ܢܨܠܝܢ ܒܥܕܢ.

ܘܢܩܝܪ ܠܗ ܕܡܪܢܐ ܫܠܝܚ ܠܝ. ܕܢܗܘܐ ܠܟܘܢ ܠܟܠܗܘܢ ܡܫܡܫܢܐ ܀

ܢܦܠ ܫܠܝܚܐ ܕܢܬܒܪܟܘܢ. ܘܟܘ.

Alphabetical.

3. The third Sunday, f. 6 *a*,

ܐܘ ܡܫܝܚܐ ܡܠܟܗ ܫܡܝܐ ܘܐܪܥܐ ܠܟܗ. ܫܡܝܐ ܘܐܪܥܐ ܠܟܗ.

ܠܥܒܘܕ ܟܠܗ. ܕܡܛܠܬܗ ܥܒܕ ܠܗ ܘܡܬܒܪܝܢ ܒܟܠܗ. ܫܘܒܚܐ

ܠܥܒܘܕܗ ܀

Alphabetical. The *r* stanza has been omitted by the scribe, f. 7 *b*, and the end of the hymn thrown into confusion thereby.

Another, f. 7 *b*,

ܡܪܢܐ ܡܪܢܐ ܡܪܝ ܕܥܒܕ. ܟܠܢܫ ܡܢ ܬܫܒܘܚܬܟ ܕܫܡܝܐ.

ܘܦܘܡܢ ܕܝܠܢ ܢܙܡܪ ܠܟ. ܕܢܗܘܐ ܫܒܘܚܐ ܡܫܡܫܢܐ ܀

4. The fourth Sunday, f. 9 *a*,

ܡܢ ܕܐܡܪܝܢ ܠܝ ܫܒܘܚܐ. ܕܡܢ ܐܡܪܐ ܕܡܠܟܐ ܡܪܝܐ. ܦܩܕ

ܠܗܘܢ ܢܫܬܡܥܘܢ. ܕܡܢ ܐܡܪܐ ܕܝܠܗ ܐܠܗܐ ܀

5. The Nativity, by Wardā, f. 10 *a*,

ܕܒܝܬ ܕܝܠܕܐ. ܕܒܝܬ ܠܚܘܕܝܐ ܕܗܘܐ ܒܝܘܡܐ ܢܘܗܪܐ :

ܕܒܝܬ ܠܒܝܬ ܡܠܟܘܬܐ ܘܡܠܟܘܬܐ. ܕܗܘܐ ܕܢܘܗܪܐ ܡܫܝܚܘܬܐ.

ܢܘܗܪܐ ܫܠܡܐ ܕܡܫܡܫܢܘܬܐ. ܡܢ ܦܪܘܩܐ ܗܘ ܡܫܡܫܢܘܬܐ.

ܢܘܗܪܗ ܕܡܪܢܐ ܕܡܫܝܚܘܬܐ. ܫܘܒܚܐ ܠܗ ܕܝܠܗ ܕܐܡܪ ܠܗ ܀

Another, f. 11 *a*,

ܒܪܝܟ ܝܠܕܐ ܕܢܦܩ ܡܢ ܢܘܗܪܗ. ܘܡܢ ܢܦܫ ܕܝܠܗܘܢ ܕܢܘܗܪܗ.

ܘܥܠ ܕܡܫܒܚܐ ܗܘ ܘܥܠܘܗܝ ܡܢܗ. ܛܘܒܢܐ ܠܗ ܕܠܒܫܗ ܐܣܛܠܝܬܗ.
ܛܘܒܢܐ ܠܗ ܕܠܒܫܗ ܕܝܢ ܡܢܗ ܀

Another, f. 13 *a*,

ܐ̄. ܐܠܗܐ ܫܡܝܐ ܕܐܬܚܙܝ ܒܓܠܝܢܐ. ܕܐܬܚܙܝ ܒܓܠܝܢܐ ܒܦܓܪܐ
ܓܠܝܐ. ܕܢܦܩ ܠܒܢܝܐ ܒܒܢܝܐ ܕܡܢܗܘܢ. ܕܟܠܗ ܡܪܝ ܘܫܡܝܢ
ܚܝܠܗ. ܘܠܝܬ ܕܕܡܝܐ ܠܗ. ܛܘܒܢܐ ܠܫܡܗ.

Alphabetical.

Another, by Wardā, f. 14 *b*,

ܕܝܠܗ ܕܘܪܕܐ. ܐܘ ܦܓܪܐ ܠܢܘܪܐ. ܗܝ ܫܘܝ ܠܝ ܒܪܐ.
ܘܥܠ ܢܟܪܗ ܬܗܝܪܐ. ܕܢܦܩ ܗܘܝܬ ܕܡܫܘܬܗ ܀

Another, by Wardā, f. 15 *b*,

ܕܝܠܗ ܕܘܪܕܐ. ܡܘܬܐ ܘܫܠܠܗ ܕܝܢ. ܘܝܬܒ ܡܢܢ. ܠܢܦܫܐ
ܐܘܟܠܐ ܐܬܐ. ܡܠܟܐ ܐܬܐ ܠܗ ܠܡܕܪܐ ܕܐܡܪܗ. ܐܝܟ ܡܪܝ ܒܓܕܦܝܢ
ܐܝܟ ܡܪܝ ܦܬܚܝܢ ܀

Another, f. 16 *a*,

ܐ̈ ܝܗܘܒ ܐܬܐ ܗܕܝܢ ܚܕ ܒܥܒܕܐ. ܬܫܒܘܚܬܐ ܗܘ ܗܘܠܝܬܐ ܒܚܕ
ܒܥܒܕܐ. ܐ. ܕܝܠܟܐ. ܘܐ̈ ܝܗܘܐ ܚܕܒܟܒܐ ܬܫܒܘܚܬܐ ܒܕܘܒܪܗ
ܕܡܪܢܝ ܡܪܢܝܬ ܀ ܒܪܢܐ ܒܦܩܕܐ ܒܡܦܩ ܠܝ. ܕܡܪܢܝܬ
ܘܕܐܡܪܢܝܗܝ ܕܠܐ ܠܝ. ܘܡܪܢܗ ܒܝܕܐ ܗܘܝ ܠܝ. ܕܝܗܘܒ
ܠܝܡܝܢ ܡܫܠܡܢܐ ܀

6. The Commemoration of the Virgin Mary, f. 16 *b*,

ܕܘܟܪܢܐ ܕܡܪܬܝ ܡܪܝܡ ܀ ܒܟܠ ܝܘܡ ܠܒܝܬ ܢܟܒܪ ܗܘܝܘ.
ܘܥܠ ܡܪܬܝ ܡܪܝܡ ܬܫܒܘܚܬܐ ܗܘܝܘ. ܘܒܢܝܠܘܬܗ ܬܘܕܝܬܐ ܗܘܝܘ.
ܘܥܡܗ ܒܬܘܪܐ ܘܕܘܟܪܢܐ ܀

7. The second Sunday after the Nativity, f. 18 *a*,

ܫܘܒܚܐ ܠܗ ܠܡܫܝܚܐ ܕܝܠܕ. ܘܫܡܠܝ ܩܠܢܐ ܕܡܫܝܚܘܬܐ ܀
ܐ. ܐܬܢܒܝܘ ܢܒܝܐ ܘܐܡܪܘ. ܕܗܘܐ ܒܬܘܠܬܐ ܝܠܕܐ ܘܡܠܟܐ ܒܪܐ ܀

Alphabetical.

8. The Epiphany, f. 19 *b*,

ܕܢܚܐ ܕܝܠܗ ܕܡܪܢ ܡܫܝܚܐ. ܒܢܗܪܐ ܡܪܢ ܕܒܠ ܝܘܪܕܢ.
ܕܢܚܐ ܘܩܒܠ ܥܠ ܝܘܪܕܢ. ܘܝܕܥ ܠܝܘܚܢܢ (*sic*) ܘܥܡܕ ܒܝܘܪܕܢ.
ܕܢܚܬ ܒܗ ܥܠ ܝܘܪܕܢ ܀ ܐ. ܐܡܪ ܩܒܠܗ ܒܫܡܝܐ.
ܕܡܪܢܝܬܐ ܡܢ ܝܘܚܢܢ ܢܗܪܐ ܪܘܚܐ. ܘܩܒܠ ܠܗ ܝܘܪܕܢ ܫܠܝܚܐ.
ܒܡܥܡܕܢܘܬܐ ܘܥܠ ܗܘܐ ܒܬܠܬܐ ܀

Alphabetical.

Another, f. 21 *b*,

ܥܠܡܐ ܒܡܥܢܝܬܐ ܐܬܓܠܝܬ. ܐܝܠܝܢ ܕܐܬܥܡܕܘ ܡܢ ܪܘܚܐ.
ܘܡܬܥܡܕܘ ܒܫܡ ܕܬܠܬܐ. ܕܡܢ ܡܠܟܘܬܐ ܐܬܒܪܟܘ ܀

Another, by the priest ʻAṭṭāyē bar ʼĀtēlī, f. 22 *a*,

ܐܫܒܘܚܐ ܠܗ ܠܒܪܐ ܕܝܠܕ. ܕܡܬܓܠܐ ܠܥܡܡܐ ܒܓܠܝܢܐ ܕܡܢ ܕܢܚܐ
ܒܪ ܐܝܠܝ. ܒܟܠ ܥܕܢ ܠܥܘܠܡ ܀ ܒܗ ܥܕܢ ܚܕ ܕܠܗ

ܡܘܪܝܐ″. ܡܫܝܚܐ ܡܚܝܢܐ. ܘܕܘܟܪܢܗܘܢ ܕܟܐܢܐ. ܠܟܠ ܗܘܐ
ܠܡܪܝܐ. ܕܒܟܠܗ ܡܘܬܐ. ܕܢܚܘܐ ܕܠܐ ܟܐܢܐ. ܕܐܬܐ ܠܡ
ܢܡܘܐ″. ܕܢܚܐ ܒܥܕܬܐ″. ܘܒܗܘ ܡܬܠܒܫܬܐ. ܟܕ ܐܢܬ ܕܡܢ
ܒܗܠܟܬܐ ❖

Another, f. 24 *a*,

ܓܘܕܐ ܣܘܓܐ ܠܟ ܡܘܕܐ. ܘܡܬܡܗܐ ܠܐ ܡܬܦܪܥܐ. ܒܡܘܪܝܐ
(*sic*) ܓܘܕܐ ܡܚܝܢܐ. ܒܡܢܐ ܥܢܐ ܒܝܬ ܢܗܪܐ. ܡܢ ܕܗܘܐ ܡܬܡܫܚܬܐ.
ܥܘܒܐ ܠܗ ܒܟܠ ܓܒܝܢ ❖

Another, f. 25 *a*,

ܒܕܡܝ ܓܡܐ ܕܡܬܠܠܟ ܒܦܠܓܐ. ܘܒܘܚܪܗ ܢܗܘܐ ܠܡܘܪܝܐ (*sic*).
ܘܡܬܬܥܒܕ ܡܢ ܒܗ ܘܫܘܪܐ. ܘܠܚܝܘܗܝ ܚܝܐ ܗܒܬ ❖

9. The Commemoration of S. John the Baptist, f. 26 *a*,

ܐܘ ܚܘܠܐ ܕܡܢܐ. ܘܒܗ ܡܢ ܟܠ ܒܢܝܐ. ܘܡܢ ܒܢܝܐ ܒܗܢܐ.
ܘܡܫܬܒܚ ܡܪܝܐ ❖ ܕܫܒܚܬ ܡܬܩܘܢܢܬܐ. ܘܡܬܟܢܫ ܠܡܕܢܚܐ. ܒܕܡܘܬܗ
ܕܡܘܠܕܗ. ܒܡܬܠܠܗ ܡܪܝܐ ❖

10. The Commemoration of S. Peter and S. Paul, f. 27 *a*,

ܒܗ ܝܘܡ ܢܡܘܣܐ ܡܠܝܬܐ. ܠܟܘ ܕܗܘܡܢܝܢܐ. ܢܥܡܝܢܗ
ܠܡܢܘܬܗ ܚܕܐ. ܒܢܝܢܐ ܘܡܬܒܠܐ. ܒܗ ܡܢܝܢܐ ܠܒܬܢܝܬܐ.
ܒܟܬܒܘܬܗܘܢ ܫܡܝܐ. ܘܡܢܗ ܡܬܡܢܝܢ ܗܘܐ ܠܗܘܢ.. ܠܟܪܘܙܘܬܐ
ܒܠܗܘܢ.. ܒܗ ܐܡܪ ܗܘܐ ܠܗܘܢ. ܠܡܪܝܐ ܒܥܘܠ ܐܢܐ ܕܢܣܒܬܐ ❖

11. The Commemoration of the Evangelists, f. 29 *a*,

ܡܢ ܢܦܩܕܝܢ ܒܪܘܪܒܝܗܘܢ. ܘܡܠܬ ܥܒܝܕܝܢ ܡܫܪܪܗܘܢ. ܘܦܘܩܕܢܝܗ
ܠܟܪܘܙܘܬܗܘܢ. ܕܡܠܟܘܬܐ ܕܚܣܝܘܬܗ ܕܡܟܪܙܗܘܢ ܀

12. Palm Sunday, f. 30 *a*,

ܚܕ ܗܘܦܟܐ ܕܡܠܟܐ ܕܐܘܫܥܢܐ ܚܕܬܐ ܥܡܝ ܠܗ ܐܘܫܥܢܐ.
ܠܒܪ ܐܠܗܐ ܐܘܫܥܢܐ. ܒܩܠܐ ܚܕܬܐ ܐܘܫܥܢܐ. ܥܡ ܛܠܝܐ ܕܒܢܝ
ܐܘܪܫܠܡ. ܕܡܫܒܚܝܢ ܗܘܘ ܐܘܫܥܢܐ. ܐܘܫܥܢܐ. ܐܘܫܥܢܐ ܠܟ
ܒܡܪܘܡܐ ܀

Another, f. 32 *a*,

ܒܪܘܚ ܢܨܝܚܐ /// ܡܫܒܚܬܐ. ܡܫܒܚܬܐ ܘܡܩܕܫܬܐ. ܒܡܠܟܘܬܐ
ܕܡܠܝܐ /// ܡܝܬܝܐ //. ܡܢ ܦܘܡ ܝܠܘܕܐ ܕܠܐ ܡܠܠܐ ///. ܒܗ ܥܕܢ
ܒܫܒܝܚܘܬܐ. ܐܘܫܥܢܐ ܠܟ ܒܡܪܘܡܐ ܀

Another, f. 33 *b*,

ܒܗ ܝܘܡܐ ܠܐܘܪܫܠܡ ///. ܡܠܟܐ ܕܡܢ ܕܘܝܕ. ܡܠܟܘܬܐ
ܝܗܒܬܗ ///. ܐܘܫܥܢܐ ܠܡܠܟܐ. ܘܩܡܘ ܢܒܝܐܘܗܝ ///. ܥܡ
ܡܫܒܚܢܘܗܝ ///. ܘܡܫܡܫܢܘܗܝ ///. ܘܥܡܗ ܒܢܝ̈ܢܘܗܝ.
ܐܘܫܥܢܐ ܒܪܘܡܐ ܀

Another, by Khāmīs, f. 34 *b*,

ܕܡܠܐ ܫܡܝܐ. ܒܠܒܢ ܕܢܦܩܘܢ ܠܡܠܟܘܬ ܝܠܘܕܐ. ܠܡܠܟ
ܡܠܟܐ ܡܫܝܚܐ. ܡܢ ܥܠܡܐ ܘܫܡܝܐ. ܕܢܦܩ ܥܘܒܕܐ
ܠܐܘܪܫܠܡ ܀

Another, f. 35 *a*,

ܟܠܗܘܢ܂ ܢܫܡܥܢ ܫܘܒܚܐ ܠܟܐ. ܒܐܪܥܐ ܕܐܘܟܠܬܐ. ܘܦܘܪܩܢ܂
ܐܪܘܗ ܥܠ ܒܝܬܐ". ܕܟܠܗܘܢ܂ ܒܢܝܬܐ. ܘܢܫܒܚܘܢ ܘܢܘܕܘܢ ܡܢ ܓܘܐ".
ܕܡܫܝܚܐ ܕܢܨܚܐ. ܘܢܬܕܟܪܘܢ ܟܠܗܘܢ܀ ܒܬܠܝܬܐ ܝܘܡܝܢ܀ ܕܠܡܪܢ܂
ܒܐܝܕܐ ܫܒܚܐ. ܢܬܒܪܟܘܢ ܡܪܝܫܢܐ ܀

Another, f. 36 *a*, alphabetical,

ܐ. ܐܘܪܫܠܡ ܒܪܬܐ ܕܐܘܪܚܬܐ. ܘܢܦܩ ܡܠܟܐ ܕܥܡܡܐ. ܒܗ
ܠܐܘܢܐ ܘܡܫܒܚܬܐ. ܐܘܫܥܢܐ ܠܗ ܒܡܪܘܡܐ ܀

Another, f. 38 *a*,

ܡܠܟܐ ܕܡܠܟܐ ܕܡܫܡܫܝܢ ܠܗ ܢܘܪܐ ܒܫܘܪܐ. ܘܡܠܟܘܬܗ ܥܠ
ܟܠ ܥܠܡܐ ܩܝܡܐ ܗܘܐ. ܫܘ ܠܫܡܗ ܀ ܐ. ܐܬܐ ܠܗ ܒܐܘܪܫܠܡ
ܢܨܚܢܐ ܕܠܐ ܡܫܢܐ. ܘܫܡܥ ܟܠܗܘܢ܂ ܥܡܡܐ ܥܡܡܐ ܥܡܡܝܐ.
ܫܘܒܚܐ ܠܫܡܗ ܀

The Passover, f. 40 *a*, alphabetical,

ܕܦܨܚܐ ܥܡܡܝܐ. ܐ. ܐܪܘ ܠܟ ܐܪܘܐ ܗܘ ܠܟ. ܘܢܦܠܓܐ
ܗܘ ܠܟ ܘܥܠܝܟ ܐܢܐ ܠܟ. ܕܗܘ܂ ܦܨܚܐ ܢܚܘܠ ܢܗܘܐ܀ ܘܡܢܐ
ܕܢܝܚ ܢܡܪ ܡܪܢ܀ ܫܡܥ ܡܪܢܐ ܒܦܘܪܩܢܗ. ܘܡܠܟܘܬܐ ܗܠܠܘܝܐ ܀

13. Easter Sunday, f. 43 *a*, alphabetical,

ܕܐܪܐ ܕܩܝܡܬܐ ܥܡܡܝܬܐ. ܐ. ܐܡܝܢ ܢܫܡܥܢ ܘܡܫܒܚܢ܀
ܘܦܪܘܩܢ ܡܢܢ ܕܩܝܡܬܗ܀ ܘܡܢܗ ܟܠ ܥܠܡܐ ܕܝܠܗ܀ ܕܡܢ
ܠܗ ܡܪܢ܂ ܫܘܒܚܐ ܠܗ ܀

Another, f. 45 *a*, alphabetical,

ܒܪܝܟ ܒܪ ܐܠܗܐ ܕܐܬܓܫܡ ܒܡܥܘܗ̇. ܘܫܪܐ ܒܥܘܒܗ̇ ܡܢ ܩܕܡ ܠܥܠܡܝܢ ❖ ܬܘܒ. ܐ̄. ܐܘ ܟܡܐ ܒܬܘܠܬܐ ܫܡܥܝ ܦܪܘܩܢ. ܕܐܝܬ ܒܗ ܫܒܪܐ ܘܐܝܬܘܗܝ ܠܟܠ ܡܢܗ. ܟܠ ܫܒܪܐ ܡܘܕܝܢ ܠܗܘܢ. ܘܐܝܬܘܗܝ ܒܥܘܒܐ ܒܪܝܟ ܠܗ. ܟܡܐ ܒܬܘܠܬܐ ܠܟܝ ܡܪܝܡ ܕܡܫܒܚܐ ܒܢ̈ܬܐ ❖

Another, f. 49 *a*,

ܒܝܘܡ ܕܒܚ ܕܝܠܕܬܐ. ܘܕܒܚ ܕܡܕܡܪܬܐ. ܒܬܫ̈ܒܚܬܐ ܡܫܒܚܬܐ. ܘܒܬܘ̈ܢ ܡܫܡܫܬܐ. ܒܩܠܐ ܒܢܝܕܘܬܐ. ܘܢܫܒܚ ܒܐܘܢܝܬܐ. ܘܡܘܕܝܢ ܠܡܫܝܚܐ. ܕܦܪܩ ܠܒܢܝܢܫܐ ❖

Another, f. 50 *a*,

ܫܡܥܬ ܘܫܡܫܬܐ ܥܘܒܐ ܘܩܕܫ. ܕܥܘܠܡܢܗ ܕܥܘܬܐ ܝܗܒܝܢ. ܕܡܠܟܐ ܡܫܝܚܐ ܫܡܫܐ ܠܒܪܐ. ܘܠܝܘܡܐ ܕܢܘܗܪܐ ܢܕܢܚ. ܒܪܝܟ ܕܫܡܫܗ ܠܟܠ ܢܦܫ ❖

Another, f. 51 *a*, alphabetical,

ܗܘ ܒܪܐ ܡܠܝܟܐ. ܦܪܝܫܐ ܒܝܠܕܗ. ܬܘܕܝ ܠܗ ܠܒܬܘܠ. ܕܝܠܗ ܠܥܘܠܡܝܢ ❖ ܐ̄. ܐܘ ܒܬܘܠܬ ܫܒܪܐ. ܘܡܬܝܠܕ ܕܐܬܐ. ܠܠܗ ܠܝ ܕܝܠܕܗ ܒܪܝ. ܕܗܘ ܢܦܫ ܒܪܗ ܠܗ ❖

Another, f. 52 *b*, alphabetical,

ܒܝܘܡ ܕܒܪܐ ܒܝܕܝ ܝܠܕܐ. ܫܡܫܐ ܡܕܢܚ ܥܠܡ ܫܒܪܐ. ܘܐܡܪܐ

ܗܦܘܟ ܕܡܢ ܡܫܘܐ ܠܟ. ܠܓܒܪܐ ܘܠܡܪܐ ܕܠܗ ܬܕܡܪ ܐܢܐ ܀ ܐ.
ܐܡܝ ܠܒܢܬܐ ܐܬܚܘܝ ܠܟ. ܡܪܝ ܘܡܢܐ ܘܐܬܒܪ ܠܗ ܀

Another, f. 53 *b*,

ܒܘܥܝܬܟܘܢ ܐܬܗܪܐ ܣܘܓܐ. ܟܕ ܠܐܢܫܐ ܠܡܪܝ ܗܡܪܐ.
ܐܬܕܢܝܚܘ ܡܪܐ ܒܗܘܢ ܡܢܗܘܢ. ܒܗܘ ܡܠܟܘܬܐ ܕܠܐ ܫܘܒܪܐ ܀
ܒܟܝܢ ܟܠܗܘܢ ܘܐܘܚܕܢ ܘܡܪܗܘܢ. ܘܫ.

Dialogue between the Angel and the Thief, f. 54 *b*, alphabetical,

ܐܡܪ ܟܪܘܒܐ. ܐܡܪ ܠܟ ܠܓܒܪܐ ܡܢ ܓܢܒܪܐ. ܘܡܢ ܬܚܘܬ ܐܢܬ
ܘܐܝܟܢ ܐܬܐܬ. ܘܐܝܟܐ ܐܝܠܝܢ ܗܘܐܝ ܠܟ. ܠܒܝ ܘܦܝܫ ܠܟ
ܡܢ ܐܝܡܟܐ ܀

14. New Sunday, ܚܕ ܒܫܒܐ ܚܕܬܐ, f. 58 *b*,

ܚܕ ܒܫܒܐ ܕܟܠ ܦܨܚܐ. ܚܘܕܬܐ ܘܬܘܕܝܬܐ. ܢܛܘܪܬܐ
ܘܡܘܗܒܬܐ. ܐܘܪܚܬܐ ܘܬܫܒܘܚܬܐ ܀

15. The Commemoration of S. George, by ʻAṭṭāyē bar Ātēlī, f. 59 *b*,

ܕܡܪܝ ܓܝܘܪܓܝܣ ܣܗܕܐ ܒܟܠ ܒܥܘܬܐ. ܕܝܠܗ ܕܝܢ
ܐܬܓܠܝ. ܢܘܟܪܝܐ ܠܗ ܠܡܠܟܐ ܕܝܘܐ. ܟܕ ܢܨܠܐ ܘܢܠܥܣ ܚܝܘܗܝ.
ܘܡܢܗ ܒܦܠܓܪܐ ܘܠܒܒ ܚܝܘܗܝ. ܢܦܫܗ ܠܡܘܬ ܒܪܘܚܬܐ ܀

Alphabetical, ܬ, ܐ, ܫ, ܒ, ܪ, ܠ, etc.

16. The Ascension, f. 61 *b*,

ܕܝܠܝܕܐ ܕܫܘܒܠܗ ܕܡܪܢ ܠܫܡܝܐ. ܫܘܒܚܐ ܠܟܘ ܕܢܚܬ ܡܢ
ܪ̈ܘܡܐ ܥܠ ܦ̈ܘܪܩܢܗܘܢ. ܘܣܠܩ ܡܢ ܠܘܬܗܘܢ. ܒܫܘܒܚܐ ܥܠ
ܒܫܘܒܩܢܗܘܢ. ܗܘ ܢܐܬܐ ܘܢܦܪܘܩ ܠܗ ܠܕܝܠܗ ܗܘ ܀

17. Pentecost, f. 62 *b*,

ܕܝܘܡ ܥܐܕܐ ܕܦܢܛܩܘܣܛܐ. ܐܘ ܕܝܠܕܐ ܕܒܢܘ ܫܠܝܚܘܬܐ.
ܘܐܬܦܪܫ ܕܠܐ ܡܘܬܒܘܬܐ. ܘܐܬܥܠܝ ܡܢ ܟܢܘܫܬܐ. ܠܥܠ
ܡܢ ܫܡܝܐ ܕܫܡܝܐ ܀

Another, by ʻAṭṭāyē bar Ātēlī, alphabetical, f. 64 *b*,

ܕܒܪܐ ܐܬܓܠܝ. ܫܘܒܚܐ ܠܗ ܠܐܒܘ ܕܐܡ ܡܢ ܟܠ. ܕܐܬܚܙܝ ܐܠܗܐ
ܘܩܕܝܫ ܟܠ. ܘܟܠܗ ܦܓܪܐ ܚܒܫ ܡܢ ܟܠ. ܒܚܘܒܗ ܗܘܐ
ܡܬܚܙܝܢܐ ܀ ܒ. ܓܒܐ ܝܚܒ ܘܢܓܠܐܗ ܒܪܝܐ. ܘܟܠ.

Another, f. 66 *b*,

ܟܕ ܣܠܩ ܠܫܡܝܐ. ܫܘܒܚ ܦܪܘܩܢ. ܠܐܬܠܚܝܕܘܬܗ ܬ̈ܓܡܐ.
ܠܗ ܕܡܫܡܠܝܐ ܡܪܝܡܐ. ܟܠ ܪܘܚܐ ܢܫܡܐ ܡܫܒܚܐ ܟܠ ܝܕܥܐ.
ܕܗܐ ܠܟܘܢ ܡܫܪܪ ܐܢܐ''' . ܪܘܚܐ ܡܟܫܦܢܐ'''(sic). ܕܢܫܚܐ ܒܫܡܝܐ'''.
ܠܬܠܡܝܕܘܗܝ ܩܕܝܫܐ ܀

18. The second Sunday of the Apostles, f. 68 *b*, alphabetical,

ܡܪܢ ܕܝܠܗ ܠܫܠܝܚܘܬܐ. ܕܢܚܬܘܢ ܡܢ ܓܒܘܪܬܐ. ܘܐܦ
ܡܫܠܡ ܗܘܐ ܓܠܝܢܐ. ܕܢܘܗܪܐ ܠܫܠܝܚܐ ܡܢܗܪ̈ܢܐ ܀

19. Nūsardēl, f. 70 *b*,

ܕܡܫܒܚܬܐ ܕܢܘܣܪܕܝܠ. ܗܐ ܐܒܗ̈ܝܢ ܐܒܪܗܡ، ܚܘܒ
ܒܕܘܒܪ̈ܐ ܕܐܘܢܓܠܝܘܢ.

20. The Sunday of ܠܐ ܡܚܝܐ ܦܘܡܐ, f. 71 *a*,

ܐܘ ܐܘܡܢܐ ܡܠܝܐ ܐܝܟ ܠܒܘܫܐ. ܕܡܚܒܠ ܘܗܘܐ ܒܦܘܡܗ
ܕܒܘܬܐ. ܕܠܐ ܐܪܘܦܬܐ ܘܠܐ ܦܠܓܘܬܐ. ܫܘܒܚܐ ܠܫܡܗ ܀

21. The Sunday of ܢܦܩ ܕܘܝܬܐ, f. 72 *a*,

ܕܚܕ ܒܥܕܬܐ ܕܢܦܩ ܕܘܝܬܐ. ܐܝܬܝܗ ܓܘܢܐ. ܚܘܝܗ ܕܢܠܒܫܐ ܀

22. The Commemoration of S. Thomas the Apostle, f. 72 *a*,

ܡܫܡܫܢܘܬܐ ܗܕܐ. ܕܢܬܬܠ ܕܚܝܠܐ ܕܡܫܝܚܘܬܐ. ܘܐܬܟܪܙ ܠܗ
ܡܪܢ ܠܐܘܡܬܐ ܫܡܝܢܐ ܀

23. The Invention of the holy Cross, by ʻAṭṭāyē bar Ātēlī, f. 73 *a*,

ܕܡܠܟܗ ܕܒܪ ܐܠܗܐ. ܒܗܘܡܢܐ ܕܡܫܝܚܐ. ܕܡܠܟܐ ܒܪ ܡܠܟܐ.
ܗܕܐ ܘܦܪܝܩܬܐ. ܠܡܠܟܬܐ ܗܠܢܝ. ܘܚܙܬ ܒܗ ܚܝܠܐ. ܘܣܓܕܬ
ܠܗ ܒܝܩܪ. ܕܦܪܩ ܡܢ ܒܘܣܡܐ.″ ܘܐܬܓܠܝ ܐܝܟ ܫܡܫܐ.″
ܨܠܝܒܗ ܕܦܪܘܩܢ.″ ܕܠܥܠܡ ܢܗܪ ܀

24. The Sundays of Moses, f. 75 *a*.

a. On the Temptation of Joseph, f. 75 *a*,

ܕܡܫܒܚܬܐ ܕܡܪܝ ܡܘܫܐ. ܚܙܘ ܐܚܝܢ ܠܫܘܦܪܗ ܕܝܘܣܦ

ܘܥܒܪܬ ܚܕܠܐ ܦܘܩܕܢܐ ܡܢܝܬܐ. ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܚܟܡܬ ܐܢܐ ܡܪܢܝܐ ✤ ܢܐ ܐܫܬܟܚܬ ܠܝ ܘܢܒܥܐ ܡܪܢܝܐ (*sic*). ܡܠܟܐ ܕܫܡܝܐ ܚܟܡܬ ܐܢܐ ܠܟ. ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܚܟܡܬ ܐܢܐ ܡܪܢܝܐ ✤

b. Another, alphabetical, f. 75 *b*,

ܐܚܪܬܐ ܕܝܘܣܦ ܘܕܐܚܘܗܝ ✤ ܐ. ܐܢܫ ܐܒܐ ܘܠܐ ܝܘܣܦ ܘܥܒܕܘ. ܒܪܬܐ ܕܝܘܣܦ ܘܕܐܚܘܗܝ. ܠܒܢܘ ܕܝܥܩܘܒ ܘܦܠܠܘܢܐ. ܠܡܫܡܥ ܡܠܐ ܕܫܦܝܪ ܗܘܐ ܕܒܪ ܝܥܩܘܒ ✤

c. Joseph and his Brethren, alphabetical, f. 77 *b*,

ܐܚܪܬܐ ܕܝܘܣܦ ܘܕܐܚܘܗܝ ✤ ܐܢܫ ܠܐ ܚܙܐ ܠܒܢܝ. ܐܝܟ ܝܘܣܦ ܟܕ ܡܢܝܢ. ܘܡܫܬܒܠܝܢ ܥܡ ܚܕܕܐ. ܘܚܕ ܠܐ ܢܦܩ ܗܘܐ ܚܕ ✤

d. Another, f. 79 *a*,

ܒܝܬ ܝܥܩܘܒ ܩܡ ܝܘܣܦ ܡܢ ܒܝܬܐ ܕܝܠܗ. ܘܥܒܕ ܡܫܬܡܠܝܢ ܘܝܘܣܦ ܒܪܚܡܘܗܝ ܕܐܚܘܗܝ ܥܒܕܐ. ܒܪܐ ܐܢܫ ܝܘܣܦ ܘܠܐ ܐܘ ܘܥܒܕܘ ܠܟܠܗܘܢ ܐܚܘܗܝ ܕܝܬܝܪ ܠܟ. ܦܠܠܘܢܐ ܗܠܠܝܢ. ܘܠܐ ܢܕܥܬ ܘܠܐ ܐܝܘܣܦ ܫܦܝܪ ܠܟ ܡܕܡ ✤

e. Another, f. 81 *a*,

ܩܕܡ ܝܘܣܦ ܕܝܥܩܘܒ ܘܐܡܪ ܠܐܒܘܗܝ. ܚܙܝܬ ܐܢܐ ܠܝ ܕܝܘܡܢ ܝܬܝܪ ܥܡܟ ܫܡܫܐ ✤

f. Another, f. 81 *b*,

ܟܕ ܢܣܒܝܢ ܗܘܘ ܒܢ̈ܝܗܘܢ ܕܥܡܡܐ. (*sic*). ܕܝܗܘܕܝܐ ܠܥܒܘܕܐ
ܡܢ ܡܨܪܝܢ ܘܦܢܘ ܠܐܬܪܗܘܢ ܀

g. Another, f. 82 *a*,

ܚܙܐ ܕܢܝܐܝܠ ܒܚܙܘܢܗ ܡܝܩܪܐ ܡܢ ܥܬܝܩ ܠܗ. ܕܗܘܐ ܒܗ̈ܝ
ܚܙܘܐ ܐܝܟ ܚܝ̈ܘܬܐ ܡܫܡܫܢ ܒܗ ܀

25. The Sundays of the Consecration of the Church, f. 82 *b*.

a. Alphabetical, f. 82 *b*,

ܐܘ ܥܕܬܐ ܚܬܢܬܐ ܩܠܝ ܝܕܝܥܬܐ. ܕܒܢܝܬܐ ܥܠ ܟܐܦܐ ܕܫܪܪܐ
ܡܫܒܚܬܐ. ܘܬܪܥܐ ܚܘܒܗ ܕܠܗ ܢܛܠܒܬܐ. ܠܡܠܟܐ ܕܢܦܩܬ
ܡܢ ܡܥܡܘܕܝܬܐ ܀

b. Another, f. 85 *a*,

ܒܢܝ ܫܠܝܚܘܗܝ ܠܡܫܝܚܐ ܟܢܫܐ ܠܥܕܬܐ ܡܪܗ. ܐܝܟ ܕܢܬܦܪܩ
ܡܢ ܐܠܗܐ ܐܦ ܡܢ ܕܘܝܕ ܀

c. Another, alphabetical, f. 85 *b*,

ܒܪܝܟ ܕܒܢܐ ܠܗ ܠܥܕܬܗ. ܟܢܫܐ ܕܟܠ ܥܡ̈ܡܝܢ ܒܡ̈ܠܟܐ.
ܘܐܪܝܡ ܘܫܟܠܠܗ ܒܫܘܒܚܐ. ܠܥܠ ܡܢ ܟܠ ܐܝܟ ܕܢܫܬܒܚ ܀
ܐ. ܐܠܗܐ ܢܒܝܐ ܠܫܒܝܚܐ. ܘܫ.

Double stanzas from ܐ to ܠ, and a single stanza with ܡ.

d. Another, f. 86 *b*,

ܒܪܝܟ ܡܫܝܚܐ. ܗܒ. ܕܒܢܐ ܥܕܬܗ ܟܠܠ ܒܢܝܬܗ ܒܟܠܗ̇

ܫܘܒܚܐ ܘܬܘܕܝܬܐ ܠܝܫܘܥ ܦܪܘܩܐ ܡܢ ܡܫܝܚܘܬܗ. ܗܫܐ. ܘܡܪܢܐ
ܫܘܒܚܐ ܠܐܒܗܬܐ ܕܡܚܕܬܐ ܒܡܫܝܚܐ ܘܚܕܘܬܐ. ܘܟ.

e. Another, f. 87 *a*,

ܠܟ ܠܟ ܠܟ ܠܟ ܠܟ ܠܟ. ܠܟ ܠܟ ܠܟ ܠܟ ܡܪܢܐ
ܘܡܪܢ (*sic*) ܠܟ. ܠܡܫܝܚܐ ܫܘܒܚܐ ܐܘ ܠܒܪܘܟ. ܫܘܒܚܐ ܐܦ ܠܗ
ܠܡܫܝܚܐ. ܕܡܠܟ ܥܠ ܟܠ ܐܠܗܐ. ܫܒܚܐ ܐܦ ܠܗ ܠܒܪܘܟ.
ܕܐܒܐ ܫܡܥ ܕܫܡܗ ܡܒܪܟ ❖

f. Another, alphabetical, f. 88 *a*,

ܒܪܘܟ ܠܗ ܒܪܘܟ ܠܗ ܕܒܪܢ. ܒܪܘܟ ܠܗ ܠܒܪܘܟ ܡܠܟܐ. ܕܐܡܪ
ܘܚܝܠܐ ܡܠܟܗ. ܘܫܒܚܐ ܠܗ ܐܘܡܢ ܕܫܘܒܚܐ ❖ ܒ ܒܪܝܟ ܒܐܘܚܕܢܗ
ܡܫܝܚܗ. ܘܡܢ ܒܪܝܬܐ ܒܪܐ ܟܘܠܗ. ܕܒܝܬܐ ܠܪܘܚܐ ܕܫܡܐ. ܒܓܘܢܐ
ܕܐܘܚܐ ܕܫܘܒܚܐ ❖

g. Stanzas for each of the above Sundays, f. 90 *a*,

ܐܚܪܢܝܬܐ ܕܫܘܒܚܐ ܠܚܕܒܫܒܐ. ܘܐܡܪܝܢ ܥܠ ܚܕ ܒܚܕܒܫܒܐ ܚܕ ܡܢ ܥܕܢܐ ❖

ܕܚܕܒܫܒܐ ܩܕܡܝܐ ܕܣܘܒܪܐ. ܐܡܪܝ ܠܟ ܒܪܬܐ. ܐܚܬܐ ܥܡܐ
ܢܥܢܐ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ ܥܠ ܐܡܝܢ. ܠܟ ܠܟ ܠܟ ܠܟ
ܠܟ ܠܟ ܠܟ ܠܟ ܠܟ ܠܟ ܠܟ ܠܟ ܠܟ. ܕܐܝܟܢ ܕܐܝܟܢ ܕܐܝܟܢ ܕܐܝܟܢ
ܕܐܝܟܢ ܘܐܝܟܢ ܒܟܠܙܒܢ. ܕܫܡܝܐ ܕܐܪܥܐ ܘܠܥܠܡܝܢ ❖

II. Poems by Khāmīs and others, f. 90 *b*,

ܕܝܠܗ ܕܚܡܝܣ ܩܫܝܫܐ ܡܕܪܫܐ ܕܡܫܒܚܢܘܬܐ.

1. On the maiden Māmōi (the college of Nisībis), f. 91 *a*,

ܡܐܡܪܐ ܕܥܠ ܒܬܘܠܬܐ ܡܐܡܘܝ ܕܐܝܬܝܗ̇ ܡܕܪܫܬܐ ܕܢܨܝܒܝܢ ܀ ܐ.
ܐܪܥܐ ܘܫܡܝܐ ܗܘܘ ܕܝܢܐ ܠܢܦܫܝ ܕܒܠܠܝܡܬܐ. ܡܢ ܕܚܙܝܬܗ̇ ܘܡܢ
ܡܕܒܪܐ ܕܩܘܕܫܝܗܘܢ ܡܚܝܢ ܀ ܒ. ܒܥܘܦܪܐ ܕܐܦܩܝܢ (*sic*) ܡܫܬܒܚܬܐ
ܐܢܐ ܒܬܘܠܬܐ ܡܐܡܘܝ. ܒܐܠܗܘܬܗ ܘܐܦܣܩܘܦܘܬܗ ܫܡܥܘܢ
ܟܢܝܫ ܀ Alphabetical.

2. On the death of his son, f. 92 *b*,

ܕܝܠܗ ܕܡܐܡܪܐ ܐܡܝܪ ܒܥܘܬܐ ܕܒܪܗ. ܠܡܢܗܝܪܢܝ ܕܢܦܫܗ
ܒܥܠܡܬܐ. ܠܐ ܬܬܟܠ ܠܝ ܡܣܬܒܪܬܐ. ܒܕܝܢܗܘ ܠܝ ܦܓܪܐ ܕܥܒܪܐ.
ܚܝܐ ܘܢܦܫܐ ܠܣܘܟܠܗ ܕܗܘܢܐ ܀

3. By Shihāb of Mosul, f. 93 *b*,

ܐܣܟܡܐ ܕܒܒܝܬܐ ܠܝܘܣܦ ܡܘܨܠܝܐ. ܗܘܝܐ ܠܗ ܣܝܒܘܬܐ
ܪܒܘܬܐ. ܠܒܝܬܡܪܐ ܒܟܠ ܡܪܥܝܬܐ. ܬܒܬܐ. ܠܝܫܘܥ ܣܘܪܐ.
ܫܘܝܬ ܠܝܫܘܪܐ. ܘܦܨܝ ܣܘܪܐ. ܕܢܦܫܬܐ ܢܣܒܐ. ܘܡܟܣܝܬܐ
ܐܚܪܢܐ. ܘܐܝܟܢܐ ܡܪܢܐ. ܡܢ ܦܘܡܗ ܕܣܒܐ ܦܝܫܬܐ. ܕܟܘܦܪܗ
ܡܦܪܢܠ ܒܒܪܝܬܐ ܀

4. A tale, f. 94 *b*,

ܕܝܠܗ ܕܡܐܡܪܐ ܟܬܝܒܬܐ ܕܫܡܥܝܢ ܀ ܗܘ ܕܐܡܪ ܠܗ ܦܪܝܫ
ܣܘܒܠܠܐ. ܒܒܥܠ ܝܨܪܬܐ ܘܒܥܠ ܟܘܦܪܝܢ ܗܘ ܐܬ ܡܟܠܠܐ.
ܡܪܓܠܝܬܐ ܦܘܣܐ ܐܚܝܢ ܒܡܡܟܠܠܐ. ܣܘܡ ܐܘ ܣܒܘܠܬܐ ܢܒܝܬܐ
ܒܡܪܗ ܠܡܟܠܠܐ ܀

5. The Contest between Gold and Wheat, f. 96 *b*,

ܐܝܟܢܐ ܕܕܗܒܐ ܘܚܛܬܐ. ܐܬܚܪܝ ܬܟܬܘܫܐ ܒܝܢܬܗܘܢ. ܢܦܩܘ
ܗܘܘ ܕܢܚܘܘܢ ܠܚܕܕܐ. ܕܗܒܐ ܘܚܛܬܐ ܒܬܘܟܠܢܗ. ܕܢܐܡܪ ܚܕ
ܡܕܡܗܘܢ ܙܕܩܐ ܀

6. The Year and its months, f. 98 *a*,

ܐܝܟܢܐ ܕܫܢܬܐ ܘܝܪܚܐ. ܫܢܝܐ ܫܢܬܐ ܡܬܚܠܦܢ. ܠܡܬܐܬܐ
ܫܢܝܐ ܕܫܠܛܢܘܬܗܘܢ. ܘܐܡܪܐ ܫܢܬܐ ܠܟܠ ܡܠܟܐ. ܕܢܬܕܒܪ
ܒܝܕܐ ܫܠܛܢܘܬܗܘܢ ܀

7. Verses by Khāmīs, f. 99 *b*,

ܕܗܒܐ ܘܚܡܪܐ. ܒܫܒܚܐ ܕܚܡܝܣ. ܠܟܠ ܡܢ ܗܘܐ ܒܗ
ܡܬܦܠܐ ܢܩܠ ܡܢܗ. ܕܢܚܘܐ ܠܡܐܪܗ ܠܡܬܠ ܠܟܠܗ
ܡܠܟܐ ܡܕܝܢܬܐ. ܘܟ.

Eight verses.

III. Poems by Khāmīs, of wine and pleasure, f. 100 *a*,

ܗܘܐ ܒܫܠܐ ܕܐܠܗܘܬܐ. ܡܟܬܒܐ ܫܡܥܬ ܡܠܟܐ ܕܟܘܬܐ.
ܠܡܬܐܬܐ ܒܟܠ ܫܘܠܡܐ. ܕܒܫܡܗ ܕܐ ܒܪܝܫܘܬܐ. ܕܢܗܘܐ
ܘܒܘܪܟܬܐ. ܘܟܠ ܚܠܝ ܐܝܟ ܕܡܫܝܚܘܬܐ. ܡܢ ܕܝܗܘܐ
ܕܒܪܝܫܘܬܐ. ܠܐ ܢܬܚܪܝ ܡܢ ܚܘܒ ܢܝܫܘܬܐ.

A few poems by other writers are interspersed.

1. Beginning, f. 100 *a*,

ܢܦܫܐ ܫܘܐ ܘܐܠܗܐ. ܡܢ ܕܟܠܗ ܠܐ ܦܠܓܐ. ܠܟܠܗ

ܕܒܣܘܦ̈ܐ ܡܘܬܐ. ܡܢ ܒܪ ܢܘܗܪܐ ܣܕܝܐ. ܕܠܐܕ̈ܢܘܗܝ ܫܡܥܐ
ܒܪܡܘܙܐ ܀

2. Beginning, f. 101 *b*,

ܐܣܝܐ ܕܝܠܗ ܕܒܝܬ ܣܘܦܐ. ܕܚܙܐ ܢܦܫ ܝܚܝܕܘܬܗ. ܡܢ
ܨܝܕܐ ܕܡܫܒܐ. ܥܒܪ ܠܦܪܘܕܝܣܐ. ܫܡܥ ܡܢ ܒܢܘ̈ܗܝ ܚܘܒܐ.
ܠܦܪܘܩܢ ܐܫܬܝ. ܘܟ̄.

To this are added verses by Rabban Cyriacus, f. 102 *a*,

ܐܘܦ ܐܘܠܦܢܐ ܕܪܝܫ ܡܘܕܝܢܘܬܗ ܒܗ ܒܡܠܐ. ܠܐܝ̈ܢܐ ܕܩܕܡ
ܠܡܗܝ̈ܡܢܐ. ܘܡܫܪܪܐ ܠܠܘܬܝ̈ܢܐ. ܘܡܬܡܟܟܐ ܘܠܝܫ̈ܢܐ ܝܡܢܝ̈ܐ.
ܢܘܗܪܐ ܕܒܪܘܬܐ (*sic*). ܘܟ̄.

3. Beginning, f. 102 *b*,

ܐܣܝܐ ܕܝܠܗ ܕܡܫܝܚܐ. ܣܒܘ ܠܟ̈ܝ ܡܝܬܘܬܐ ܕܒܘܨܪܐ ܘܡܬܝ̈ܢܐ
ܠܗܘ ܡܬܝܘܬܐ ܒܡܗܡܢܐ. ܦܪܘܩܐ ܗܘܐ ܕܡܪܐ ܕܝܫܝ.
ܒܪܘܫܐ ܕܒܗܬܐ ܡܢܗܝܪܬܐ ܀

The last stanza runs thus:

ܕܡܫܚܐ ܕܘܡܐ ܕܠܠܝܟܘܢ. ܝܚܝܕ ܗܘ ܠܒܬܐ ܕܝܠܘܬܟܘܢ. ܒܗ
ܗܘ ܒܢܗ ܡܬܚܙܝܐ. ܘܚܘܒܗ ܡܬܦܪܢܣܢܐ.

4. Beginning, f. 103 *a*,

ܐܣܝܐ ܕܝܠܗ ܒܗ ܕܝܠܗ. ܠܟܠܢܐ ܐܘܪܚ ܐܘ ܫܒ ܠܒܘܢܐ.
ܕܒܘܚ ܕܠܐ ܠܟܢܐ ܒܗܬܐ ܠܡܢܐ. ܕܒܗ ܢܦܫܐ ܠܡܬܒܥ ܠܝ
ܚܢܢܐ ܩܠ. ܘܫܒܩ ܡܘܠܟܢ ܘܐܪܒܥ ܠܘܚܝܐ ܀

The last stanza runs, f. 104 *a*,

ܗܘ ܫܘܒܚܐ ܕܫܘܒܚܬܗ ܫܟܝܚ. ܕܡܠܟܘܬܗ ܒܫܘܠܡܐ ܫܡܝܐ
ܩܝܡܐ. ܕܒܗ ܡܬܒܪܟܝܢ ܒܬܪܥܘܬܐ ܢܘܗܪܐ. ܠܟܢܫܐ ܡܩܕܫܬܐ.
ܘܫܘܒܚܐ ܦܪܝܫܐ ܀

5. Alphabetical, beginning, f. 104 *a*,

ܐܚܬܐ ܕܩܕܝܫ ܕܢܘܗܪܐ. ܕܒܪܬܟ ܠܝ ܡܪܝܡ. ܩܘܡܝ ܕܢܘܗܪܐ
ܩܕܝܫ ܠܝ. ܕܠܗܘܬܐ (*sic*) ܡܫܠܚ ܘܡܠܟ ܠܝ. ܘܡܢ ܡܢ ܕܠܐ ܬܘܗܐ
ܡܠܟ ܠܝ. ܘܠܗܘ ܕܬܘܗܐ ܢܬܩܢ ܠܝ ܀ ܒ. ܒܪܝܬܐ ܠܐ ܢܬܒܪܝܘܬܐ.
ܚܙܬ ܢܘܗܪܐ ܡܢ ܐܒܐ. ܢܬܐ ܗܘ ܕܠܟܢܫܐ ܡܕܒܪܐ. ܘܡܢ ܡܢ
ܡܫܒܚܐ ܫܪܝܐ ܠܝ ܀

6. Alphabetical, beginning, f. 106 *a*,

ܐܚܬܐ ܕܩܕܫܐ ܒܗܘ ܠܝ ܒܪܝܬܐ. ܚܕ ܩܘܡܐ ܐܝܟ ܠܝ.
ܕܚܘܒܗ ܩܪܒ ܠܝ. ܘܡܢܗ ܡܥܒܕܢ ܠܝ. ܘܩܡ ܠܐ ܩܪܝܬ
ܠܝ ܀ ܒ. ܒܗ ܠܝ ܩܢܘܡܐ. ܗܦܟ ܡܢ ܡܢܝܢܐ. ܘܡܫܢ ܗܘܝ
ܒܪܝܬܐ. ܠܗܘܢܗ ܕܝܫܘܥ ܠܝ ܀

7. Beginning, f. 107 *b*,

ܐܚܬܐ ܕܝܠܗ ܕܩܕܫܐ ܩܕܝܫܐ. ܒܟܢܫܗ ܘܒܢܝܐ ܡܕܘܕܝܬܐ.
ܗܢܘܢ ܠܢܘܗܪܐ ܡܫܒܚܝܢ. ܒܗ ܢܘܗܪܐ ܠܐ ܕܥܟܝܢ. ܒܪܝܫ
ܢܘܗܪܐ ܡܢܗܪܬܐ ܀

8. Beginning, f. 108 *a*,

ܐܚܬܐ ܕܝܠܗ ܕܩܕܫܐ. ܠܟܝ ܢܙܠ ܢܩܠܢ ܒܢܝ ܕܥܡܡܐ. ܕܠܐ

ܡܢܐ ܐܢܐ ܕܐܫܬܠܡ ܡܢ ܚܒܝ ܦܓܪܐ. ܘܣܘܟܒ ܒܟܒܟܒ. ܘܗܘܝܬ ܕܡܝܟ
ܗܟܒܟܒ. ܘܢܬܕܪܘܢ ܢܦܘܠ ܕܒܝܬܐ ܘܩܒܪܐ ܀

9. Beginning, f. 109 *a*,

ܐܣܝܪܬܐ ܕܒܠܗ ܕܡܫܝܚ. ܠܚܡܪܐ ܚܝܘܪܐ ܕܠܗܘܢܝܬܐ. ܒܟܒܪܬܐ
ܦܪܝܫܬܐ ܒܠܝܬܐ. ܒܗ ܒܣܡܐ ܘܕܝܪܐ ܫܦܝܪ ܠܝ. ܢܫܬܐ ܕܡܠܟܐ
ܗܘ ܪܓܝܓܬܐ ܀

10. Stanzas on love, the rose, and other subjects, of which the first is as follows, f. 110 *a*,

ܗܘܝ ܕܝܢ ܚܕܘܬܐ ܕܡܫܘܚܬܐ ܕܦܩܪܐ ܒܫܝܚ. ܦܕܡܘܬܗ ܒܢܝܢ
ܚܘܪܐ ܒܣܘܪܐ ܚܕܝܟ ܀ ܠܐܘܪܝ ܚܘܪܐ ܒܠܒܢ ܠܚܕܐ ܠܒܘܫܐ ܚܒܝܒܐ.
ܐܝܟ ܗܘ ܕܠܗܘܢ ܒܣܒܪܐ ܠܒܘܫܐ ܐܦ ܐܬܬܒܝܬ. ܕܒܠܒܠܝܣܘܬܐ
ܠܒܠܝܣܘܬܐ ܚܢܢ ܐܬܬܒܝܬ. ܘܒܒܝܣܘܬܐ ܡܢ ܒܝܣܘܬܐ ܕܩܢܝܢܐ
ܐܬܦܪܝܬ ܀

Other specimens, f. 111 *b*,

ܒܗܘܐ ܚܠܡܢܐ ܐܝ ܕܪܘܚܬܐ ܬܚܢܢܐ ܚܒܝܒܐ. ܘܠܠܦ ܦܠܚܐ ܐܕܡܬܐ
ܚܘܒܐ ܕܘܝܐ. ܒܪ ܬܚܬܘܗܝ ܠܒܪ ܕܡܢܗ ܗܒܝܢ ܠܦܬܓܡܐ ܚܬܡܝܢܐ.
ܘܠܐ ܡܬܗܢܐ ܠܝ ܫܡ ܦܘܪܩܢܐ ܕܒܗ ܘܒܣܝܡܐ ܀

And again, f. 112 *b*,

ܠܗܪܕܐ ܚܘܫܗ ܐܝܟ ܫܘܫܢܐ ܦܪܚ ܘܠܦܐ. ܘܒܘܪܕܐ ܫܬܝܐ
ܒܕܡܘܬܗ ܚܡܪܐ ܡܫܝܚܬܐ. ܘܢܣܘܐ ܢܦܩ ܒܠܘܬܗ ܐܝܟ ܚܒܪܬܐ.
ܗܦܟ ܘܐܬܦܪܕܡ ܘܐܬܒܢܝܟ ܠܗ ܚܘܒܐ ܚܕܬܐ ܀

11. On the wax candle, beginning, f. 114 *a*,

ܚܘܒ ܟܝܬ ܡܪܢܘܬܐ ܕܫܡܥܐ ܫܡܝܫ. ܠܡܪܢܘܗܝ ܡܨܪܐ ܕܠܫܡܥܐ
ܦܬܝܠܬܐ ܒܝܢܝ ܢܘܗܪܐ. ܘܠܡܬܚܙܝܢܘܬܐ ܕܒܥܝܢܐ ܢܗܝܪܬܐ ܚܫܘܟܐ ܗܘ ܠܒܪܐ.
ܦܫܛ ܕܫܡܫܝܢ ܒܝܫܒܐ ܕܡܬܚܙܐ ܒܒܘܪܐ ܕܒܗܘܪܐ. ܘܥܒܕ ܒܫܡܫܬܐ
ܗܝ ܨܢܝܬ ܐܪܐ ܘܒܠ ܦܫ ܒܢܗܘܪܐ ܀ ܘܟ̄.

12. On the fan, beginning, f. 115 *a*,

ܚܘܒܐ ܕܡܕܒܪܢܘܬܐ ܕܘܢܝܐ. ܠܡܫܒܪܬܐ ܠܐ ܗܘ ܘܠܢܐ ܕܢܫܒܐ
ܘܟܘܒܐ. ܢܠܐ ܢܫܒܠ ܟܘܒܫܐ ܢܡܥܒܫ ܠܗܘܢ ܐܝܟ ܕܚܘܒܐ.
ܗܝ ܐܝܟ ܢܟܪܝ ܕܢܫܠܐ ܠܥܢܠܐ ܢܝ ܟܘܒܐ ܘܟܘܒܐ. ܠܗܘܪ
ܕܘܡܝܐ ܡܥܘܦܝܢ ܝܥܟܐ ܕܚܘܡܐ ܘܡܟܘܒܐ ܀

13. On the winecup, beginning, f. 115 *b*,

ܟܠ ܟܣܐ ܕܢܡܝܪܐ. ܟܘܠܗ ܠܒܐ ܡܟܪܣܬܐ ܕܢܡܩܐ ܫܩܩܡ.
ܕܢܒܘܬܗ ܐܝܟ ܟܝܢܝ ܢܡܝܪܐ ܠܐ ܡܫܒܫܩܡ. ܘܡܫܕܝܘ ܥܘܪܐ
ܘܡܥܒܪܝܢ ܢܡܝܪܐ ܠܟܣܐ ܡܟܒܫܡ. ܘܡܢ ܚܫܟܝܬܐ ܡܢܝܐ ܥܢܝܠܐ
ܟܠܗܝܢ ܕܫܡܫ ܀

14. Invitation to a friend, beginning, f. 116 *a*,

ܕܡܬܘܡܝܢܘ ܟܣܝܐ ܀ ܐܬܐ ܠܝ ܢܣܒ ܕܡܢܒܬܐ ܠܝܬ ܠܣܘܟܝ
ܡܟܬܒܐ. ܘܢܦܫܐ ܕܝܩܝܪܐ ܠܟܠܠܝܟܝ ܥܢܝܐ ܕܡܟܝܪܐ ܡܟܬܒܐ.
ܕܡܢܐ ܠܡܕܝܢܬܐ ܢܟܪܝܐ ܡܣܒ ܢܦܫܐ ܡܟܬܒܐ. ܐܘܝܢ ܕܟܘܒܫ
ܠܝܢܝ ܣܘܟܝ ܡܪܢ ܠܐ ܬܟܣܐ ܀

15. At a feast, on the drinking of water, beginning, f. 116 *b*,

ܒܡܫܬܘܬܐ ܕܥܠ ܡ̈ܝܐ ܀ ܠܐ ܬܒܥܐ ܬܫܬܐ ܥܠ ܕܘܝܐ ܕܠܐ ܕܘܝܐ.
ܒܡܫܬܝܐ ܕܥܠܘܗܝ ܕܝܢ ܦܬܓܡܐ ܕܒܝܫܘܬ ܚܡܪܐ. ܡܢ ܥܠ ܦܬܓܡ
ܦܬܓܡܐ ܕܡ̈ܝܐ ܘܡܘܕܥܐ ܕܚܡܪܐ. ܘܦܫܪܐ ܡܬܚܫܒ ܠܒܣܝܡܐ ܚܕ̈ܘܬܐ
ܐܝܟ ܕܠܡܕ̈ܝܢܬܐ ܀

16. In praise of silence, beginning, f. 117 *a*,

ܥܠ ܫܘܒܚܗ ܕܫܬܩܐ ܀ ܐܘ ܡܢ ܐܢܫ ܕܡܢ ܦܘܡܗ ܠܐ
ܡܦܩܐ. ܡܫܒܚܘܬܗ ܒܗ ܕܡܘܬܐ ܕܒܪ ܢܫܐ. ܘܠܡܠܬܐ ܠܒܫ
ܡܢܗ ܒܡܫܬܩܘ ܒܕܝܢܘܗܝ ܡܠܬܐ. ܘܡܢ ܐܡܪܝܢ ܒܡܣܬܪܢܘܬܐ
ܡܫܬܒܚܐ ܡܬܢܛܪܐ ܀

17. On the Cross, f. 118 *b*,

ܥܠ ܨܠܝܒܐ ܀ ܨܠܝܒܐ ܦܪܘܩܐ ܕܐܬܠܬܐ ܨܝܕܝܢ ܩܘܪܐ ܕܟܘܢܐ.
ܕܐܝܟ ܕܐܬܦܪܫ ܒܝܬܗ ܐܝܬܘܗܝ ܒܗ ܡܫܝܚܘܬܐ. ܐܘܪܚܗ ܠܗ ܬܒܐ
ܠܡܬܚܙܝܢܘ ܥܠܡܐ (*sic*) ܥܘܠܐ. ܘܥܠܝܡܘܬܐ ܠܡܫܝܚܐ ܥܒܕ
ܡܫܘܚܐ. ܐܘܟ ܐܬܬܝܗܒ ܕܐܬܦܪܩ ܒܗ ܒܨܠܝܒܗ ܡܫܝܚܐ ܀

18. Stanzas by John, metropolitan of Arbēl, surnamed Yak, f. 119 *a*,

ܗܘܝܬ ܬܘܒ ܐܡܝܢ ܕܡܬܝܕܥ ܠܟܠܗ ܘܡܫܬܡܥ ܡܬܚܫܒܢܘܬܗ
ܕܐܘܪܚܐ ܕܡܫܡܫܢܐ ܐܝܟ ܀ ܠܐ ܬܬܕܡܪ ܥܠ ܕܐܢܫܘܬܐ ܘܥܠ
ܡܬܚܫܒܐ. ܐܡܪܝܢ ܘܐܦ ܐܡܬܝ ܗܘ ܠܐ ܗܘܐ ܫܪܪܐ.

ܐܝܟ ܗܘܝܐ ܕܡܟܝܟ ܕܠܝܚܘܬܐ ܕܡܫܒܚ ܕܚܝܠܐ. ܘܗܘܐ ܢܘܡܒܐ
ܕܝܚܝܕܝܐ ܐܦ ܡܢ ܓܒܠܐ ܀

19. To all men, beginning, f. 119 *a*,

ܐܚܝܢܐ ܕܠܘܬܗ ܒܠܚܘܕ ܀ ܗܘ ܡܢ ܕܡܝܬܪܬܐ ܢܦܫܗ ܒܥܒܕܐ ܛܝܒܐ
ܘܫܦܝܪܐ. ܘܝܗܒܐ ܠܒܢܝ̈ܗܘܢ ܣܓܝ̈ܐܐ ܘܠܒܗܘܢ ܝܗܝܒܗܘܢ ܫܒܚܐ.
ܘܫܘܒܚܐ ܘܚܝܠܐ ܢܛܪܘܗܝ ܒܟܠ ܚܘܫܒܐ. ܕܝܡܐ ܘܝܒܫܐ
ܕܢܗܘܐ ܫܡܥ ܒܐܬܐ ܠܫܡܐ ܢܗܐ ܀

20. On love, beginning, f. 119 *b*,

ܚܘܒ ܓܘܒܬܐ ܒܥܒܕ ܚܘܒܐ ܕܫܡܝܐ ܓܡܝܪܗ ܀ ܫܡܐ ܢܚܒܒ
ܕܠܡܫܡܫܘ ܠܗ ܒܝ ܚܝܠܐ. ܘܢܦܩܢ ܒܟ ܒܢܘܡܘܣ ܡܚܝܠܐ
ܡܢܗܠܐ ܘܠܐ ܫܡ ܓܘܠܐ. ܓܝܪ ܐܒܐ ܠܓܒܝ̈ܐ ܘܗܘܐ ܓܒܪܐ ܐܒܐ
ܒܢܡܘܣܗ ܢܗܠܐ. ܢܫܒܚܝܘܗܝ ܡܢ ܕܝܘܪܐ ܐܒܐ ܠܢܡܘܣܗ ܕܢܝܫܐ ܀

21. On love and friendly intercourse, by the scribe (Joseph) Azariah, beginning, f. 120 *a*,

ܓܒܪܐ ܕܡܚܒܒܝܢ ܠܫܘܬܦܘܬܐ ܫܪܝܪܬܐ ܒܥܒܕ ܚܘܒܐ ܘܢܝܫܗܘܢ
ܕܡܬܪܥܝܢ. ܘܫܠܡ ܒܟܠ ܀ ܕܝܠܗ ܘܢܬܬܓܪ ܕܠܐ ܫܘܡܠܝ ܠܝ
ܟܠ ܡܬܪܥܝܬܐ. ܘܡܢ ܕܠܬܚܬ ܠܐ ܫܠܡܐ ܠܝ ܫܝܢܝܬܐ. ܕܢܝܐ
ܫܝܡܐ ܐܦ ܡܫܒܚܐ ܫܝܡܐ ܕܡܘܕܥܬܐ. ܡܢ ܟܕ ܦܪܝܫ ܒܘܝܐ
ܐܒܐ ܒܢܝܢܐ ܕܟܠ ܫܦܝܪܬܐ ܀

22. Alphabetical, beginning, f. 120 *b*,

ܫܘܒ ܕܫܡܥܐ. ܐ ܐܠܗܐ ܠܝ ܐܬܪܚܡ. ܘܫܘܒܚܐ ܠܟ ܐܝܬܝܟ.

ܕܐܝܟܘ ܕܐܡܪ ܘܡܬܒܪܟܝܢ. ܬܘܕܝܬܐ ܠܐܒܐ ܕܫܕܪܢ ܀ ܒ̄ ܒܝܡܡܐ
ܕܢܗܪ ܦܪܘܫܐ. ܕܡܫܝܚ ܡܢ ܪܘܚܐ ܕܩܘܕܫܐ. ܕܢܚܡ ܒܪܒܝܗ
ܡܒܪܟܐ. ܕܢܬܚܢܢ ܠܚܛܝ̈ܐ ܀

23. Beginning, f. 122 *b*,

ܐܠܗܐ ܕܟܠܗ ܀ ܒܪܗ ܝܚܝܕܐ ܕܐ ܒܪܝܐ. ܒܪܬܗ ܡܢ ܟܠܗ ܠܗܘܬܐ
ܫܠܘܡ ܒܪܝܐ. ܢܗܘܐ ܕܝܢ ܢܬܬܚܝܒ ܡܢܢ. ܚܘܒ ܠܟܪܝܬܐ
ܒܗܿ ܡܘܦܪܐ ܀

24. Beginning, f. 123 *a*,

ܕܟܠܗ ܕܦܪܘܩܢ ܀ ܠܟ ܬܘܕܝܬܐ ܕܡܦܪܩ ܢܬܬܠܝܠ. ܢܦܫܢ
ܒܪܐ ܕܝܢ ܟܠܗ ܢܬܟܢܫ. ܐܘ ܕܟܬܘܒܗ ܟܠ ܢܬܟܢܫ. ܐܘܟܠ
ܦܓܪܐ ܠܗܘ ܪܘܚܐ ܀

25. Alphabetical, beginning, f. 123 *b*,

ܐܠܗܐ ܕܫܡܝܐ ܚܝܠܘܬܐ ܀ ܢܦܩܢ ܕܢܬܝܬܐ ܐܬܘܬܐ (*sic*).
ܐܬܘܬܐ. ܘܢܗܘܐ ܠܟܗܢܐ ܕܒܝܡܡܐ ܠܟܗܢܐ ܡܪܝܡܐ. ܘܢܗܘܐ
ܠܚܝܘܬܐ ܡܦܪܩܢܐ ܀ ܒ̄ ܒܟܗܢܐ ܕܕܝܢܐ ܠܦܪܘܩܘܬܐ. ܡܠܟ ܠܟ
ܡܢ ܟܗܢܐ ܕܝܢܐ. ܕܠܡܫܝܚܐ ܫܘܡܗ ܕܟܗܢܐ ܡܫܡܫܝܢ. ܘܠܐ
ܦܢܝ ܠܟ ܡܘܕܝܬܐ ܀

26. Beginning, f. 125 *b*,

ܐܠܗܐ ܕܫܡܝܐ ܀ ܬܘܕܝܬܐ ܕܟܗܢܐ ܠܐ ܢܫܬܠܐ ܡܢ ܕܠܫܡܫܬܐ.
ܕܒܠܠܗ ܟܝܢܐ ܡܢ ܦܫܝܛܐ ܕܢܦܫܗ ܠܚܝܘܬܐ. ܠܐ ܢܗܘܐ ܫܠܡܐ

ܕܚܛܗܐ ܘܦܪܟܐ ܢܦܫܢ ܕܠܦܓܪܐ ܢܗܘܐ ܣܢܝܩܘܬܐ. ܕܩܡ ܐܢܬ
ܠܐ ܡܣܩܐ ܕܠܡܪܢܐ. ܒܥܒܕ ܚܝܘܬܐ ܥܬܝܕܬܐ ❖

27. Beginning, f. 126 *a*,

ܐܣܛܝܟܐ ܕܩܝܡܐ ܕܡܪܢܐ ❖ ܩܘܡ ܢܒܝܐ ܠܦܘܩ ܘܕܒܠܝܠܝܐ
ܢܓܝܪܘ ܠܢܒܝܐ. ܕܦܘܩ ܡܕܒܪ ܘܕܠܝܬ ܦܪܐ ܦܘܫܐ ܠܟ
ܢܓܪܐ. ܒܢܡܘܣܐ ܕܦܘܩܕܢ ܕܠܐܒܕܐ ܡܫܘܐ ܡܢ ܕܠܝܗ ܡܫܘܬܐ.
ܐܢܫ ܕܢܕܒܪܐ ܒܘܠܓܐ ܚܡܫܐ ܦܪܐ ܕܢܥܡܪܬܐ. ܘܟܘ.

28. Beginning, f. 128 *a*,

ܐܣܛܪܐ ܕܩܕܡܐ ܕܥܡܢܘ ❖ ܠܟܢ ܠܐ ܚܫܚܬܘܗܝ ܚܢ ܢܝܫܘܥܐ.
ܕܒܠܥܘܢ ܓܕܫܐ ܒܟܠ ܕܢܫܬܘܥܐ. ܘܢܬܦ ܕܠܐ ܓܠܝܐ. ܬܡܚܢ
ܘܫܠܡܬܐ. ܘܠܒܝܬ ܓܘܫܐ ܒܢܕ ܩܠܐ ܓܠܝܬܐ. ܡܢ ܐܡܕܢ
ܦܠܚܝܐ ❖

29. Stanzas for the Dominical Festivals in *Syriac* and *Mogul* (Tatar), beginning, f. 129 *a*,

ܫܘܒ ܗܘܦܓܝܓܐ ܒܡܫܝܚܝܘܬܐ ܕܡܫܝܚܐ ܠܓܒܪܐ ❖ ܬܢܓܪܝ
ܒܗܘܦܝܓܐ. ܘܬܢܓܪܝ ܒܡܫܝܚܐ ❖ ܒܘܦܬܐ. ܒܪ ܡܪܝܡ. ܒܪ
ܡܪܝܡ. ܒܪ ܡܪܝܡ. ܒܪ ܐܠܗܐ ܕܝܠܕܬ ܡܪܝܡ ❖ ܬܢܓܪܝ
ܕܝܠܕܬ. ܒܗܘܦܓܝܓܐ ❖ ܝܠܝܕ ܠܟ ܒܪ ܡܪܝܡ. ܒܠܗ ܒܗ
ܠܒܝܬ ܒܪ ܡܪܝܡ. ܘܢܗܘܐ ܡܠܘܟܐ ܠܐܒܘܪ ܡܠܟܘܬܗ. ܒܡܠܟܐ
ܡܫܝܚܐ ܕܝܠܕܬ ܡܪܝܡ. ܐܢܬ ܒܪ ܡܪܝܡ ܘܒܪܟܐ ❖ ܒܡܫܝܚܐ ❖
ܕܘܓܪܐ ܕܘܠܡܫ ܒܪ ܡܪܝܡ. ܐܝܠܝ ܠܘܢ ܝܠܡܫ ܒܪ ܡܪܝܡ.

ܦܠܛܪ ܦܓܠܓܪ ܢܓܠܓܪ ܡܦܓܡܡܝܟ. ܦܝܡܘ ܢܝܡܐ ܕܡܕܪܝܡ

ܕܘܓܡܝܟ. ܢܘܪܐ ܘܗ ܡܕܪܝܡ ܦܝ ܡܕܪܝܡ ܢܘܪ ܡܕܪܝܡ.

ܬܗ ܡܕܪܘܪܝܕ ܕܡܕܪܝܡ ܕܘܓܡܝܟ ܀ ܓܪܢܐ ܕܕܝܚܐ. ܟܡܘܪܝܐ ܀

ܢܦܓܕ ܗܘܐ ܟܦܪܕܝܢ ܟܪ ܡܕܪܝܡ. ܡܢ ܡܦܝܬ ܟܪ ܡܕܪܝܡ.

ܘܝܚܓܝ ܢܠܘܗܝ ܪܘܚܐ ܕܟܘܕܟܐ. ܕܦܠܟܐ ܡܟܝܚܐ ܕܝܠܕܝ

ܡܕܪܝܡ ܀ ܟܪ ܡܕܪܝܡ ܘܦܪܟܐ ܀ ܟܡܘܠܠܐ ܀ ܓܠܚܐ ܓܪܡܝܟ

ܟܪ ܡܕܪܝܡ. ܦܝܪܗ ܠܘܝ ܕܘܓܡܝܟ ܟܪ ܡܕܪܝܡ. ܗܓ

ܒܡܝܟ ܟܝܢܐܝ ܐܘܓܡܝܟ. ܦܝܡܘ ܢܝܡܐ ܕܡܕܪܝܡ ܕܘܓܡܝܟ.

ܘܗ ܡܕܪܝܡ ܘܦܪܟܐ ܀

IV. The history of John the son of Opimianus (Euphemianus), also called John bar Malkē, in seven-syllable verse, ascribed to Mar Ephraim, f. 132 *b*,

ܬܘܒ ܟܬܒܢ ܐܦ ܬܫܥܝܬܐ ܕܡܪܝ ܝܘܚܢܢ ܒܪ ܐܘܦܝܡܝܢܘܣ ܀

ܥܠ ܐܢܫ ܢܟܝܠ ܀ ܚܕ ܓܒܪܐ ܐܝܬ ܗܘܐ ܪܒܐ. ܕܫܡܗ ܗܘܐ

ܐܘܦܝܡܝܢܘܣ. ܕܟܠܗܘܢ ܡܠܟܐ ܕܪܗܘܡܝ. ܢܒܝ ܪܒܐ ܠܟܝܢܐ

ܗܘܐ ܠܗ ܀

Subscription, f. 148 *b*,

ܫܠܡܬ ܬܫܥܝܬܐ ܕܝܘܚܢܢ ܒܪ ܡܠܟܐ ܕܟܬܝܒܐ ܠܡܪܝ

ܐܦܪܝܡ ܘܫܠܡܗ ܟܘܚܢܐ ܐܡܝܢ ܀

V. Lamentation of our father Adam, alphabetical, beginning, f. 148 *b*,

ܗܘܝܬ ܐܘܠܝܬܐ ܕܐܪܥܐ ܐܕܡ ܀ ܒܬܫܒܚܬܐ ܡܫܒܚܬܐ. ܕܦܘܫ
ܗܘܝܬ ܢܟܣܐ ܐܕܡ ܡܢ ܦܪܕܝܣܐ ܒܗ ܕܒܗ ܗܘܝܬ ܡܫܒܚܬܐ.
ܘܡܫܒܚܐ ܕܝܠܟܐ ܘܐܡܪ ܗܘܝܬ ܀ ܥܢܝܬܐ ܀ ܐܘ ܠܝ ܐܢܫܐ ܕܡܢ
ܢܦܝܫ ܢܦܫܐ. ܐܘ ܕܡܢ ܡܫܡܫܢܐ ܒܡܢܐ ܗܘܝ ܢܦܫܐ. ܘܡܢܗ
ܠܢܦܫܐ ܕܢܦܫܗ ܡܥܢܝ. ܠܟܠܗ ܠܥܠܡ ܠܐ ܫܢܝܐ ܀ ܥܢܝܬܐ ܀
ܒܝܦܬܐ ܢܦܠܬ ܒܡܘܬܐ ܡܠܟܐ. ܒܢܗܘܪܐ ܡܢܦܫܐ ܦܪܐ ܢܦܠܬ.
ܒܪܡܫܐ ܗܘܝܬ ܠܝ ܒܘܫܡܐ ܀

VI. Stanzas of Khāmīs on love, beginning, f. 151 *a*,

ܗܘܝܬ ܚܘܒܐ ܕܚܘܒܗ ܒܢܝܢ ܣܘܓܐ ܀ ܚܠܝܡܘܬܗ ܢܨܝܚܐ
ܕܢܨܘܚܐ ܒܚܠܝܐ ܢܚܠܡܐ. ܠܐ ܢܦܩܐ ܐܢܐ ܕܠܗܘ ܠܚܠܝܐ ܒܗܘܐ
ܢܦܫܐ. ܘܕܢܦܫܬܗ ܕܢܫ ܢܦܫܐ ܘܦܘܪ ܚܠܡܐ. ܒܗܘ ܗܘܠܝܐ
ܗܘܝܬ ܐܢܐ ܠܝ ܚܠܗ ܚܘܒܐ ܀

VII. Lamentation of Uriah when he was slain, beginning, f. 152 *a*,

ܐܘܠܝܬܐ ܕܐܘܪܝܐ ܟܕ ܐܬܩܛܠ ܀ ܫܡܝܥ ܗܘܐ ܩܠܗ
ܕܐܘܪܝܐ ܟܕ ܡܬܩܛܠ ܗܘܐ ܒܩܠܗ ܕܪܒܐ. ܐܝܟܢܐ ܢܦܠܘ ܗܘ
ܓܢܒܪܘܗܝ ܀

VIII. On the Sinful Woman buying the ointment, beginning, f. 152 *a*,

ܩܠܝܠ ܗܘܝܬ ܩܠܗ ܕܚܛܝܬܐ ܟܕ ܐܡܪܐ ܠܗ ܠܒܣܡܐ. ܕܗܒ
ܠܝ ܡܫܚܐ ܘܗܒ ܕܗܘܐ ܚܛܝܬܗ ܀

IX. A poem by the scribe Joseph Azariah on love, f. 153 *a*,

ܗܘܼܢ ܡܐܡܪܐ ܕܟܬܒܼ ܠܪܚܡܬܐ ܝܘܣܦ ܥܙܪܝܐ ܟܬܒܐ ܣܘܦܪܐ
ܒܝܕܗܘ ܕܐܠܗܘܬܗ ܫܒܝܚܐ ܒܗܘ܆ ܫܡܝܐ ܘܐܦ ܒܥܘܕܪܢܗ
ܒܫܘܠܡܐ ܢܦܩܬܐ. ܡܪܝ ܘܡܠܟܝ ܝܫܘܥ ✤

Beginning,

ܐܝܟܘܬܐ ܕܒܝܫܝܢ ܦܫ ܡܫܐ ܡܩܒܪܝܢ. ܘܐܝܟ ܕܒܥܘܪܐ
ܡܫܟܚ ܠܢܦܫܐ ܘܠܐܚܐ ܡܚܒܪܝܢ. ܗܘܡܐ ܕܣܘܪܐ ܒܗܘ ܕܡܚܐ
ܠܐ ܦܫ ܓܒܪܝܢ. ܦܠܚܐ ܡܫܟܚܢ ܒܗ ܢܫܒܬܐ ܘܗܘܐ
ܡܫܪܝܢ ✤

The letters at the end of each stanza give the name (*sic*) ܦܛܪܘܣ ܒܗܘܐܠ; and those at the beginning of each line, ܝܘܣܦ ܟܬܘܒܐ ܒܪ ܝܘܚܢܢ ܐܘܪܘܡܝܐ (*sic*) ܡܫܝܚܝܐ ܒܫܢܬܐ ܕܐܦܦܙ i.e. A.D. 1887. At the end are added these lines, f. 154 *b*,

ܫܠܡ ܪܘܚܐ ܗ܆ ܡܐܡܪܐ ܚܠܝܐ. ܡܢ ܒܬܪܗ ܡܫܪܝ ܐܚܪܢܐ.
ܒܝ ܐܝܟ ܗܦܟܐ ܠܪܚܡܬܐ. ܝܫܘܥ ܡܠܟ ܒܠܝܐ ܩܦܝܐ ✤

X. *a*. On the Prodigal Son, beginning, f. 154 *b*,

ܒܪܒܪܐ ܐܘܟܠܐ ܒܫܘܠܡܐ ܢܦܩܬܐ ✤ ܗܘܐ ܐܠܗܐ ܝܫܘܥ
ܐܘܟܠܐ ܕܒܝܬܐ ܐܒܪܐ. ܕܒܝܠܝܢ ܒܒܝܬܐ ܐܚܐ ܕܦܫܝܛ ܒܪ ܠܠܗܘܢ
ܐܚܪܢܐ. ܐܚܐ ܕܐܝܬܘܗܝ ܐܦ ܡܫܝܚܐ ܠܒܝܬܐ ܐܒܪܐ. ܒܗܘܡܐ ܕܐܚܪܢܐ
ܘܠܐ ܒܗ ܠܚܠܠܐ ܕܒܝܬܐ ܒܪܐ ✤

b. The Prodigal's Reply, beginning, f. 155 *b*,

ܐܣܪܬܐ ܕܦܘܪܩܢܐ ܕܒܪܐ ܐܣܘܛܐ ܀ ܩܠܝܬܐ ܩܕܡܝ ܠܒܪܘܢܝ
ܕܝܗܒܠ ܒܕܘܪܡܐ ܡܫܝܚܐ (*sic*). ܗܘ ܦܘܪܩܢܐ ܕܒܪܘܢ ܐܣܘܛܐ ܕܐܬܐ
ܠܡܫܝܚܐ. ܐܚܐ ܒܚܝܕܐ ܘܪܚܡ ܚܘܒܐ ܘܡܘܦܩܐ ܕܝܢܐ. ܒܠܘܥܝܐ
ܕܠܝܬܐ ܕܚܝܒ ܒܡܘܗܒܝ ܘܠܐ ܡܬܠܝܐ ܀

The colophon, f. 156 *b*, states that this copy was made for one Manṣūr, and finished on the 22nd of Īlōl (A.D. 1882).

ܫܠܡ ܟܬܒܐ ܕܡܫܩܠܢܘܬܐ ܘܡܬܚܡܬܐ ܕܡܫܝܚܐ ܒܡܘܢܐ ܒܕ
ܡܠܟܐ ܒܝܕ ܕܡܐ ܐܚܕܢܐ ܕܟܬܒܝܢ. ܒܝܘܡ ܐܝܠܘܠ. ܒܝܕ ܕܝܢ
ܘܬܪܝܢ ܒܗ. ܡܫܠܡܢܐ ܒܝ ܐܝܬܘܗܝ ܗܘܐ ܡܕܒܪܢܐ ܕܡܫܟܢܬܐ
ܕܠܫܐ. ܒܝܬ ܢܗܪܝܢ. ܒܝܕܐ ܕܝܠܝܕܐ ܡܕܝܢܬܐ ܐܪܡܝܐ ܗܘܐ
ܠܛܘܪ ܒܝ ܐܝܬܘܗܝ ܗܘܐ ܒܒܝܬܐ. ܘܩܘܡܝܢ ܡܕܒܪܢܐ ܒܒܝܬܐ
ܡܢ ܟܢܝܫ ܐܦܝܣ ܒܚܝܠܝ ܐܚܪܢܐ. ܒܝܕ ܟܬܒܝ ܐܦܝܣ ܠܩܪܝ ܐܚܝ
ܕܒܗܘܝ ܠܟܠ. ܗܘ ܕܝܢ ܐܘ ܩܪܘܝܐ ܘܒ. ܒܥܒܕ ܘܡܬܡܟܝ ܗܘܢ
ܒܬܚܬܐ ܠܡܫܝܚܐ ܢܦܫܐ ܒܓܘܫܡܐ. ܛܘܒܐ ܠܗ ܒܕܝܢܐ
ܡܕܒܪܢܐ ܒܝܠܗ ܐܢܐ ܝܘܣܦ ܕܒܝܬܐ ܀

The scribe has mentioned his name in several places, e.g. f. 19 *b*,

ܝܠܗ ܒܟܠ ܐܚܐ ܩܕܘܫܐ. ܕܝܡܢ ܒܡܕܒܪܐ ܡܢ ܕܝܢܐ. ܫܪܝܠ
ܠܗ ܕܡܫܝܚܐ ܘܝܘܣܦ. ܠܩܕܘܫܐ ܝܘܣܦ ܒܪܘܢܐ ܀

There are some attempts at ornament on ff. 2 *b*, 43 *a*, 73 *a*, 82 *b*, 90 *b*, 132 *a*, and 157 *a*, chiefly paintings of birds and flowers.

Add. 2821

Paper, about $6\frac{1}{4}$ in. by $4\frac{1}{4}$; 94 leaves; 10 quires, signed with letters, the first and last of 7 leaves, the rest of 10; 15 lines in a page. Written in a good, regular, Nestorian hand of the xviiith cent.

An exposition of the Aristotelian Logic, in twelve-syllable metre, entitled ܟܬܒܐ ܕܡܠܠܬܐ ܡܠܝܠܘܬܐ, comprising the *Isagoge, De Interpretatione*, and *Analytica*. Title, f. 4 *b*,

ܡܫܪܝܢܢ ܠܡܟܬܒ ܟܬܒܐ ܕܡܠܠܬܐ ܡܠܝܠܘܬܐ ܘܐܝܬ ܒܗ
ܗܠܝܢ ܡܢܘܬܐ ܐܘ ܟܬܒܐ ܐܝܣܓܘܓܝ ܕܐܝܬܘܗܝ ܡܥܠܢܘܬܐ.
ܘܦܪܝܗܪܡܢܝܐܣ ܕܐܝܬܘܗܝ ܦܘܫܩܐ. ܘܐܢܠܘܛܝܩܐ ܕܗܘ ܥܘܢܝ
ܡܠܬܐ.

1. *Isagoge*, f. 4 *b*,

ܫܘܪܝܗ ܟܬܒܐ ܕܐܝܣܓܘܓܝ ܘܗܘ ܐܝܬ ܦܬܓܡܐ ܚܕ
ܘܦܬܓܡܐ: ܒܫܘܝܐ ܡܫܪܝܢ ܥܠ ܡܥܠܢܘܬܐ ܗܝ ܡܫܪܝܢܢ.
ܠܡܟܬܒܘ ܡܐܡܪܐ ܘܡܠܐ ܕܗܘ ܦܘܫܩܐ. ܥܠ ܠܘܓܝܩܝ
ܒܡܫܘܕܥܬܐ ܘܗܘ ܡܫܝܢܐ. ܥܠ ܥܘܬܪܗ ܕܡܫܪܝܢܘܬܐ
ܘܡܫܘܚܢ ❖

The last six verses exhibit the acrostich Damianus, f. 24 *a*,

ܕܝܢܐ ܕܟܠ ܚܟܝܡ ܥܠܝ ܠܡܫܬܐܠܘ ܡܬܡܗܡܝܢܘܬܐ: ܡܢܝܚ ܐܢܐ ܡܬܠܐ
ܠܐ ܬܬܠܘܡܘܢ ܘܟܠܗ ܡܠܬܐ. ܡܢ ܡܫܟܚ ܕܢܩܕ ܠܩܘܕܐ
ܝܕܝܥܬܐ. ܢܬܬ ܢܦܫܗ ܕܗܘܐ ܕܥܝܠ ܠܟܠܐ ܕܡܠܬܐ. ܘܫܟܚܐ

ܕܒܠܟܘܢ ܕܐܬܓܠܝܘ ܒܗ ܒܢܝ ܐܢܫܘܬܐ܂ ܗܡܘܢܝܘܣ ܠܟܪܘܢܐ

ܘܡܟܬܒ ܠܗ ܟܠ ܗܘܢܝܢ ܘܣܟܠܘܬܐ (sic) ❖

2. *De Interpretatione*, f. 24 *a*,

ܡܫܪܝܢܢ ܠܡܟܬܒ ܡܐܡܪܐ ܬܪܝܢܐ ܕܐܝܬܘ ܒܗܠܝܢ ܕܦܪܝܪܡܢܝܐܣ

ܕܗܝܢܘ ܦܘܫܩܐ ❖ ܐܝܟ ܕܐܠܗܐ ܠܝ ܥܕܪܐ ܗܘ ܠܡܫܘܕܥܘ܂

ܕܡܫܬܒܚ ܒܟܠ ܙܒܢ ܐܡܝܢ ܐܦ ܗܫܐ܂ ܕܫܠܡ ܠܗ ܬܘܒ

ܒܝܕܥܬܐ ܕܐܠܗܐ ܘܡܥܘܕܪܢܘܬܗ܂ ܘܐܦ ܕܐܬܦܫܩ ܕܝܠܝܢ ܫܪܝܪ

ܡܐܡܪܐ ܬܪܝܢܐ ❖

At the end is the acrostich Simeon Lois or Simon Louis, f. 52 *b*,

ܫܠܡ ܘܫܠܡ ܡܐܡܪܐ ܬܪܝܢܐ ܕܦܘܫܩܐ܂ ܡܢܐ ܫܡܠܝ

ܘܗܘ ܕܡܢ ܐܫܬܡܥ ܒܚܝܠܐ ܠܐܝܠܝܢ. ܢܗܘܪܐ ܕܡܫܝܚܐ ܐܢܗܪ

ܒܠܒ (sic) ܒܐܘܪܚܬܐ܂ ܘܢܫܬܡܥ ܠܝ ܢܦܫܝ ܘܐܦ ܡܠܘܬܐ ܕܡܠܝ

ܡܢ ܥܠܬܐ ܚܠܝܬܐ. ܢܘܗܪܐ ܕܩܘܫܛܐ ܗܘ ܢܗܘܐ ܠܝ ܐܘܪܚܐ

ܢܨܝܚܬܐ܂ ܠܝܬܐ ܕܝܠܝ ܗܘ ܕܡܫܬܐܠ ܕܡܢ ܟܠ ܚܘܫܒܬܐ.

ܘܒܗ ܢܫܬܡܥܢ ܗܠܝܢ ܒܐܝܕܐ ܕܦܘܪܫܢܐ ܗܠܝܢܐ܂ ܐܝܟ

ܡܫܡܫ ܠܐ ܡܬܟܠܐ ܡܢ ܫܠܡܘܬܐ. ܫܒܩ ܠܝ ܢܦܫܝ ܘܠܝ

ܚܝܐ ܕܐܡܝܢܘܬܐ ❖

3. *Analytica*, f. 53 *a*,

ܫܪܝܢ ܡܐܡܪܐ ܩܕܡܝܐ ܕܗܘ ܐܢܠܘܛܝܩܐ ܡܢ ܩܕܡܐ. ܟܕ

ܕܝܢ ܕܝܘܩܝܢ ܐܘܪܚܐ ܠܦܘܠܚ ܫܠܡܘܬܐ܂ ܡܫܬܡܠܝܢܘܬܐ ܐܝܟ

ܘܠܝܬܐ ܘܦܘܫܩܘܗܝ. ܗܕܐ ܡܫܡܠܝܐ ܠܟܬܒܐ ܕܦܘܠܘܣ ܫܠܝܚܐ ܗܟܢܐ.
ܘܐܝܟ ܕܐܝܬܝܗ̇ ܠܡܫܡܠܝܘܬܐ ܗܫܐ ܠܦܫܝܛܘܬܐ ܀

The ܚܘܬܡܐ exhibits the acrostich ܐܠܝܫܡܥܘܢ, f. 93 *a*,

ܐܝܟ ܕܐܬܦܠܚ ܐܠܗܐ ܗܘܐ (*sic*) ܒܗܘܢ ܡܬܠܬܐ. ܡܫܝܚܐ
ܡܠܝܠܐ ܐܝܟ ܕܐܝܬ ܕܝܠܗ ܗܘܐ ܒܡܫܝܚܘܬܐ. ܠܐܬܪܘܬܐ ܡܦܠܚܢܝ
ܗܘܝܬ ܘܐܦ ܗܘ ܐܫܬܡܥܬ. ܐܝܬܝܐ ܕܗܘܐ ܠܥܘܠܡܐ ܟܠܗ
ܒܡܠܝܠܘܬܐ. ܡܫܬܡܥ ܘܡܬܝܕܥ ܡܬܬܡܫܚ ܗܘܝܬ ܕܗܘܐ ܟܢܫܬܐ.
ܝܫܘܥ ܡܢ ܐܬܓܠܝ ܒܒܪܐ ܗܘ ܡܫܝܚܘܬܐ. ܕܟܠܗ ܚܕܐ
ܠܐܝܬܘܗܝ ܡܫܒܚܝܢ ܡܢܗܪܝܢ ܠܟܠ ܚܫܘܟܐ. ܘܠܐܠܗܐ ܡܢܗܪܝܢ
ܥܡ ܠܡܫܒܚܘܬܐ. (*sic*) ܓܝܪ ܚܕ ܘܐܝܬܘܗܝ ܫܒܝܚܐ
ܫܘܒܚܐ ܀

The names at the end of each book are probably those of the compilers of this commentary, not of scribes, for the manuscript is written by one hand from beginning to end.

Add. 2822

Paper, about 6 in. by 3⅞; 134 leaves, of which the two unnumbered flyleaves, as well as ff. 1, 56, and 130—132, are blank; 14 quires, signed with letters, mostly of 10 leaves (ܟ and ܠ have 8, ܝܕ only 6); 15 lines in a full page. Written in a small, clear, Nestorian hand, and dated A.D. 1883.

The Acts of S. Thomas. Title, f. 2 *b*,

ܬܘܒ ܟܬܒܢܐ ܕܬܫܥܝܬܐ ܕܬܐܘܡܐ ܫܠܝܚܐ ܚܕ ܡܢ ܬܪܥܣܪ. ܕܐܙܠ
ܠܗܢܕܘ ܘܠܟܘܫܝܐ ܐܚܪܢܝܐ.

These Acts have been edited by Wright from Mus. Brit. Add. 14,645, which is dated A. Gr. 1247 = A.D. 936 (see his *Catal.*, p. 1111, and his *Apocryphal Acts of the Apostles*, vol. i., pp. ܩܥܐ—ܫܟܒ). The rubrics in the present manuscript are as follows.

1. *a.* Of the Bridegroom whom he converted there, ܥܠ ܚܬܢܐ ܕܐܬܬܠܡܕ ܬܡܢ, viz. at ܣܢܕܪܘܟ ܡܚܘܙܐ, f. 4 *b*. See Wright's ed., p. ܩܥܕ, line 12.

b. The psalm of S. Thomas, ܘܡܕܪܫܗ ܕܝܗܘܕܐ ܬܐܘܡܐ, f. 6 *b*. See Wright's ed., p. ܩܦܗ, line 11.

2. Of the palace that S. Thomas built in Heaven, f. 15 *b*,

ܦܪܟܣܝܣ ܥܠ ܒܢܝܢܐ ܕܒܢܐ ܬܐܘܡܐ ܒܫܡܝܐ ܠܓܘܢܕܦܪ ܡܠܟܐ ܕܗܢܕܘ ܘܕܒܪܐ (*sic*) ܘܗܦܟ ܗܝܡܢ ܒܐܠܗܐ ܗܘ ܘܐܚܘܗܝ.

See Wright's ed., p. ܩܨܗ.

3. Of the youth who was killed by a snake and whom S. Thomas restored to life, f. 26 *b*,

ܦܪܟܣܝܣ ܕܥܠ ܥܠܝܡܐ ܚܕ ܕܩܛܠܗ ܚܘܝܐ ܘܐܚܝܗ.

See Wright's ed., p. ܪܝ.

4. Of the ass that spoke, f. 38 *a*,

ܦܪܟܣܝܣ ܕܫܠܝܚܐ. ܥܠ ܥܝܠܐ ܒܪ ܚܡܪܐ ܕܐܬܡܠܠ ܠܗ ܡܠܬܐ ܒܚܝܠܘܬܗ ܕܡܪܢ ܕܢܡܠܠ ܐܝܟ ܒܢܝ̈ܢܫܐ.

See Wright's ed., p. ܪܟ.

5. Of the demon whom he drove out of the woman, f. 41 *b*,

ܦܪܟܣܝܣ ܕܚܡܫ ܥܠ ܫܐܕܐ ܕܢܦܩ ܡܢ ܐܢܬܬܐ ܘܗܝܡܢܬ ܒܐܠܗܐ.

See Wright's ed., p. ܪܝܐ. There is a lacuna here, f. 43 *b*, extending from p. ܪܝܛ, line 2, to p. ܪܝܙ, line 2, of Wright's ed.

6. Of the young man who had killed a girl, f. 49 *a*,

ܦܪܵܟ݂ܣܝܼܣ ܕܫܬܝܬ݂ ܥܠ ܥܠܝܡܐ ܕܐܬܚܒܫ ܡܢ ܐܘܟܪܣܛܝܐ

ܗ̇ܘ ܕܩܛܠ ܒܙܢܝܘܬܗ. ܘܐܝܟ ܐܬܚܠܡܘܗܝ ܥܠ ܕܩܛܠ ܒܗ̇

ܘܐܚܠܡܗ ܕܝܢ ܫܠܝܚܐ. ܘܐܚܝ ܠܗ̇ ܐܢܬܬܐ ܡܝܬܬܐ.

See Wright's ed., p. ܪܝܛ. Here there is a lacuna marked at f. 55 *b*, but in reality nothing is wanting (see Wright's ed., p. ܪܟܘ, line 16).

7. How he healed the wife and daughter of king Mazdai, f. 61 *a*,

ܦܪܟܣܝܣ ܕܫܒܝܥܝܬܐ ܀ ܥܠ ܐܢܬܬܐ ܘܒܪܬܗ ܕܐܬܗܦܟܘ ܡܢ

ܫܐܕܐ ܘܐܣܝ ܐܢܝܢ ܒܚܝܠܗ ܕܡܪܢ ܝܫܘܥ.

See Wright's ed., p. ܪܠܐ.

8. Of Mygdonia, the wife of Kōresh (or Kĕrēsh), f. 74 *b*,

ܦܪܟܣܝܣ ܕܬܡܝܢܝܬܐ. ܥܠ ܡܓܕܘܢܝܐ ܐܢܬܬܗ ܕܟܪܫ ܕܩܪܝܒܗ

ܕܡܠܟܐ.

See Wright's ed., p. ܪܢܐ.

9. How Kōresh told Mazdai about S. Thomas, f. 83 *b*,

ܦܪܟܣܝܣ ܕܬܫܝܥܝܬܐ : ܥܠ ܕܐܡܪ ܟܪܫ ܠܡܙܕܝ ܡܠܟܐ

ܥܠ ܬܐܘܡܐ.

See Wright's ed., p. ܪܣܙ, line 18. The famous Gnostic hymn (Wright's ed., p. ܪܥܙ) is omitted, and the following song (Wright's ed., p. ܪܥܛ) is much abbreviated; see f. 90 *a*, line 9.

10. How Mygdonia went to prison, f. 91 *a*,

ܦܪܟܣܝܣ ܕܫܒܝܥܝܬܐ. ܥܠ ܕܐܙܠܬ ܗܘܬ ܡܓܕܘܢܝܐ ܠܒܝܬ ܐܣܝܪܐ.

See Wright's ed., p. ܪܦܓ, line 1.

11. How Yarḳānā (Narḳia) believed and lived, f. 98 *a*,

ܦܪܟܣܝܣ ܕܬܡܝܢܝܬܐ. ܥܠ ܝܪܩܢܐ ܕܗܝܡܢܬ ܘܚܝܬ.

See Wright's ed., p. ܪܨܒ, line 3.

12. How S. Thomas baptized them, f. 105 *b*,

ܦܪܟܣܝܣ ܕܬܫܝܥܝܬܐ ܥܠ ܡܥܡܘܕܝܬܐ ܕܐܥܡܕ ܐܢܘܢ.

See Wright's ed., p. ܫܐ, line 5.

13. Of the prison, f. 113 *a*,

ܦܪܟܣܝܣ ܕܥܣܝܪܝܬܐ. ܕܥܠ ܒܝܬ ܐܣܝܪܐ.

See Wright's ed., p. ܫܝ, line 12.

14. Of the healing of Mĕnēshar, f. 117 *b*,

ܦܪܟܣܝܣ ܕܚܕܥܣܪܝܬܐ. ܥܠ ܐܣܝܘܬܗ ܕܡܢܫܪ.

See Wright's ed., p. ܫܝܘ, line 10.

15. How S. Thomas departed this life, f. 123 *a*,

ܦܪܟܣܝܣ ܕܬܪܬܥܣܪܝܬܐ. ܕܐܝܟܢܐ ܢܦܩ ܬܐܘܡܐ ܡܢ ܥܠܡܐ.

See Wright's ed., p. ܫܟܐ, line 11.

The colophon, f. 128 *b*, states that this copy was finished on the 9th of Ḥĕzīrān, A.D. 1883, at Tel-Kēphē, in the district of Mosul, the village of Mār Cyriacus the youthful martyr, near the convent of S. George. It has been left unfinished, as is

shown by the catchword ܬܫܒܘܚܬܐ and the ornamental border of f. 129 *a*.

ܫܠܡ ܟܬܒܐ ܕܡܫܢܝܢܘܬܐ ܕܥܠܝܢܐ ܒܝܘܡܝ ܡܪܝ ܐܒܘܢܐ
ܚܕ ܡܢ ܐܦܝܣܩܘܦܐ. ܒܝܪܚܐ ܚܘܝܕܐ. ܬܫܥܐ ܒܗ. ܒܝܘܡ
ܥܪܘܒܬܐ. ܒܥܕܢܐ ܕܡܝܬܒܢܘܬܐ ܕܡܕܢܚܐ ܕܥܠܝܢܐ ܕܡܕܝܢܬܗ: ܐܘܪܚܐ
ܩܕܝܫܬܐ. ܐܦܦܝ ܡܥܝܢܝܬܐ ܘܠܐܗܐ ܬ ❖ ܬܫܒܘܚܬܐ ܕܝܢ ܠܡܫܝܚܐ
ܒܪܒܘܬܐ ܐܠܗܝܬܐ܇ ܒܚܘܣܝܐ ܕܩܘܡܝܟ ܡܕܝܢܬܐ܇ ܡܫܝܚܐ
ܕܡܪܝ ܡܘܪܒܘܗ ܬܠܡܝܕܐ ܘܚܘܪܐ܇ ܒܡܘܪܐ ܕܚܘܡܪܐ ܩܕܝܫܐ
ܡܪܝ ܠܡܘܪܝܗ ܢܝܚ ܒܡܪܘܬܐ: ܡܛܡܛܪ ܠܗ ܡܪܝ ܒܬܡܝܡܘ
ܐܡܝܢ ❖ ܬܫܒܘܚܬܐ

Add. 2879

Paper, about $6\frac{1}{8}$ in. by $4\frac{1}{8}$; 152 leaves, of which the first and last are blank; 20 quires, signed with letters, of 8 leaves (except the 11th and 18th, which have 6); three leaves are wanting after f. 4, and one leaf after f. 99; 16 lines in a page. The writing is a good, regular, Nestorian cursive; the volume is dated A.D. 1840.

The Service-book of a Kaldānī priest for the ferial days of the week, viz. the *Da-ḳĕdhām wa-dhĕ-bhāthar*, with various additions. Title, f. 4 *b*,

ܒܚܝܠܗ ܕܡܪܝ ܢܟܬܘܒ ܡܟܬܒ: ܡܫܟܢܝܢ ܠܡܘܕܥܐ ܟܬܒܐ
ܕܬܘܡܕܐ ܚܫܝܡܐ. ܗܘ ܕܝܢ ܕܩܕܡ ܘܕܒܬܪ ܐܝܟ ܟܬܒܐ ܕܪܒܐ
ܕܝܠܗ ܕܒܝܬ ܩܠܝܬܐ ܡܪܝ ܢܟܪܝܣ ܕܡܢܚܝܢ ❖

Prefixed is a ܦܪܘܫܘܬܐ ܕܚܠܘܡ, f. 2 *a*.

1. The Ferial days ܕܦܢܩܝܬܐ. The titles and subscriptions are usually in Arabic, e.g. f. 10 *a*, ܥܠܝܗ ܐܠܬܪܬܝܒ ܠܝܘܡ ܐܠܐܬܢܝܢ; f. 35 *a*, ܬܡ ܥܠܝܗ ܐܠܬܪܬܝܒ ܠܝܘܡ ܐܠܬܠܬܐ; f. 42 *b*, ܬܡ ܥܠܝܗ ܬܪܬܝܒ ܝܘܡ ܐܠܐܪܒܥܐ.

Subscription, f. 50 *a*,

ܫܠܡܬ ܥܠܝܗ ܦܢܩܝܬܐ ܕܬܪܝܢܒܫܒܐ ܘܬܠܬܐ ܕܐܪܒܥܒܫܒܐ.

2. The Ferial days ܕܚܡܫܒܐ, f. 50 *b*,

ܬܘܒ ܒܥܕܪܢ ܐܠܗܐ ܫܪܝܢܢ ܟܬܒܐ ܕܚܡܫܒܐ.

3. Hymns chanted after the *mautab* (*mautĕbhā*), for each day of the week, f. 69 *a*,

ܬܡ ܥܢܝܢܐ ܕܒܬܪ ܡܘܬܒܐ ܕܟܠܗܘܢ ܝܘܡܬܐ ܕܫܒܬܐ

ܐܠܡܘܬܒ.

4. The order of blessing the months, f. 75 *b*,

ܬܘܒ ܒܥܕܪܢ ܐܠܗܐ ܫܪܝܢܢ ܛܟܣܐ ܕܒܘܪܟ ܝܪ̈ܚܐ: ܒܪܝܟ ܝܪܚܐ

ܘܒܪܝܟܝܢ. ܠܟܠܚܕ ܝܪܚܐ ܕܝܬܒܝܢܢ. ܘܒܪܝܟܝܢ ܝܪܚܐ

ܕܢܝܣܢ. ܘܦܬܝܚܝܢ ܬܪܥܐ ܕܫܡܝܐ. ܬܫܒܘܚܬܐ ܕܡܪܢ ܕܒܘܪܟܐ.

ܘܢܬܡܠܐ ܕܝܕܥܬܐ ܘܕܚܠܬܐ. ܥܠܝܗ ܡܠܝܢ ܗܢܝܢ ܕܐܬܡܠܝ. ܬܫܒܘܚܬܐ

ܠܐܠܗܐ ܕܝܗܒ ❖ ܘܫ.

Subscription, f. 82 *b*,

ܫܠܡܬ (*sic*) ܡܫܡܫܢܘܬܐ ܕܒܘܪܟ ܝܪ̈ܚܐ ܘܬܘܕܝ ܠܐܠܗܐ ܘܫ.

A short colophon in Arabic informs us that this book was written in 1840, at Baghdād, in the church of the Kaldān.

ܘܫܠܡ ܗܘ ܒܝܘܡ ܬܪ̈ܝܢ ܒܫܒܐ ܒܚ : ܒܗ ܟܬܒܬܗ ܒܝܕ ܡܪܝ ܝܘܣܦ. ܫܢܬ ܐܠܦ ܘܬܡܢܡܐܐ ܘܐܪܒܥܝܢ ܠܡܫܝܚܐ..

١٨٤٠

5. Psalms for Morning Prayer, f. 84 *a*,

ܬܘܒ ܡܙܡ̈ܘܪܐ ܕܨܠܘܬܐ ܕܨܦܪܐ.

6. The additions made to Morning Prayer on Sundays and Feasts, f. 93 *a*,

ܡܙܡ̈ܘܪܐ ܕܡܬܬܘܣܦܝܢ ܥܠ ܨܠܘܬܐ ܕܨܦܪܐ ܒܚܕܒܫ̈ܒܐ ܘܒܥܐ̈ܕܐ.

7. Prefatory Hymns used at Evening Prayer on Sundays, f. 97 *b*,

ܬܘܒ ܡܕܪ̈ܫܐ ܕܩܕܡ ܥܘܢܝܬܐ ܕܪܡܫܐ ܕܚܕܒܫ̈ܒܐ.

For seven Sundays, but imperfect.

8. Anthems for Evening Prayer on Sundays, f. 101 *b*,

ܥܘܢܝ̈ܬܐ ܕܪܡܫܐ ܕܚܕܒܫ̈ܒܐ.

9. Anthems for certain weeks, f. 103 *a*, ܬܘܒ ܥܘܢܝ̈ܬܐ ܕܫܒ̈ܘܥܐ ܕܡܘܠܕܐ. Annunciation to Epiphany, f. 103 *a*; the week of Epiphany, f. 103 *b*; the week of the Apostles, f. 104 *a*; the week of Summer to the festival of the Cross, f. 104 *b*; the festival of the Cross to the Consecration of the Church, f. 105 *a*, ending with the Sunday of the Consecration of the Church, f. 105 *a*, ܕܚܕܒܫܒܐ ܕܩܘܕܫ ܥܕܬܐ.

Subscription, f. 105 *b*,

ܫܠܡܘ ܥܘܢܝܬܐ ܕܡܠܟܐ ܕܥܬܝܕܐ ܘܠܗ ܫܘܒܚܐ ܀ ܒܝܘܡ
ܡܢ ܟܠ ܚܛܝ (*sic*) ܥܠܡܐ ܕܡܫܐ ܠܐܒܝܕܬܐ ܕܠܡܚܒܪܐ ܟܠܗܘܢ ::

10. Twelve hymns for the martyrs, for evening and morning prayer of the ferial days, f. 106 *b*,

ܬܘܒ ܥܢܝܕ ܬܪܬܥܣܪ ܟܕܡܫܝܢ ܥܘܢܝܬܐ ܕܣܗ̈ܕܐ ܕܦܫܝܛܐ.

Add. 2880 (Two Volumes).

Vol. I.

Paper, about $10\frac{1}{8}$ in. by 7; 143 leaves; 23 quires, signed with letters and at the upper left-hand corner of the first page with Arabic words (see ff. 21 *a*, 69 *a*, 105 *a*), of 8 leaves, except the 4th (5 leaves), fifth (6), fifteenth (4), twentieth (6), and twenty-third (1 leaf); three quires and two leaves are wanting at the beginning, 2 leaves after f. 5, 1 leaf after f. 12, 4 leaves after f. 84, 2 after f. 123, and 1 leaf at the end; 18 lines in a page. Written in a good, regular, Malkite hand, and dated A.M. 7002 = A.D. 1494.

The *Mênaeon* for the month of Īyār (May). In this defective manuscript it begins with—

1. 6th, the commemoration of Job the just, imperfect, f. 1 *a*.

2. 7th, the Apparition of the holy Cross and the commemoration of Acacius, imperfect, f. 6 *a*.

3. 8th, the commemoration of S. John the Evangelist and of Arsenius, imperfect, f. 12 *a*.

4. 9th, the commemoration of the prophet Isaiah and of S. Christopher the martyr, f. 23 *b*,

التاسع دكر (*sic*) اشعيا النبى، ودكر الشاهد خريسطوفورس،

5. 10th, the commemoration of S. Simon Zelotes, one of the Twelve, f. 33 *b*,

العاشر ذكر سمعان الغيور من الاثناعشر،

6. 11th, the commemoration of the martyr Mucius, f. 37 *b*,

الحادى عشر ذكر الشاهد موكيوس.

7. 12th, the commemoration of Epiphanius, metropolitan of Cyprus, and of Germanus, patriarch of Constantinople, f. 41 *b*,

الثانى عشر ذكر ابهاتنا القديسين ابيفانيوس مطران قبرص، وجرمانوس بطريرك القسطنطينيه،

8. 13th, the commemoration of Glyceria, f. 50 *a*,

الثلث عشر ذكر القديسه غليكريا.

9. 14th, the commemoration of the martyr Isidore, f. 54 *b*,

الرابع عشر ذكر الشاهد ايسيدوروس،

10. 15th, the commemoration of the blessed Virgin of the ears of corn, and of Pachomius, f. 58 *a*,

الخامس عشر ܕܘܟܪܢܐ ܕܒܪܝܟܬܐ ܕܫܒܠܐ ܗܘ ܕܡܪܝܡ وذكر الاب الكبير بخوميوس، يصير لهُ ترتيب الابرار الكبار مثل انطونيوس وغيره،

11. 16th, the commemoration of George, bishop of Mitylene, f. 68 *a*,

السادس عشر ذكر البار القديس، جاورجيوس اسقف ميتيلينى،

12. 17th, the commemoration of Andronicus, one of the Seventy, f. 72 *a*,

السابع عشر الرسول اندرونيقوس الواحد من السبعين،

13. 18th, the commemoration of S. Peter and S. Paul, S. Andrew, Paulinus, and their companions, f. 76 *a*,

الثامن عشر ذكر الشهدا القديسين بطرس وبولص ، اندراوس وبولينوس ، ورفقتهم ،

14. 19th, the commemoration of the martyrs Patricius, Acacius, Menander and Polyaenus, imperfect, f. 80 *a*,

التاسع عشر ذكر الشهدا القديسين بطريكيوس واكاكيوس ، منندرلوس (*sic*) ، قيلينوس (*sic*) ،

15. 20th, the commemoration of Thalalaeus, imperfect, f. 85 *a*.

16. 21st, the commemoration of the Emperor Constantine and his mother Helena, f. 86 *a*,

الحادى وعشرين ذكر الملوك قسطيطين وامه هلانـى ، ان كان احد نمسك اثنا عشر للقيامه سته والميناون سته وان كان غير الاحد فنمسك سته ،

17. 22nd, the commemoration of the martyr Basiliscus, f. 96 *a*,

الثانى وعشرين ذكر الشاهد بسيليسقا ،

18. 23rd, the commemoration of the martyrs Meletius, Stephen, John, and their companions, f. 100 *a*,

الثالث وعشرين ذكر الشهدا القديسين ملاتيوس واستفانوس ويوانى ورفقتهم ،

19. 24th, the commemoration of Simeon Stylites, f. 105 *b*,

الرابع وعشرين ܕܘܟܪܢ ܢܨܚܢܐ ܐܒܐ ܕܝܠܢ ܩܕܝܫܐ ܫܡܥܘܢ ، ܐܣܛܘܢܝܐ ܗܘ ܕܐܬܟܪܙ.

20. 25th, the Invention for the third time* of the head of S. John the Baptist, f. 114 *b*,

الخامسّ وعشرين وحودً (*sic*) ثالث لهامة يوحنا المعمدان ،

21. 26th, the commemoration of the apostle Carpus, f. 121 *a*,

السَّادسّ وعشرين ذكر الرسَّول كربُسّ ،

22. 27th, the commemoration of Therapontus, ܬܪܐܦܘܢܛܘܣ, imperfect, f. 124 *a*.

23. 28th, the commemoration of the martyr Helladius, f. 127 *b*,

الثامن وعشرين دكر الشهيد فى الكهنه اللاذيوسّ ،

24. 29th, the commemoration of the martyr Theodosia, f. 131 *b*,

التاسع وعشرين ذكر الشاهده ܬܐܘܕܘܣܝܐ ، وفى هذه الليله
كانت اخدت المدينه المتملّكه يا حصرة الشوم كانت ،

25. 30th, the commemoration of the martyr Eutychius, f. 135 *b*,

الثلاثين ذكر القديس الشاهد ايتيشيوسّ.

26. 31st, the commemoration of the martyr Hermias, f. 140 *a*,

الحادى وثلثين ذكر القديسّ ارميا الشاهد ،

The Arabic colophon, f. 143 *b*, states that this *Mênaeon* for Īyār was finished on Tuesday, 22nd Nīsān, A. Adami 7002 = A.D. 1494, by the priest John, son of Ibrāhīm, son of ——, son of the deacon Rasīd (*sic*).

وكان الفراغ من نسَّاخة هذا الميناون المبارك وهو شهر ايار
نهار الثلثا ثانى وعشرين من شهر نيسَّان المبارك سَّنه سَّبعه الاف

* See Payne Smith's *Catal.*, col. 348, note.

واثنين لابينا ادم عليه السّلام، بيد العبد الخاطى الاثيم المسّكين
يوحنا باسّم قسّ ابن القسّ ابراهيم ابـن ...ح ابن الشماسّ
رسّيد وهو يسّال كلمن تامل هذه الاسّطر الحقيره يدعى لكاتبه
بالمغفره يكون له نظير ذلك من الواعد الصادق فى مواعيده،
والسّبح لله دايما،

On the margin of f. 1 *a* a former possessor has written اسمه فنقيس خطه سرنكالى صلوات الاحد للسريان, every item of which information is incorrect.

On the margins of ff. 52 *b* and 53 *a* is a copy of part of a letter in Arabic, of no importance whatever.

On a slip of paper, part of a letter from the Rev. Dr W. Wright, formerly missionary at Damascus, now secretary to the British and Foreign Bible Society in London, we read: "P.S. The Syriac MSS. were brought from the Deir on the mountains east of Nebk in the north of Syria. I bought them in Yabroud from Ibrahim Kataby."

VOL. II.

Paper, about $10\frac{1}{2}$ in. by $7\frac{1}{4}$; 160 leaves, some of which are injured by damp; the quires of 8 leaves were originally at least 25 in number; they are signed with Arabic words at the top of the first page (see ff. 14 *a*, 22 *a*, 30 *a*, etc.) and Syriac letters at the foot of the last; 3 quires and one leaf are now wanting at the beginning, single leaves after ff. 7 and 13, two leaves after ff. 70 and 72, single leaves after ff. 98 and 102, and at least 7 leaves at the end*; 18 lines in a page. Written in a good, regular, Malkite hand, probably in A.D. 1494.

The *Mênaeon* for the month of Tammūz (July). In this defective manuscript it begins with

1. 4th, the Commemoration of Andrew, archbishop (of Crete), f. 1 *a*.

* Seven leaves are required to complete quire ܟܗ, which was probably followed by two or three more.

2. 5th, the commemoration of Martha, the mother of Simeon Stylites, and of Basil (of Caesarea); imperfect, f. 6 *a*.

3. 6th, the commemoration of Sisois, سِيصوايس, f. 16 *a*.

4. 7th, the commemoration of the martyr Cyriace, كيرياقيس, f. 21 *a*.

5. 8th, the commemoration of the megalomartyr Procopius, f. 26 *a*.

6. 9th, the commemoration of Pancratius بيقراتيوس, f. 34 *a*.

7. 10th, the commemoration of the 45 martyrs who suffered at Constantinople, f. 39 *b*.

8. 11th, the commemoration of the martyr Euphemia of Chalcedonia, f. 45 *a*.

9. 12th, the commemoration of Hilarion and Proclus, f. 51 *a*.

10. 13th, the festival of the archangel Gabriel (see the 26th of Âdâr), and the commemoration of the Apostle Aquilas, f. 56 *a*.

11. 14th, the commemoration of Stephen, from the convent of S. Sâbâ, من سيق مار سابا, f. 61 *a*.

12. 15th, the commemoration of the martyrs Cyriacus and his mother Julitta, and of Mār Āsyā, ܢܣܝܐ ܐܣܝܐ, imperfect, f. 66 *a*.

13. 16th, the commemoration of the 630 Fathers who were present at the Council of Chalcedon, imperfect, f. 73 *a*.

14. 17th, the commemoration of the martyr Marina, f. 78 *b*.

15. 18th, the commemoration of Aemilian, f. 85 *a*.

16. 19th, the commemoration of Dius and Baralâm (Barlaam), and of Macrina, the sister of Basil the Great, imperfect, f. 90 *b*.

17. 20th, the Ascension of the Prophet Elias, imperfect, f. 101 *b*.

18. 21st, the commemoration of John and Simeon Salus, الصالوص, f. 115 *a*.

19. 22nd, the commemoration of S. Mary Magdalene, f. 121 *b*.

20. 23rd, the commemoration of the Prophet Ezekiel, f. 128 *a*.

21. 24th, the commemoration of the martyr Christina, f. 131 *b*.

22. 25th, the Decease of S. Anna, the mother of the Virgin Mary, رقود القديسة حنه, f. 138 *a*.

23. 26th, the commemoration of the martyrs Hermolaus, Hermias and Hermocrates, ذكر الشهدا ܐܪܡܘܠܐܘܣ ܘܐܪܡܝܘܣ (*sic*) ܘܐܪܡܘܩܪܐܛܝܘܣ, f. 144 *a*.

24. 27th, the commemoration of the megalomartyr Panteleêmon, imperfect, f. 149 *a*.

On the margin of f. 1 *a* is written (in the same hand that has made a similar entry in Vol. I.)

اخبار القديسين خطه سرنكالى

Add. 2881

Paper, about $7\frac{1}{4}$ in. by $5\frac{1}{4}$; 435 leaves, some of which are much soiled and mutilated, especially ff. 1—5 and 434—5; 45 quires, signed with letters as far as f. 230, of 10 leaves (except the 28th, which seems to have only two, ff. 267—8); single leaves are wanting after ff. 10, 238, 277, 407 and 415; a whole quire seems to be missing after f. 266, and there is a lacuna after f. 305; number of lines in a page from 14 to 16, and occasionally as many as 20. The writing is usually an unsightly cursive *Karshūnī*, but some pages are written in a

better Egyptian Arabic hand (e.g. ff. 175 *b*, 176 *a*, 245 *a*, 247 *b* —249 *a*, 258 *b*, 281 *b*, 282 *a*, 290 *b*, 291 *a*, 299 *a*—301 *a*). The manuscript is dated A. Gr. 1795 = A.D. 1484.

The book may be divided into four parts, viz. ff. 1—238, 239—266, 267—305, and 306—435.

I. 1. History of Behnām and his sister Sārā, f. 2 *b*,

[ܢܬܟܬܒ ܒܥܘܢ ܡܪܢ] ܫܥܝܬܗ [ܕܒܝܬ ܣܗܕܐ ܡܪܝ]ܒܗܢܡ
ܘܚܬܗ [ܣܪܐ ܠܐܬܘܪܝܐ] ܩܛܝܠܝ ܒܗܠܝܢ [ܘܦܐܪܐ ܐܒܘܗ]
ܐܘܠܐ ܠܡܠܟܐ ܠܒܢܝ [ܫܢܝܐܬ ܙ]ܢܒ ܡܠܟܐ ܠܐܬܘܪ*.

2. Acts of S. Thomas, f. 53 *b*,

ܫܥܝܬܐ ܠܬܘܡܐ ܫܠܝܚܐ ܠܘܩܒܠ ܠܬܠܡܝܕܐ ܐܝܟ ܠܬܠܡܝܕܐ
ܪܒܐ ܐܝܘܒ ܠܡܫܝܚܐ ܘܒܥܒ ܒܥܝ ܡܠܟܐ ܠܒܪܬܗ
ܘܠܒܢܘܗܝ ܘܠܐܢܫܘܗܝ ܘܠܥܡܐ ܟܠ ܠܒܢܝ ܘܒܥܒ ܐܬܐܠ
ܒܥܝܪܘܬܗ ܕܫܠܝܚܐ ܘܒܥܒ ܐܬܦܠܚܘ ܟܠܟ ܐܝܬܐ ܠܡܠܟܐ
١٣٤٨١٨٦١١†. ܐܟܝ ܒܥܒܪܐ [altered into ܒܥܒܪܐ] ܘܒܠ
ܐܬܦܠܚܘ ܥܠ ܠܠܐܬܐ ܥܠ ܦܘܪ ܠܥܠܡ.

* See Rosen's *Catal. Brit. Mus.*, p. 109, no. VII. 3.

† I.e., according to the ܐܠܦ ܗܘܝܘܬܐ, المنافق. Other specimens of this crypt may be found on f. 136 *b*,

ܘܐܙܠ ܠܡܪܝܗ ܐܝܟ ܠܐܠܗܐ ܠܒܪ ܗܘ ܠܒܪܬܗ ܘܐܡܪܬ
ܒܗܘܐ ܠܡܪܝܗ ܘܡܪܝܗ (*sic*) ܐܬܐܬܗ ܠܫܠܝܚܐ ܐܟܝ
١٤٢٦٤ ܠܐܘܪܗ ܡܢ ١٦٤١٢٣: ١٣٨٢٣٠٥٦٣١٤١٨: ܘܡܠܟ
ܠܒܪܬܗ ٧٣١ ܘܐܬܐ ܒܐܝܕ ܠܡܫܝܚܐ ٧٣٣٢٨ ܟܠܟ ٣١٨
ܠܫܘܐܠܐ ٢٧٣٣٢٨ ܡܢ ܗܘܐܘܢ ܘܡܥܪܗ ܡܢ ܗܘܐܘܢ

3. The Testament of our Lord Jesus Christ to his Disciples on the Mount of Olives, f. 103 *b*,

ܠܘܩܒܠ ܕܠܐܢ ܐܘܪܐ ܟܕ ܗܘܐ ܡܪܢ ܝܫܘܥ ܠܡܫܝܚܐ
ܠܬܠܡܝܕܘܗܝ ܐܠܐܪܒܥܝܢ܆ ܕܟܠܗ ܥܠ ܛܘܪ ܙܝܬܐ.

4. History of the silver which Judas received from the Jews as the price of our Lord Jesus Christ, f. 136 *b*,

ܬܒܥ܆ ܠܟܣܦܗ ܠܐܢ ܐܝܟܢܐ ܗܘܐ ܥܠ ܝܗܘܕܐ ܕܢܣܒ
ܡܢ ܝܗܘܕܝܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܚܝܪܗ ܘܬܫܥܝܬܗ.

5. Anecdote beginning, f. 139 *a*,

ܘܐܠܐ ܐܫܬܥܝ ܐܚܐ ܚܕ ܡܢ ܐܒܗܬܐ ܩܕܝܫܐ ܕܗܘܐ ܥܡ
ܕܝܪܐ ܘܐܠܐ ܐܝܟ ܡܢܗܘܢ ܕܥܠܡܐ ܒܫܝܢܐ ܘܫܠܡܐ ܘܐܬܐ
ܠܗ ܚܕ ܐܝܟ ܠܡܗܘܐ ܘܫܠܡܐ ܘܐܬܝܗ ܠܡܬܒܪܝܘ ܘܗܘܐ
ܚܕ ܒܟܠ ܘܐܡܪ ܡܢܘܬܐ ܠܐ ܢܬܟܣܐ ܡܢܗ ܘܦ.

6. Anecdote beginning, f. 139 *b*,

ܘܐܬܐ ܚܕ ܡܢ ܐܒܗܬܐ ܐܝܟ ܢܠ ܡܠܐܟܐ
ܚܕ ܒܝܘܡ ܠܡܐܬܪܗ ܘܬܘܒ ܐܬܐ ܠܡܕܝܢܬܐ ܘܐܡܪ
ܗܘܐ ܐܡܪ ܠܟܕ ܗܘܐ ܠܐ ܢܚܙܐ ܡܢ ܠܐܠܐܗ ܘܦ.

7. Story of the youth whom his parents wished to kill for the sake of the heathen king, f. 140 *b*,

and on f. 139 *a*,

ܘܥܠܡܐ ١٣٣٣٧١٣٤٢١٣٢٤١١٢٣٢٤٢١٣١١١٣٤٢١١١٣٤٢١١٣٤٢١١
٢٦٤٧٣١٦١١١١٩٣٣١٢٩

ܘܐܝܟܢܐ ܢܦܩܬ ܫܡܥܐ ܕܝܠܗ ܡܢܬܐ ܠܓܘܫܡܐ ܠܥܝܠ ܩܠ ܡܪܝܐ

ܐܟܘܬ ܘܐܡܪܘ ܢܦܫܟܘܢ ܠܝܬܝܗ ܠܡܠܟܘܬܐ ܠܥܠܡ܀

8. Discourse on the Leper whom our Lord healed, with some account of Naaman and Gehazi, by Severus of Antioch, for the second Sunday of Lent, f. 148 *a*,

ܡܐܡܪܗ ܕܥܠ ܐܠܦܪ̈ܝ ܠܐܝܟ ܡܬܐܡܪ ܫܢܝܐ ܘܡܫܒܚܬܐ

ܠܡܪܢ ܝܫܘܥ ܠܡܫܝܚܐ ܘܥܠ ܢܥܡܢ ܘܓܝܚܙܝ ܠܣܘܪܝܐ

ܘܐܡܝܪ ܒܚܕܒܫܒܐ ܬܪܝܢ ܕܨܘܡܐ. ܡܠܐ ܕܡܪܝ ܣܐܘܝܪܐ

ܡܢ ܠܝܘܡ ܗܘܐ ܡܢ ܟܠ ܠܩܪܝܐ ܕܐܢܛܝܘܟܝܐ ܕܐܬܪܐ ܒܣܘܪܝܐ

ܐܬܬܢܝܚ ܕܐܠܗܐ ܡܟܝܠ ܐܡܝܢ.

9. The Letters of Abgâr, king of Edessa, and of our Lord Jesus Christ, f. 158 *b*,

ܗܕܐ ܐܓܪܬܐ ܕܐܒܓܪ ܡܠܟܐ ܕܐܘܪܗܝ ܠܠܡܪܢ ܠܡܫܝܚܐ

ܒܫܢܬܐ ܩܠ ܕܝܘܢܝܐ ܕܥܠ ܐܠܦܝ.

There follows, f. 159 *a*,

ܦܘܬ ܫܒܝܐ ܕܝܫܘܥ ܠܡܫܝܚܐ ܠܐܒܓܪ ܡܠܟܐ ܕܐܘܪܗܝ.

10. The Relation of Pontius Pilate regarding the dealings of the Jews with our Lord, written in the year 18 of the reign of the Emperor Tiberius, f. 160 *a*,

ܗܕܐ ܡܟܬܒܢܘܬܗ ܕܥܠ ܡܪܢ ܒܦܝܠܛܘܣ ܠܗܓܡܘܢܐ

ܥܠ ܡܕܡ ܕܥܒܕܘ ܝܗܘܕܝܐ ܒܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܕܟܬܝܒ

ܒܫܢܬ ܝܚ ܕܡܠܟܘܬܐ ܕܛܝܒܪܝܘܣ ܡܢ ܡܠܟܐ ܠܐܘܓܘܣܛܘܣ

ܩܣܪ ܘܫ̈.

11. Story of the death of the blessed Anbâ Kîrōs (Cyrus), written by Anbâ ܒܡܐܦܣ (*sic*)* of Scete, f. 168 *a*,

ܢܒܬܕܝ ܒܥܘܢ ܐܠܠܗ ܘܚܣܢ ܬܘܦܝܩܗ ܒܟܬܒ ܣܝܪܗ ܢܝܐܚ
ܐܠܐܒ ܐܠܩܕܝܣ ܐܠܡܛܘܒ ܐܢܒܐ ܟܝܪܘܣ ܐܠܟܒܝܪ ܘܗܝ
ܣܝܪܬܗ ܐܠܬܝ ܟܬܒܗܐ ܐܠܩܕܝܣ ܐܢܒܐ ܒܡܐܦܣ ܡܢ ܒܪܝܗ
ܫܝܗܐܬ ܐܠܕܝ ܦܩܛ ܚܨܝ ܠܠܡܬܘܚܕܝܢ ܐܠܐܪܒܥܗ ܐܒܘܗ
ܠܡܟܐܢ ܐܣܡܗ ܒܫܐܠܬ ܐܠܝܗ ܐܡܝܢ ܀

12. Story of Ṣālih ibn ʻAbd al-Kuddûs and a Chinese ascetic, f. 176 *b*,

ܟܒܪ ܨܐܠܚ ܐܒܢ ܥܒܕ ܐܠܩܕܘܣ ܡܥ ܪܐܗܒ ܡܢ ܪܗܒܐܢ
ܐܠܨܝܢ.

13. Homily of John Chrysostom for Lent, f. 185 *a*,

ܢܒܬܕܝ ܒܥܘܢ ܐܠܠܗ ܒܟܬܒ ܬܪܐܬܝܠ ܠܠܨܘܡ ܡܢ ܩܘܠ
ܝܘܚܢܐ ܦܡ ܐܠܕܗܒ.

14. Homily of John Chrysostom on repentance, f. 191 *b*,

ܡܝܡܪ ܡܢ ܩܘܠ ܐܠܩܕܝܣ ܝܘܚܢܐ ܦܡ ܐܠܕܗܒ ܥܠܝ
ܐܠܬܘܒܗ.

15. The second Epistle that came down from Heaven in the city of Rome in the days of the patriarch Athanasius, f. 196 *b*,

ܢܒܬܕܝ ܒܥܘܢ ܐܠܠܗ ܘܚܣܢ ܬܘܦܝܩܗ ܘܒܟܬܒ ܪܣܐܠܗ
ܐܠܬܐܢܝܗ ܐܠܬܝ ܢܙܠܬ ܡܢ ܐܠܣܡܐ ܦܝ ܡܕܝܢܗ ܪܘܡܝܗ
ܦܝ ܐܝܐܡ ܐܬܐܢܐܣܝܘܣ ܐܠܒܛܪܟ.

* Elsewhere written ܒܡܘܐ, ܐܒܡܘܐ, and ܐܒܡܘܐ.

16. On the Warfare which the Devil wages with Believers, f. 206 *b*,

ܢܟܬܒ ܡܢ ܩܘܠ ܐܠܩܕܝܣ ܐܦܪܝܡ ܦܝ ܩܬܐܠ ܐܠܡܚܐܪܒܗ
ܐܠܬܝ ܝܚܐܪܒ ܒܗ ܐܠܫܝܛܐܢ ܠܠܡܘܡܢܝܢ.

17. Homily of the patriarch Matthew on purity, f. 216 *b*,

ܡܘܥܛܗ ܡܢ ܩܘܠ ܐܒܝܢܐ ܐܠܩܕܝܣ ܐܠܒܛܪܝܪܟ ܡܬܐܘܣ
ܝܚܪܣܗ ܡܢ ܐܠܙܢܐ ܐܠܡܣܟܪܗ ܘܡܘܐܙܐܬܗ ܐܠܐܢܒܝܐ ܣܝܕ
ܦܝܗ ܒܠܒܣ ܐܠܛܗܐܪܗ ܝܣܡܥܢܐ ܐܠܪܒ ܒܫܦܥܗ ܛܠܒܐܬܗ
ܐܡܝܢ.

18. History of the Decease of the Virgin Mary, f. 223 *a*,

ܩܨܗ ܢܝܐܚ ܐܠܛܐܗܪܗ ܐܠܩܕܝܣܗ ܘܐܠܕܗ ܐܠܐܠܗ ܦܝ
ܗܕܐ ܐܠܥܐܠܡ ܡܪܬ ܡܪܝܡ ܐܠܥܕܪܐ. ܒܫܦܥܬܗܐ ܐܢܥܐܡܗ
ܦܝ ܓܡܝܥ ܒܢܝ ܡܢ ܩܘܠ ܐܒ ܦܐܢܕܗܐ ܬܦܝ ܡܥܐ
ܐܡܝܢ.

The subscription, f. 238 *a*, states that the book belonged to the deacon David, son of Maḳdisî Mūsā bar Ḳuṭaib (?) of Damascus, in the year 1795 (A.D. 1484).

ܘܟܐܢܗ ܠܗܕܐ ܬܐܠܝܦ ܛܠܒܐ ܕܣܝܡܐ ܘܫܡܐܣܐ ܡܩܕܣܝܐ
ܕܘܝܕ ܒܪ ܡܩܕܣܝ ܡܘܣܐ ܒܪ ܩܛܝܒ ܕܒܪܕܡܫܩܘܣ: ܫܢܬ
ܐܬܨܗ:

II. A theological treatise in the form of Questions of a Disciple with the Answers of his Teacher, f. 240 *a*,

ܡܣܐܝܠ ܣܐܠܗܐ ܬܠܡܝܕ ܩܕܝܣ ܠܠܐܒܝ ܡܢ ܡܥܠܡܗ.

ܐܘܠܐ ܕܐܠܗ ܢܣܒ ܗܘܐ ܠܠܠܡܦܩܢܘܬܗ (sic) ܐܬܐ ܐܘܠܐ ܠܐܒܗܘܬܐ
ܘܠܒܪܘܢܝ ܘܠܫܡܗܐ ܠܐܝܟ ܐܝܟ ܕܐ (sic) ܠܡܫܡܫܘ ܕܠܡܫܘ
ܠܠܗܘ ܘܠܡܫܡ ܘܕܡܘܬܗ ܘܡܛܠ. ܘܡܛܠ ܢܟܝܠ ܠܠܡܦܩܢܘܬܐ ܡܢ
ܠܐܒܗܘܬܐ ܠܝܠܕܘܬܗ. ܠܡܦܩܢܘܬܗ ܠܐܒܗܘܬܗ ܢܣܒ ܗܘܐ
ܡܟܝܠܐ ܠܐܒܗܘܬܐ ܘܠܒܪܘܢܝ (sic) ܘܠܐܒܗܘܬܗ (sic) ܢܣܒ
ܗܘܐ ܫܡܐ ܬܐܦܝܗ ܘܕܡܘܬܗ ܘܠܐܒܗܘܬܗ ܢܣܒ ܗܘܐ
ܠܝܠܕܘܬܐ ܠܐܒܐ ܬܟܝܠ ܠܡܦܩܢܘܬܐ ܘܠܒܪܘܬܗ ܢܣܒ
ܗܘܐ ܠܒܪܐ ܘܠܒܪܘܬܐ ܫܡܐ ܠܡܫܡܫ ܘܕܡܘܬܗ ܘܠܒܪܘܫܡܗ
ܢܣܒ ܗܘܐ ܡܛܠ ܢܟܝܠ ܠܡܦܩܢܘܬܐ ܡܢ ܠܪܘܚܐ ܘܠܫܡܪܘܫܗ
ܢܣܒ ܗܘܐ ܡܛܠ ܢܟܝܠ ܠܡܦܩܢܘܬܐ ܡܢ ܠܪܘܚܐ ܫܡܬܐ
ܘܠܫܡܪܘܫܗ ܢܣܒ ܗܘܐ ܟܕ ܐܫܬܡܥ ܐܝܟ ܐܠ ܢܣܒܗ
ܠܠܗܘ ܕܝܢ ܐܟܠܝܫ ܘܡܪܝܗ ܘܠܐܒܗܘܬܗ ܢܣܒ ܗܘܐ
ܢܟܝܠܐ ܠܡܫܡܫ ܗܘ ܟܠܗ ܡܛܢܐ ܘܠܐܬܐ ܘܪܚܝܠܐ
ܘܠܐܒܗܘܬܗ ܢܣܒ ܗܘܐ ܟܕ ܬܫܡܫ ܡܫܟܗ ܐܟܝ
ܐܟܝܟܐ ܘܐܠܗܐ ܘܐܠܗܘܬܐ ܘܠܒܪܗ (sic) ܢܣܒ ܗܘܐ
ܡܛܠ ܫܡܝܗ ܠܠܗܘ ܠܠܐܟܠܝܫ (sic) ܘܐܡܪ ܘܡܛܠ ܗܟܢܐ ܗܘ
ܫܦܝܪ ܐܡܪ.

It ends on f. 266 *b*, near the beginning of the eighth question; consequently a whole quire must have been lost here.

III. 1. Questions of Basil and Gregory, f. 268 *a*,

ܢܫܐܠܬܐ ܕܒܣܝܠܝܘܣ ܠܐܠܗܐ ܘܢܝܫܐ ܠܓܪܝܓܘܪܝܘܣ ܘܦܘܢܝܐ ܕܡܠܬܐ

ܡܢ ܡܬܐܠܐ ܀ ܒܐܣܠܠܝܗ ܦܪܝܓܘܪܝܘܣ ܀ ܠܡܬܐܠܬܗ
ܐܠܐܘܠܗ ܩܐܠ ܓܪܝܓܘܪܝܘܣ. ܐܒܩܪܛ ܗܘܐ ܠܟܢ ܒܩܠܗ
ܠܐܒܢ ܡܢ ܗܡܟܢܗ ܠܗܡܐܠܬ ܘܐܠܐܪܒ ܐܩܪܐ ܒܐܣܡ ܘܦܐܠ
ܢܥܡ ܒܐܠܐ ܒܩܠܗ ܘܥ.

2. The unlucky days in each month, f. 299 *a*,

الايّام المحضوره الرديّه الذى اوصَى الله لموسًى بها ان يوصّى بنى اسرايل من اجلها تشرين الاول ثلاثه فيه وعشرين فيه تشرين الثانى اول يوم فيه وعشرين يوم فيه كانون الاول ثلاثه ايام فيه وعشرين يوم فيه كانون الثانى يومين فيه ورابع عشر يوم فيه شباط خمسه ايام فيه وعشرين يوم فيه شهر اذار رابع يوم فيه وعشرين يوم فيه (f. 299 *b*) شهر نيسان ثالث يوم فيه وعشرين يوم فيه شهر ايّار سادس يوم فيه وعشرين يوم فيه شهر حزيران ثالث يوم فيه وثمانيه عشر فيه شهر تموز سادس يوم فيه وعشرين يوم فيه شهر اب رابع يوم فيه وخامس عشر يوم فيه شهر ايلول ثالث يوم فيه وعشرين يوم فيه، هولاى الايام يجب على الانسان يحفظهم ولا يتحرك فيهم بحركة ولا يتزوج فيهم ولا ياسّس فيهم اساس ولا يتقدم الى فراشه (f. 300 *a*) فان صار فيهم ولدًا ما يعيش وان عاش نحسًا يكون ولا يلبس فيهم جديد والله اعلم واحكم بزلك،

3. A Calendar for several years, from 1794 (A.D. 1483) to 1821 (A.D. 1510), f. 300 *a*,

سنة الف وسبع مايه اربع* وتسعين [marg. كبيسه] تدخل السنه يوم الاربعا الميلاد يوم الخميس الدنح يوم الثلثا الصوم

* There must be an error in this date or in that on p. 721 line 3, probably in the former (see f. 238 *a*).

واحد فى اذار الفصح ثالث عشر فى نيسان يوم الثلثا القيامه
ثمانيه عشر فى نيسان الصعود سبعه وعشرين فى ايار العنصره
سته فى حزيران سنه الف وسبعمايه سته وتسعين [marg. سويه]
تدخل السنه يوم الجمعه الخ .

Imperfect at the end, f. 305 *b*.

On f. 306 *b* is a list of the days on which Easter falls, from A. Gr. 1981 (A.D. 1670) to 1999 (A.D. 1688), with a continuation from 2001 (A.D. 1690) to 2010 (A.D. 1699).

On f. 307 *a* is a similar list for the Fast of the Ninevites, from 1981 to 2000 (A.D. 1689). The column for the commencement of Lent on the same page has not been filled up.

IV. The History of the Monks in the Desert of Scete, f. 308 *a*,

ܐܟܒܐܪ ܐܠܐܒܐ ܐܠܪܗܒܐܢ ܦܝ ܒܪܝܗ̈ ܐܠܐܣܩܝܛ.

It consists of a series of stories, originally forty in number, as appears from f. 367 *b*,

ܟܡܠܬ ܐܠܐܪܒܥܝܢ من اخبار القديسين ܦܝ ܒܪܝܗ̈ الاسقيط
ܘܗܘ ܐܪܒܥܝܢ ܟܒܪ؛

1. Address of the pilgrim Stephen at his death to his brethren the monks in the desert of al-Faiyūm, f. 308 *a*,

ܐܠܐܘܠ ܐܠܟܒܪ ܦܝ ܒܪܝܗ̈ ܐܦܟܠܡܐܛܘܣ ܘܗܝ ܒܪܝܗ̈
ܐܠܦܝܘܡ ܐܠܝ ܩܐܠ ܐܣܛܦܢܘܣ ܠܠܐܟܘܗ̈ ܥܢܕ ܘܦܐܬܗ
ܒܘܨܝܗ ܠܠܟܘܗ ܠܐܒܐܬܗ ܠܠܪܗܒܐܢ ܘܠܐܬܗܡ ܡܟܐܢ.

2. Second story, f. 316 *a*.

3. Third story, f. 322 *a*.

4. Fourth story, f. 327 *a*.

5. Fifth story, f. 341 *a*.

6. Sixth story, f. 354 *b*.

7. Seventh story, narrated by Victor, f. 357 *a*,

ܐܠܚܒܪ ܐܠܣܐܒܥ ܡܡܐ ܪܘܐܗ ܒܩܛܘܪ ܐܝܨܐ.

8. Eighth story, by the bishop Macarius, f. 365 *a*,

ܐܠܚܒܪ ܐܠܬܐܡܢ ܠܡܩܐܪܝܘ ܐܠܐܣܩܦ.

9. Ninth story, f. 367 *b*.

10. Tenth story, f. 380 *b*.

11. Eleventh story, narrated by the patriarch Anbā Benjamin, f. 393 *b*. Imperfect at the end.

12. Twelfth story, imperfect at the beginning, f. 408 *a*, and near the end, f. 415 *b*.

13. Thirteenth story, narrated by Victor, f. 416 *b*.

14. Fourteenth story, f. 428 *a*.

15. Fifteenth story, narrated by Victor, f. 431 *a*, imperfect at the end.

The remainder of the forty stories are wanting.

On f. 239 *a* is recorded the death of Khalīl ibn ʻĪsā ibn Yōḥannā, on Tuesday, 16th Tammūz, A. Gr. 1804 = A.H. 897 = A.D. 1492.

On the same page a reader has entered his name, Mūsā ibn Zuraiḳ, A. Gr. 1830 = A.D. 1519.

On f. 239 *b* is recorded the death of the deacon Thomas, son of Ibrahim, aṣ-Ṣadadī, الصددى, A. Gr. 2079 = A.D. 1768, when there was a great famine,

وقد صار فى تلك الزمان مد القمح (*sic*) بقرش صاع وقد صار جوع عضيم حتى بتث

From the year 1830 = A.D. 1519 dates also a note on f. 267, beginning,

لما كان بتاريخ سنة ܐܬܠ ܠܐܣܟܢܕܪܘ ܦܝ ܫܗܪ ܐܒ

ܐܠܡܟܬܘܒ ܥܠܐ ܐܠܐܒ ܐܠܡܟܪܡ ܝܘܣܦ ܐܠܟܢܝܣܝ ܡܢܝ
ܕܝܘܢܘܣܝܘܣ ܡܛܪܐܢ ܥܠܝ ܐܠܩܕܣ ܘܐܠܫܐܡ ܘܥܒܕ ܚܩܝܪ
ܘܥܒܕ ܚܘܪ ܘܢܘܦ ܪܪܪ ܘܩܪܝܬܗ ܐܠܩܝܪܐ ܘܥܠܐ ܐܠܐܒ ܐܠܡܟܪܡ
ܒܥܡܠ ܐܒܢ ܚܘܪܝܗ ܡܢܝ ܕܝܘܣܩܘܪܘܣ ܡܛܪܐܢ ܥܠܝ ܐܠܒܚܪ
ܘܐܠܓܙܝܪܗ ܘܡܢܝ ܡܛܘܫܝ ܘܢܘܦ ܪܪܪ ܘܥܠܐ ܐܠܐܒ ܐܠܡܟܪܡ
ܝܘܣܦ ܡܛܪܐܢ ܥܠܝ ܚܡܨ ܘܐܠܢܒܟ ܘܡܢܝ ܝܘܚܢܐ
ܦܛܪܝܪܟ ܐܠܡܟܪܡ ܝܘܣܦ ܐܠܡܩܕܣ ܕܝܪܗ ܘܐܠܡܟܪܡ ܒܥܡܠ
ܦܝ ܩܪܝܬܗ ܪܪܪ ܐܠܟ̄ ‘

On f. 307 *b*, at the top, a reader has recorded his name, the deacon ‘Abdallāh aṣ-Ṣadadī, شماس عبد الله الصددى من بيت ابن عبد الاحد (?), but without date.

Immediately below this is an entry by the deacon Muḥammad,

نظر فى هده الكتاب المبارك الذى هو كتاب القصص المبارك
العبد الحقير الظعيف شماس محمد يا قارى لا تتعجب ان اسمه
شماس محمد لانه من قريه مصروع (?)

His name has been scored out at its first appearance by some other reader.

The deacon Elias ibn Dā’ūd has also entered his name here, ܫܡܐܣ ܐܠܝܐܣ ܒܢ ܕܐܘܕ; and likewise Ibrāhīm, son of the priest David, son of the priest Ibrāhīm, ܐܒܪܗܝܡ ܐܒܢ ܩܣ ܕܐܘܕ ܐܒܢ ܩܣ ܐܒܪܗܝܡ ܐܠܣܢܓܪܝ.

In the year 1983 = A.D. 1672 the book was in the hands of Yūsuf ibn Rizḳallāh, يوسف ابن رزق الله.

At the end of this volume is a modern index of its contents from I. 1 to IV. 10, ff. 438—443.

Add. 2882

Paper, about 7⅛ in. by 5½; 194 pages, some of which are soiled and others mutilated, especially ff. 19—21, which have been almost completely torn out; 25 quires, of 8 leaves, signed with Arabic words at the top of the first leaf (e.g. ff. 16, 24, 32, etc.), and having catch words at the foot of the last; single leaves are wanting after ff. 8 and 148, and two after ff. 190 and 194*; 13 to 23 lines in a page. Written in a good, clear hand, Malkite and Arabic, of the xvth century.

The first part of a selection from the *Mênaea*, being the festivals celebrated in the Church of the Virgin Mary in the town of Ḳârâ†, f. 1 *a*,

نبتدى بعون الله وحسن توفيقه نكتب الاعياد الذى (*sic*) فى السيدة فى مدينة قارا المعمورة ،

In these services the lessons are in Arabic.

1. The Nativity of the Virgin Mary, 8th of Īlūl, f. 1 *a*.

2. The Festival of the archangel Michael, 8th of the 2nd Teshrīn, f. 30 *b*.

3. The Entrance of the Virgin Mary into the Holy of Holies, دخول والدة الاهنا الى قدس الاقداس, 21st of the 2nd Teshrīn, f. 47 *b*.

4. The Conception of S. Anna, the mother of the Virgin Mary, حبل حنه بوالدة الاهنا, 9th of the 1st Kānūn, f. 73 *b*.

5. The Commemoration of S. Ignatius, 20th of the 1st Kānūn, f. 82 *b*.

6. The Festival of the Virgin Mary, عيد جامع لوالدة الاله, 26th of the 1st Kānūn, f. 104 *b*.

7. The Presentation of our Lord, 2nd of Shĕbāṭ, f. 127 *a*.

* Probably at least one quire is wanting at the end.

† See Wright's *Catal.*, pp. 199, 325.

8. The Annunciation of the Virgin Mary, 25th of Ādhār, f. 158 *a*.

9. The fifth Saturday of Lent, the Praises of the Virgin Mary, السبت الخامس من الصوم مدايح السيدة, f. 180 *a*.

There are some slight attempts at ornament in this volume, and green as well as red paint has been used in writing the headings.

On f. 1 *a* is written, in the same hand as in Add. 2880,

كتاب لاعياد كنيسة الروم سرنكالى وعربى '

Add. 2884

Paper, about 7⅛ in. by 5¼; 39 leaves, several of which are much stained by water. The quires, of 8 leaves, were signed with Arabic on the first leaf (see f. 1 *a*) and Syriac letters on the last (see f. 6 *b*), but not a single one is now complete; 5 quires are wanting at the beginning and several at the end, besides lacunae of greater or less extent after ff. 2, 4, 6, 12, 14, 16, 18, 20, 24, 30, 34, 35, 36 and 37. There are from 25 to 27 lines in a page. The Syriac portions of this MS., which seems to be of the xvth cent., are written in a small Malkite character, the Arabic portions in a good Naskhī.

The *Mênaeon* for the months of the first Teshrīn (October) and second Teshrīn (November).

1. First Teshrīn (October).

a. 11th, commemoration of the Seven Synods or Oecumenical Councils, imperfect at the beginning, f. 1 *a*. In the Arabic are mentioned S. Philip the deacon, Nestorius and other patriarchs of Constantinople, the brothers Theophanes and Theodosius, and Zenais, نياح البارّة زينايدسَ.

b. 12th, commemoration of Probus, Tarachus, and Andronicus, f. 2 *a*. Imperfect. In the Arabic, f. 3 *a*, are also

mentioned Anastasia, Domnina ظومنينه, Dionysius and Andromachus.

c. 13th, commemoration of Eustathius of Ḳinnesrīn and his companions, Carpus, Papylus, Agathonice and Agathodorus, f. 3 *b*. Imperfect.

d. 14th, commemoration of Nazarius, Protasius, Gerbasius and Blasius, f. 6 *b*. Imperfect. In the Arabic, f. 8 *a*, Blasius is called Gelasius كليسيوس or كلاسيوس, which comes nearer the Greek Κέλσιος.

e. 15th, commemoration of Lucian, f. 8 *a*. In the Arabic text, f. 10 *a*, last line, is also named the bishop Saphinus, سافينوس (Sabinus).

f. 16th, commemoration of the centurion Longinus, f. 10 *b*. Imperfect at the end.

g. 19th. Only a few lines of the Arabic text remain, f. 13 *a*, in which are mentioned Ṣāmūt صاموت (Sadōth or Shahdōst) and a hundred others who perished in Persia under Sapor, Mnāsūt bishop of Cyprus, and Maxistus bishop of Jerusalem.

h. 20th, commemoration of the megalomartyr Artemius, f. 13 *a*. Imperfect.

i. 22nd, commemoration of Abercius and of the Seven Youths of Ephesus, f. 15 *a*. Imperfect at the beginning and end.

j. 24th, commemoration of Aretas, ܐܪܛܐ, الحارث, and his companions, in number 1250, f. 17 *a*. Imperfect at the beginning and end.

k. 25th. Only the Arabic text remains, f. 19 *a*, commemoration of Marcianus and Martyrius, of Nestor نسطر, the friend of the martyr Demetrius, of Varus وارس and his companions, and of Valerian (Valerius), حورصافيوس (*sic*) (Chrysaphus) and Tabitha.

l. 26th, commemoration of Demetrius the megalomartyr, f. 19 *b*. Imperfect at the end.

m. 27th, commemoration of Nestor, f. 21 *a*; imperfect at the beginning. In the Arabic text, f. 22 *a*, are mentioned فاباطولينه or كابوطوليه and اروتيذى or ارونيدى, Petoline and Eroteis.

n. 28th, commemoration of Terentius, his wife Nilaea ܢܝܠܐ (Neonilla), and their children Nitas, Sarbelius (Sarbilus), Photas (Photius) and Hierax, f. 22 *b*. In the Arabic, f. 24 *b*, are also mentioned Terentius the African, تارسوس الافريقى (*sic*), Maximus, Pompeius بومينيوس (*sic*), and 36 others; Domninus صومنينوس (*sic*), and John, يحنا; Stephen; the soldier Sābā (Sabbas); Paul, a monk of Paneas; and the martyrs Menas and Menaeus, مينى وميناوس (?).

o. 29th, commemoration of Anastasia, f. 24 *b*. Imperfect.

2. Second Teshrīn (November).

a. 1st, commemoration of Cosmas and Damian, f. 25 *a*; imperfect at the beginning. In the Arabic, f. 26 *a*, are also mentioned the bishop John and the priest Jacob, who suffered under Sapor.

b. 2nd, commemoration of Acindynus and his companions under Sapor, f. 26 *b*. In the Arabic, f. 29 *a*, are also named Eudoxius, Agapius, Marinus, Phocianus and Stratius استراتيوس.

c. 3rd, commemoration of the bishop Acepsimas, the priest Joseph, and the deacon Aitalas (Aeithalas), who suffered under Sapor, and of the restoration of the church of S. George at Lydda, f. 29 *b*. In the Arabic is mentioned another Acepsimas, who lived in the time of Theodosius the Great, f. 31 *a*.

d. 4th, commemoration of Nicander and his companions, f. 31 *b*. In the Arabic, f. 33 *a*, are mentioned Joannicius the thaumaturg, بوانيكيوس (*sic*) العجايبى; Porphyrius; the bishop Nicander, the priest Hermaeus, and Theodore bishops of Ancyra; the martyrs Hedesius, Severus, Theodotus and others.

e. 5th, commemoration of Galaction (Galation) and his wife Episteme, f. 34 *a*. Imperfect at the end.

f. 9th, commemoration of Isaiah the prophet and of S. Christopher, a mere fragment at the end, f. 35 *a*. In the Arabic are mentioned Matrona, Eustolia اسطوليه, and Alexander.

g. 10th, commemoration of Olympas and Rhodion, ܠܘܩܝܪܘܕܝܘܣ (*sic*), Terention (Tertius), Sosipater, ܐܝܣܘܢ (?), Ariston (Erastus), and others, f. 35 *b*. Imperfect. In the Arabic fragment, f. 36 *a*, is also named the martyr Antony.

h. 11th, commemoration of Menas, Victor, and their companions, f. 36 *a*. Imperfect.

i. 17th, commemoration of Gregory Thaumaturgus, f. 37 *a*. Imperfect.

j. 19th, commemoration of the prophet Obadiah, f. 38 *a*. In the Arabic, f. 39 *a*, are named Ghāzī (Ἄζης) the thaumaturg, غازى العجائبى, and [Anthimus]*, Thalalaeus, Paul, Christopher and Stephen.

k. 20th, Vigil of the Presentation of the Virgin, and commemoration of Proclus of Constantinople and Gregory of Paneas, f. 39 *b*. Imperfect.

On the margin of f. 1 *a* is written

سرنكالى وعربى لكنيسه السريان،

Add. 2885

Paper, about 8¾ in. by 6⅜; 177 leaves; 19 quires, signed with Arabic words, of 10 leaves, except the first, which has only 2, and the last, which has 7; one leaf is wanting at the beginning, 4 leaves after f. 2, one after f. 12, and one after f. 34; 17 lines in a page. Written in a good, regular, Jacobite *Karshūnī*, and dated A. Gr. 2083 = A.D. 1771.

* Effaced by a waterstain.

A Collection of Lives of Saints, mainly identical with those contained in Add. 2881.

1. History of Behnām and his sister Sārā, imperfect, f. 1 *a*. Running title, ܡܪܝ ܒܗܢܡ (*sic*) ܨܘܪܗ.

2. History of Mār Mūsā al-Ḥabashī, son of the King of Abyssinia, p. 20 *b*,

ܣܝܪܗ ܐܠܩܕܝܣ ܐܠܓܠܝܠ ܐܠܡܫܗܘܪ ܐܠܡܓܐܗܕ: ܐܠܛܘܒܐܢܝ
ܡܪܝ ܡܘܣܝ ܐܠܚܒܫܝ ܐܒܢ ܡܠܟ ܐܠܚܒܫܗ ܪܐܝܚܗ
ܐܠܐܬܝ.

Imperfect at the end, f. 34 *b*.

3. Acts of S. Thomas, imperfect at the beginning, f. 35 *a*.

4. Story of the Monk and the Sage, f. 66 *b*, ܒܝܢ ܐܠܪܐܗܒ ܘܐܠܚܟܝܡ (see Add. 2881, f. 139 *a*).

5. Another anecdote, f. 66 *b*, at the foot (see Add. 2881, f. 139 *b*).

6. Story of the Youth whom his parents wished to kill for the sake of the heathen king, f. 67 *b*,

ܩܨܗ ܐܠܫܒ ܐܠܕܝ ܟܐܢ ܐܒܘܗ ܘܐܡܗ ܝܩܬܠܘܗ
ܠܐܓܠ ܐܠܡܠܟ ܐܠܟܐܦܪ: ܘܟܐܢ ܢܓܝ ܡܢ ܐܠܡܘܬ.

7. The Letters of Abgar, king of Edessa, and of our Lord, f. 72 *b*.

Subscription, f. 73 *b*,

سطر فى سنة الفين وثلاثة وثمانين يونانية احدى عشر يوم
من شهر كانون الاول والمجد لله دايمًا.

8. The Relation of Pontius Pilate regarding the dealings of the Jews with our Lord, f. 74 *a*,

ܘܗܕܗ ܠܡܬܠܬܗ ܐܠܝ ܗܢܐ ܟܡܠܬ ܠܟܬܒ ܦܡܢ
ܩܪܐܗܐ ܠܝܕܥܘ ܕܐܠܟܬܒ ܠܡܩܕܣܗ ܘܗܢܐ ܐܠܝ ܟܡܣ:
ܠܡܠܟܝ ܗܝ ܗܢ̈ܘܗ* ܡܢ ܡܠܟܝ ܕܩܕܐܪܝܘܣ ܟܡܣ. ܗܝ
ܒܡܠܗܡܐ ܘܟܡܣܝܢ ܝܘܡܐ ܡܢ ܐܕܐܪ ܘܗܘ ܬܐܣܥ ܘܟܡܣܝܢ ܒܪܡܗܬܐ.

9. Story of the Death of the blessed Anbā Kīrōs (Cyrus), f. 79 *a*.

10. Story of Ṣāliḥ ibn ʻAbd al-Ḳuddūs and a Chinese ascetic, f. 85 *a*.

Subscription, f. 90 *b*,

تمت على يد احقر عبيد الله واردلهم بالاسم شماس مخاييل
ولد يوسف ابن عطا الله ابن ابراهيم ابن قس داوود من قريت
النبك والمرجوا كل ناضراً (*sic*) لهده الاحرف يدكر له بالرحمه
ܗܢ̈ܘܗ ܟܦܠ (*sic*) ܢ̈ܗ.

11. History of the Monks in the Desert of Scete, f. 91 *a*, consisting of stories, originally 40 in number, f. 132 *a*.

First story, f. 91 *a*; second, f. 96 *b*; third, f. 100 *b*; fourth, f. 104 *a*; fifth, f. 113 *b*; sixth, f. 122 *b*; seventh, f. 124 *b*; eighth, f. 130 *a*; ninth, f. 132 *a*, ܠܥܫܪ ܠܠܐܘܠ ܡܢ ܐܟܒܐܪ
ܠܪܗܒܢ ܗܝ ܒܪ̈ܝܗ ܐܠܐܣܩܝܛ: ܘܗܘ ܐܪܒܥܝܢ ܟܒܪ;
tenth, f. 142 *a*; eleventh, f. 150 *a*; twelfth, f. 159 *a*; thirteenth, f. 164 *b*; fourteenth, f. 171 *b*; fifteenth, f. 173 *a*.

The colophon, f. 177 *a*, states that this volume was written in the year 2083 (A.D. 1771) by the deacon Michael, son of Joseph, son of ʻAṭā Allāh, son of Ibrāhīm, son of the priest Dā'ūd, from the town of an-Nabk.

ܠܫܟܪ ܠܠܗ ܘܐܠܐܒܢ ܘܠܪܘܚ ܠܩܕܣ ܐܠܐܗ ܘܐܚܕ ܐܡܝܢ

* The scribe did not understand the Coptic arithmetical figures. See Add. 2881, f. 160 *a*.

ܒܟܠ ܢܘܪܗ ܐܠܡܒܝܢܐ. ܘܡܥܠܘܡܗ ܐܠܗܘܬܝܐ ܡܢ ܢܥܡܬܗ
ܗܕܐ ܐܠܟܬܐܒ ܐܠܡܟܬܐܪ ܐܠܕܝ ܗܘ ܐܟܬܪ ܐܠܡܫܬܗܝܢ.
ܡܢ ܗܝܬܗ ܐܠܟܬܒ ܘܬܐܠܝܦܗ ܘܬܪܬܝܒܗ ܬܗ ܒܥܠܝܗ ܥܠܝ
ܐܠܡܥܐܪܟܗ ܐܠܡܣܝܚܝܗ. ܘܟܬܒ ܒܥܠܝ ܝܕ ܐܣܩܦ ܒܥܡܪ ܐܠܠܗ
ܘܐܪܫܠܝܗܐ. ܫܡ̄ܫ ܡܬܝܐܒܝܠܐ ܘܟܝ ܝܘܣܦ ܐܒܢ ܒܗܐ ܐܠܠܗ
ܐܒܢ ܐܒܪܐܗܝܡ ܐܒܢ ܫܡܣ ܕܐܘܕ ܡܢ ܩܪܝܬܗ ܐܠܒܫܪ. ܐܠܡܥܪܘܦ
ܡܢ ܟܠܐ ܝܐܒܝ ܒܥܝܕܗ ܐܠܐܣܕ ܚܪܦ ܩܐܠܒܝܫܡܟܗ ܠܐܡܟܐܢܗܐ
ܘܐܠܚܝܢܐ ܘܡܟܠܟܠܡܢܐ. ܘܟܠܗ ܦܚܠܪ. ܘܗܘ ܡܟܠܟܠܐ ܠܐܣܩܦ
ܐܒܪܐܗܝܡ ܢܕܝܚ.

This last clause, and the word ܫܡ̄ܫ above, are subsequent additions.

On f. 177 *b* is written a short eucharistic hymn, beginning,
ܚܡܠܐ ܐܠܠܗ ܐܠܡܩܕܣ. ܢܣܬܘ ܐܠܡܩܕܣܝܢ ܡܢܗ
ܐܠܐܡܐܢܗ. ܝܐ ܪܒ ܐܪܚܡܢܐ ܀ ܗܕܐ ܐܠܡܣܝܚ ܗܘ ܐܠܐܣܪܐܪ ܘܗܘ
ܚܩܐ: ܢܘܪ ܐܠܐܢܘܐܪ ܡܘܪܒܚܡܢ ܡܘܪ ܡܘܪ. ܐܠܟ.

On this page are recorded the names of an owner, Joseph, son of the priest Michael, and of a reader, Ibrāhīm, son of Jirjis Razzūḳ, of the family of Khamīs, (*sic*) نضر (*sic*) فى هاده الكتاب المبارك براهيم (*sic*) ابن جرجس رزوق من بيت خميس.

On the margin of f. 1 *a* is written كرشونى اخبار قديسين للسريان (the last two letters ان are on f. 2 *a*, owing to f. 1 having been slightly torn).

Add. 2886

Paper, about $8\frac{3}{4}$ in. by $6\frac{1}{2}$; 202 leaves; 22 quires, signed with Arabic words or Syriac letters, of 10 leaves, except ܝܛ, which has 8, and the last, which has now only 4; a leaf is wanting at the beginning, two after ff. 8 and 22, one after ff. 76, 122 and 182, and two after ff. 190, 198 and 200; 21 lines in a page. Written in a good, regular, Jacobite *Karshūnī*, of the latter part of the xviiith cent.

A Collection of Lives of Saints in *Arabic.*

1. The volume commences with an imperfect index, f. 1 *a*, which relates to a treatise on the sacraments of the Church.

ܠܣܦܪ ܐܣܡܗ ܐܠܟܢܙ ܦܝ ܐܠܣܪܐܝܪ ܟܢܝܣܝܗ ܐܠܣܒܥ
ܘܗܘ ܡܚܬܘܝ ܥܠܝ ܐܠܬܠܬܗ ܒܥܢ ܠܣܦܪ ܐܠܟܢܙܗ
ܘܪܐܣ ܐܠܟܠ ܐܢܬܗܐܘܗ ܐܠܟܠܗ ܠܡܥܪܦܗ ܐܠܣܪܐܪ ܥܢ ܡܫܐܝܟ
ܘܐܝܨܐ ܒܐܥܡܗ ܦܝ ܐܡܘܪ ܦܠܐ ܝܚܬܐܓ ܐܠ ܝܥܪܦܗܐ
ܐܠܡܣܝܚܝܝܢ ܐܠܐܘܠܗ ܥܢ ܠܣܦܪ ܐܣܪܐܪ ܐܠܟܢܝܣܗ
ܐܠܟܢܣܝܗ ܐܠܡܩܕܣܗ ܘܝܢܩܣܡ ܡܫܐܝܟ ܘܐܝܨܐܠܗܐ
ܐܠܐܘܠ ܥܢ ܘܨܦ ܗܘ ܐܠܝ ܘܓܗ ܗܕܗ ܐܠܟܢܝܣܗ ܐܣܪܐܪ
ܐܠܐܠܗܝܗ ܐܠܬܐܢܝ ܥܢ ܠܡܐܕܐ ܣܡܝܬ ܡܩܕܣܗ. ܘܟܝܦ
ܒܢ ܐܠܐܠܡ ܦܝܗܐ. ܐܠܬ ܘܐܣܬܚܩܬ ܐܠܬܩܕܝܣ ܐܠܐܘܠ ܥܢ
ܐܠܡܥܡܘܕܝܗ (sic) ܐܠܩܣ ܐܠܐܘܠ ܐܠܝ ܗܘ ܐܠܡܥܡܘܕܝ ܐܠܐܠܗܝ.
ܐܠܬܐܢܝ ܥܢ (sic) ܠܣܦܪ ܐܠܩܣ ܐܠܬܐܠܬ ܘܗܘ ܚܡܝܗ
ܐܠܪܘܚ ܐܠܐܠܗܝ ܘܡܥܢܝܗ ܐܡܐ ܒܚܠܝܗ ܐܠܡܥܡܘܕ ܠܣܦܪ

ܐܠܐܒ ܐܠܐܠܗܝ ܗܘ̈ ܐܠܐܒܬܕܐ ܘܡܢܬܗܐܗ ܘܡܟܡܠܗ.
ܐܠܣܐܝܪ ܘܐܒܢܗ ܐܠܡܩܕܣ. ܗܘ̈ ܐܦܥܠ ܐܠܥܘܢ
ܘܡܟܐܡܠܗ. ܐܠܐܒ ܘܐܠܐܒܢ ܐܠܡܩܕܣ ܐܠܝܗ ܗܘ̈
ܐܠܝܗ ܐܠܡܓܕ ܠܗ ܘܐܠܟܪܐܡ ܘܐܠܣܓܘܕ ܐܠܐܒ ܘܐܠܐܒܢ
ܐܠܝ ܕܗܪ ܐܠܕܗܘܪ ܐܡܝܢ.

2. Miracles of the Virgin Mary, translated from the Greek by Macarius, patriarch of Antioch, ten in number, f. 1 *b*.

ܐܠܟܠܡܐ ܥܠܝ ܒܥܠܝ ܐܠܙܗܘܠ ܢܩܘܠ ܥܠܝ ܐܠܠܗ ܓܠܥܒܐ
ܠܒܢܝ ܐܠܐܒܬܕܐܠ ܐܠܓܐܠܣܗ ܘܡܢ ܥܠܝܗܐ ܡܪܐܬ ܐܠܟܬܒ.
ܘܢܣܐܓܕܗܐ ܘܫܡܐܕܗܐ. ܘܓܐܙܬܗ ܒܗܘ ܐܠܟܬܒ ܐܠܡܩܕܣ
ܠܐܢܗܐ ܬܒܪܝ ܐܠܥܩܘܠ ܘܐܠܐܢܣܐܢ ܐܠܬܐܗܪ ܘܫܐܪܝ ܐܠܙܫܠ
ܘܐܠܐܢܣܐ ܐܠܡܩܕܣܝ (*sic*) ܢܩܕܣ ܡܢ ܢܩܠܐ ܕܐܠܟܪ ܒܐܠܟܫܦܪ
ܒܐܬܟܗ ܡܐܬܐܪܢܫ ܒܓܪܝܪ ܐܠܐܠܬܐܦ ܐܢܬ ܐܕܐ ܢܓܪܗ
ܡܢܐ ܡܢ ܕܐܠܟܪ ܠܢܫ ܗܘ ܡܫܗܘܕܐ ܒܝ ܠܓܐܠܐ ܥܠܐ ܐܓܠܗܪ
ܟܠܢܗ ܘܐܬܟܒ ܒܢܗ ܒܢܫܒ ܡܩܐܝ ܘܐܓܢܗܗ ܡܢ ܐܠܟܢܝܣܗ
ܐܠܡܩܕܣܗ ܐܠܬܝ ܠܓܐܠܐ ܠܐܓܠ ܡܕܒܒܗ ܐܓܘܐܝ
ܐܠܡܫܒܚܝܢ ܐܢܐ ܒܐܕܝܐ. ܘܟܬܝܪܐ ܐܕܐ ܐܕܐ ܡܩܠܐ ܕܐܟܪ
ܐܠܟܠܒ ܐܠܬܝ ܐܓܒܐ ܐܠܫܡܐܕ. ܒܓܪܬ ܐܢܝ ܟ̈ܠܡܐ ܐܠܙܘܡ
ܐܠܐܫܠܐ. ܐܠܟܬܝ ܐܓܐܝܒܗܫ. ܐܠܬܐܫܝ ܒܝ ܐܠܐܢܓܝܠ.
ܐܠܬܐܡ ܒܝ ܐܠܓܒܠ ܐܠܡܩܕܣ. ܡܢ ܐܓܠܗܪ ܘܠܟܢ ܟܬܝܪܐ.

ܘܒܫ̈ܪܗܝܢ ܠܠܬ̈ܠܡܝܕ ܠܡܩ̈ܕܣܝܢ. ܘܐܡܪ ܡܥܗܡ ܕܗܒܬ
ܟܪܐܡܬ. ܠܠܗ ܒܫܦܥܬܗܐ ܫ̈ܦܐ ܠܠܡܪ̈ܝܢ ܘܐܡܪܝܗ ܘܫ̈ܦܝܢ
ܟܬܝܪܗ. ܡܢ ܟܪܐܡܬܗܐ ܠܠܗ ܝܫܦܥܢܐ ܒܗ ܒܫܦܥܬܗܐ.
ܘܗܕܗ ܗܝ العجايب (f. 2 *a*) ܦܝ ܐܟܪ ܢܝܐܚܗ. ܠܠܗ
ܝܫܦܥܢܐ (*sic*) ܠܡܩܕܣܗ ܠܠܡܫܝܚܝܝܢ ܘܕܟܪܗ ܢܝܐܚ ܓܠܝܠ
ܠܠܓܠܝܠܗ ܦܠܡܐ ܕܢܬ ܐܝܐ ܠܠܦܨܚ ܗܕܗ ܠܠܟܪܐܡܐܬ ܘܡܐ
ܦܝܗܡ ܡܢ ܠܠܡܐܕܘܢ ܦܐܓܬܡܥܘܗܡ ܠܠܝ ܟܪܐܡܬܐ ܘܦܠܡܐܗܡ
ܐܘܠܐ ܠܐܓܠ ܡܩܕܣܗ ܐܒܘܬ ܠܠܡܫܝܚܝܝܢ ܐܗܠ ܒܠܐܕܐ
ܘܬܐܢܝܐ ܦܐܢܗܐ ܦܠ ܐܓܠ ܠܠܦܨܚ ܘܐܢܗܡ ܦܝ ܢܝܐܚܗܐ
ܘܦܐܬܐܬܗܐ (*sic*) ܡܢ ܐܓܠ ܠܠܝܗܘܕ ܠܠܕܝܢ ܟܦܪܘܐ ܘܠܠܝܗܘܕܝܢ
ܠܠܕܝܢ ܦܥܠܘ ܒܗ ܘܥܒܪ ܡܐ ܐܡܟܢܐ ܒܐܠܡܫܝܚ ܐܡܦܬܗ
ܗܕܬܐ ܘܐܟܪܬ ܐܠܐܠܗ ܦܝ ܝܘܡ ܠܠܕܝܢ ܬܡܥܘܐ ܦܝܗ ܗܐܕܐ
ܠܠܗܕܝܗ. ܐܠܟ.

a. Decease and obsequies of the holy Virgin, f. 2 *a*.

b. Second miracle, f. 3 *b*,

ܠܠܟܪܐܡܗ ܠܠܬܐܢܝܗ ܡܢ ܐܓܠ ܐܠܐܡܪܐܗ ܠܠܡܐܠܟܗ ܘܒܥܕ
ܡܘܬܗܐ ܐܪܣܠܬ ܠܬܠܡܝܕܗܐ ܡܪܗ ܬܢܝܗ. ܬܡ ܐܢܬܩܠܬܗܐ
ܠܠܗܕܝܗ ܡܢ ܠܠܡܘܬ.

c. Third miracle, f. 7 *a*,

ܟܪܐܡܗ ܠܠܬܐܠܬܗ ܡܢ ܐܓܠ ܢܨܪܐܢܝܐ ܠܠܝ ܕܐܐ. ܪܘܡܐ
ܕܐܦܢܗ ܓܐܪܐ.

d. Fourth miracle, imperfect at the beginning, f. 9 *a*.

e. Fifth miracle, f. 10 *b*,

ܘܐܬܐ (*sic*) ܬܫܥܝܬܐ ܕܚܡܝܫܝܬܗ ܡܢ ܐܝܟ ܠܐ ܠܡܕܝܢܬܗ
ܠܟܝ ܦܐܝܣ ܒܒܢܝ ܐܠܟܣܐ.

f. Sixth miracle, f. 12 *a*,

ܬܫܥܝܬܐ ܕܫܬܝܬܗ ܡܢ ܐܝܟ ܠܐ ܡܠܟܐ ܚܕܒܫܒܐ.

g. Seventh miracle, f. 13 *a*,

ܬܫܥܝܬܐ ܕܫܒܝܥܝܬܗ ܡܢ ܐܝܟ ܠܐ ܕܐܬܐܠܝܘܣ ܠܟܝ ܘܐܡܪ
ܡܢ ܠܡܠܬܐ ܚܠܦ (*sic*) ܕܝܢ ܒܢܝܢܗ ܡܢ ܟܐ ܗܘܐ ܠܡܕܝܢܬܗ
ܠܡܫܝܚܐ.

h. Eighth miracle, f. 14 *b*,

ܬܫܥܝܬܐ ܕܬܡܝܢܝܬܗ ܡܢ ܐܝܟ ܠܐ ܠܩܕܝܫܐ ܪܘܡܢܘܣ
ܠܡܪܢܐ ܗܘ ܕܝܢ ܡܢܐܝܟ ܗܐܪ ܐܠܟܣܢܕܪ ܘܡܢܬ
ܠܩܕܝܫܐ.

i. Ninth miracle, f. 15 *b*,

ܬܫܥܝܬܐ ܕܬܫܝܥܝܬܗ ܡܢ ܐܝܟ ܠܐ ܠܩܕܝܫܐ ܐܝܪܢܝܩܘܣ
ܪܒܐ ܐܣܘܦܘܬܗ ܦܛܪܘܣ ܠܡܠܘܟܗ ܠܡܠܟܘܬܗ.

j. Tenth miracle, f. 19 *b*,

ܬܫܥܝܬܐ ܕܥܣܝܪܝܬܗ ܡܢ ܐܝܟ ܠܐ ܢܘܚܐ ܠܐܦܝܣܩܦܐ
ܠܟܝ ܦܬܚܗ ܕܝܢ ܐܠܗܐ ܘܐܬܥܠܝܗ ܡܠܟܐ ܠܒܝܬܗ.

3. History of Mār Dīmeṭ, or Domitius, the physician, f. 24 *b*,

ܬܘܒ ܠܩܕܝܫܐ ܡܪܝ ܕܝܡܛ ܐܣܝܐ ܘܡܕܒܪܢܘܬܗ ܠܐܝܩܪܐ
ܐܡܝܢ.

4. History of Joseph and his Brethren, as drawn up by Basil the Great, f. 29 *b*,

ܬܘܒ ܝܘܣܦ ܠܚܣܝܐ ܐܝܟ ܕܣܥܪܗ ܗܘܐ ܐܢܫ ܠܗ ܡܢ
ܐܒܘܬܗ ܘܪܫܐ ܕܐܪ ܡܠܟ ܟܠܢ ܡܪܢ. ܠܬܪܬܝܢ ܐܠܦܐ
ܒܐܘܠܨܢܗܘܢ ܠܟܬܒܐ ܐܘܣܦ ܡܐܡܪܐ.

5. Story of the King's daughter and the female intendant and interpreter, and how the King's son answered all their questions, etc., f. 72 *b*,

ܬܘܒ ܠܡܬܪܓܡܢܝܬܗ ܘܠܡܦܩܕܢܝܬܗ ܘܟܢܫܐ ܕܒܪܬ ܡܠܟܐ ܐܝܟ
ܠܡܠܟܐ ܕܐܬܡܠܠ ܥܡܗ ܗܘܐ ܠܗ ܥܡ ܡܕܝܢܬܐ ܪܘܡܝܬܐ.

Imperfect.

6. Story of the sage Ḥīḳār, the vizir of Sanḥērīb, king of Assyria, and of his nephew Nādān, f. 81 *a*,

ܬܘܒ ܚܝܩܪ ܠܚܟܝܡܐ ܘܐܝܢ ܣܢܚܪܝܒ ܠܡܠܟܐ ܘܐܬܘܪ
ܐܦ ܐܝܟ ܚܝܩܪ ܠܚܟܝܡܐ.

7. History and martyrdom of S. George, f. 106 *a*,

ܬܘܒ ܠܬܫܥܝܬܐ ܠܣܗܕܘܬܐ ܘܠܡܪܝ ܓܝܘܪܓܝܣ ܡܪܝ
ܓܝܘܪܓܝܣ ܘܐܝܟ ܕܦܫ ܠܡܟܬܒܗ (*sic*).

Imperfect.

8. History of John, the possessor of the Golden Gospel, from the city of Rome, f. 135 *a*,

ܬܘܒ ܠܬܫܥܝܬܐ ܡܕܝܢ ܝܘܚܢܢ ܘܐܝܟ ܐܘܢܓܠܝܘܢ ܠܕܗܒܐ
ܡܢ ܡܕܝܢܬܐ ܪܘܡܝܬܐ ܠܟܬܒܗ (*sic*).

9. History of Susanna and the Elders, f. 153 *b*,

ܬܘܒ ܠܬܫܥܝܬܗ ܕܫܘܫܢ ܘܣܒܐ ܕܗܘܐ ܠܗܘܢ ܡܢ ܩܕܡ ܟܕܢ

ܐܣܪܐܝܝܠ ܘܗܘ ܕܟܪ ܦܪܩܐ ܡܢ ܟܬܒ ܐܠܡܠܘܟ
ܐܠܡܩܕܣܗ.

10. History of Job the just, f. 162 *b*,

ܩܨܗ ܐܝܘܒ ܐܠܨܕܝܩ ܘܗܘ ܐܣܡܥܘܐ ܡܢ ܐܠܟܗܢܬ.

Imperfect, breaking off abruptly at the foot of f. 175 *b*.

11. History of the Captivity of the Children of Israel, how they were carried away to Babylon by Nebuchadnezzar in the days of Jeremiah the prophet, f. 176 *a*,

ܩܨܗ ܣܒܝ ܒܢܝ ܐܣܪܐܝܝܠ ܐܠܝ ܒܐܒܠ ܥܠܝ ܝܕ
ܢܒܟܕܢܨܪ ܐܠܡܠܟ ܦܝ ܐܝܐܡ ܐܪܡܝܐ ܐܠܢܒܝ.

Imperfect.

The imperfect colophon, f. 200 *b*, states that this volume was written by rabban ʻAbdallāh (see also f. 200 *a*, last line) of Ṣadad, son of the deacon Nāmūsī, son of Tilījān (?), of the family of Abū Thābit, a monk of the convent of Mār Mūsā al-Ḥabashī on the hill of ܐܠܡܩܪܒ to the east of the town of an-Nabk, in the time of Mār Ignatius George patriarch of Antioch, the maphriān Shukr-allāh (*margin*, Mār Basil George the maphriān), Mār Gregory George metropolitan of Jerusalem, Mār Gregory John metropolitan of Damascus, and Mār Dioscorus Ṣārūkhān bishop of the convent of Mār Mūsā.

ܬܡ ܘܟܡܠ ܗܕܐ ܐܠܟܬܐܒ ܐܠܡܒܐܪܟ ܒܥܘܢ ܐܠܠܗ ܬܥ̄
ܥܠܝ ܝܕ ܐܦܩܪ ܥܒܐܕ ܐܠܠܗ ܘܐܪܕܠܗܡ ܒܥܡܠܗ ܪܒܢ (erased)
ܪܗܒܢ ܥܒܕ (interlined in a different hand) ܥܒܕ ܐܠܠܗ ܐܒܢ
ܫܡܐܣ ܢܐܡܘܣܝ ܐܒܢ ܬܠܝܓܐܢ ܡܢ ܒܝܬ ܐܒܘ ܬܐܒܬ ܘܗܘ
ܐܟܝ ܪܗܒܐܢ ܕܝܪ ܐܠܩܕܝܣ ܡܪܝ ܡܘܣܝ ܐܠܚܒܫܝ ܒܓܒܠ
ܐܠܡܩܪܒ ܫܪܩܝ ܡܕܝܢܗ ܐܠܢܒܟ ܦܝ ܐܝܐܡ ܐܒܘܢܐ

ܠܡܛܪܐܢ ܘܬܠܬܐ ܠܠܫܡܡܣܝܢ ܐܨܚܐ ܡܢ ܐܓܢܐܛܝܘܣ
ܠܒܐܛܪܝܪܟ ܐܠܐܢܛܐܟܝ ܠܐܢ ܗܘ ܓܪܝܓܘܪܝܘܣ ܘܫܒܪܐ ܠܡܬܪܓܡ
ܡܬܪܓܡ ܡܢ ܠܠܗ. [margin] ܡܢ ܒܫܠܠܘܣ ܐܢ
ܡܬܪܓܡ ܓܪܝܓܘܪܝܘܣ ܒܐܪܟ ܠܟܪܣܝ ܠܡܦܪܝܢ] ܘܐܨܚܐ
ܡܢ ܐܓܢܐܛܝܘܣ ܡܛܪܐܢ ܓܪܝܓ ܒܐܪܟ ܟܪܣܝ ܠܩܕܣ
ܠܫܪܝܦ. ܘܡܢ ܓܪܝܓܘܪܝܘܣ ܐܢ ܠܡܛܪܐܢ ܝܘܚܢܐ ܒܐܪܟ
ܟܪܣܝ ܠܪܗܐ. ܘܡܢ ܕܝܘܣܩܘܪܘܣ ܐܨܚܐ ܠܡܣܬܪܘܡ
ܘܟܠܠܡܟܐ ܠܡܟܡܡ ܐܠܐܣܩܦ ܓܪܘܓ ܒܐܪܟ ܟܪܣܝ ܡܢ
ܡܘܫܝ ܘܠܡܬܪܓܡ ܠܐܢ ܟܪܐܠ ܐܢܐ ܠܓܪܝܒ ܡܫܡܥܘܢ
ܙܐܗܪ ܙܟܝܐ ܚܒܝܒܗ ܠܟܝܪ ܦܝ ܡܟܬܘܒܗ ܠܫܡܫ ܘܚܗ
ܘܚܕܡ ܙܐܝܕܗ ܠܓܝܡܝܢ ܟܠܡܐ ܐܠܐ ܒܫܠܐ ܐܟܬܒ ܘܩܦ
ܦܝܗܕ ܐܩܘܠܐ ܠܕܘܠܐ ܠܐܢ ܩܦ ܕܪ ܡܢ ܡܘܫܝ ܘܡܟܬܒܐ
ܒܐܕܡܟܢ ܡܓܠܘܕܝܢ ܙܟܝ . . . .

A note on f. 202 *b* gives the date A. Gr. 2094, which is = A.D. 1783. The writer has added "in the year 1194," which must be intended for the Muḥammadan year, but A.D. 1783 = A.H. 1197.

وجه تحرير الحروف هو انه حين تاريخه كان قد توفا ابونا
المرحوم مار اغناطيوس الباتريرك اى باتريرك دير الزعفران وكان
قد راح المغضوب ميخو الحلبى يقول حتى يعمل باتريرك على
السريان فقام كاتب الى باب الاعلا حتى يجيه (*sic*) خط شريف
فما طلع فى يده طلعة البراه الى ابينا الباتريرك منى وحرق روح
الحروه (*sic*) العتيقه وهو فى سنة ܒܨܕ̄ ܝܗ̄ سنة ١١٩٤

On the margin of f. 1 *a* is written كرشونى اخبار القديسين.

Ff. 203—205 are a modern index to the contents of the volume in Arabic.

Add. 2887

Paper, about 13⅜ in. by 9⅛; 188 leaves, of which the first two and the last five are blank; 19 quires, unsigned, 18 of ten leaves and one of eight; 26 lines in a page. Written in a good, regular, Jacobite hand, with many vowels, in A.D. 1843.

Thirty-eight Anaphories or Liturgies of the Jacobite Church in Syria.

1. Introductory service, f. 4 *b*,

ܛܟܣܐ ܕܩܘܪܒ ܩܘܪܒܢܐ ܩܕܝܫܬܐ ܐܡܪ ܟܗܢܐ ܫܘܒܚܐ ܠܐܒܐ
ܘܠܒܪܐ ܘܠܪܘܚܐ ܩܕܝܫܐ ܘܥܠܝܢ ܡܚܝܠܐ ܘܚܛܝܐ ܪܚܡܐ ܘܚܢܢܐ
ܢܫܬܦܥܘܢ ܒܬܪܝܗܘܢ ܥܠܡܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

See Renaudot, *Liturg. Orient. Collectio*, t. ii. p. 12.

2. The shorter liturgy of S. James, the brother of our Lord, arranged by Gregory Barhebraeus, maphriān of the East, among the mountains of Armenia, when he was very ill, f. 11 *a*,

ܐܢܐܦܘܪܐ ܩܠܝܠܬܐ ܕܡܪܝ ܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ ܐܦܝܠܬܐ
ܕܐܡܝܪܐ ܥܠ ܫܡܗ ܕܡܫܝܚܐ ܒܝܠܝܬܐ ܐܪܡܝܐ. ܡܬܚܫܒܐ ܕܝܢ
ܠܐܒܘܢ ܡܪܝ ܓܪܝܓܘܪܝܘܣ ܓܐܝܐ ܒܐܠܗܐ ܡܠܝܐ ܢܨܚܢܐ
ܕܡܬܝܕܥ ܒܪ ܥܒܪܝܐ ܡܦܪܝܢܐ ܕܡܕܢܚܐ ܒܝܬ ܛܘܪܐ ܕܐܪܡܢܝܐ
ܕܝ ܡܬܝܒܘܬܐ ܒܡܘܪܗܢܐ ܕܫܡܐ. ܗܘܝ ܐܠܗܐ ܩܕܝܫܐ ܕܟܠܗܘܢ
ܡܘܙܒܢܐ ܐܝܟ ܗܘ ܕܠܐ ܡܬܝܠܝܢ ܩܪܢܐ. ܕܟܠܐ ܐܬܝܗܒ

ܕܡܬܝܒܢܬ ܐܬܩܒܠ ܡܬܬܩܢܝܢ ܟܗܢܐ ܙܪܩ ܠܗ ܕܢܦܪܩ ܩܘܪܒܢܐ
ܗܢܐ ܡܩܕܫܝܢ ܘܡܫܒܚܢܘܗܝ ܐܪ̈ܙܐ ܡܪܢܝܐ. ܝܠܕܬܐ ܕܩܝܡ ܡܫܝܚܐ
ܐܠܗܐ ܕܟܠܐ ܘܦܪܩܐ ܠܢ ܗܘܝܘ ܕܠܐ ܡ̈ܘܬܐ. ܐܝܟ ܠܚܘܒܪܐ ܗܢܐ.
ܘܫ.

See Renaudot, ii. 126. His error as to the date is corrected by Zotenberg, *Catal.*, p. 44.

3. The liturgy of S. Peter, f. 19 *a*,

ܐܠܗܐ ܕܡܫܒܚܝܢ ܪ̈ܘܚܐ ܕܡ̈ܠܐܟܐ ܚܘܪ̈ܬܐ ܐܝܟܢܘ ܡܢ
ܕܩܕܡܝܗ. ܡܩܕܫܝܢ ܝܠܕܬܐ ܕܩܝܡ ܡܫܝܚܐ ܐܠܗܐ ܕܡܫܝܚܐ ܘܦܪܩܐ
ܕܦܢܝܢܐ ܡܪܝܐ. ܗܒ ܠܟܠܢ ܘܐܦܐ ܠܢ ܕܢܬܬܚܕܐ ܕܠܐ ܚܘܒܐ
ܡܢ ܙܒܢܐ ܕܠܐ ܐܝܟ. ܢܚܘܐ ܠܚܝ̈ܐ ܚܘܒܐ ܕܠܐ ܢܓܠܐ. ܘܢܗܘܐ ܠܢ
ܡܘܟܟܐ.

See Renaudot, ii. 145.

4. The liturgy of the Twelve Apostles, arranged by S. Luke, f. 21 *a*,

ܐܠܗܐ ܕܬܪܥܝܬܐ ܟ̈ܠܝܠܐ ܠܒܘܫܬܐ ܕܡܫܒܚܘ ܠܟܠܐ
ܡܫܒܚܝܢܐ ܠܡܫܝܚܗ ܕܪܒܐ ܫܘܠܛܢܗ. ܝܠܕܬܐ ܕܩܝܡ ܡܫܝܚܐ. ܡܪܝܐ
ܦܪܘܫܝܐ ܘܫܪ. ܗܘ ܕܥܒܕ ܫܪܝܪ ܒܚܝܠܐ. ܫܘܒܚܐ ܗܢܐ ܙܘܗܝܐ
ܢܫܒܚ ܠܟ. ܘܫ.

See Renaudot, ii. 170.

5. The liturgy of Matthew the Shepherd, who is Hermas, one of the Seventy, f. 23 *b*,

ܐܠܗܐ ܕܡܬܩܢ ܢܦܫܐ ܕܗܘ ܐܢܬ ܚܕ ܡܢ ܫܒܥܝܢ ܩܕܡ

ܠܐܠܗܐ ܕܗܘܝܘ ܫܠܡܐ ܫܪܝܪܐ ܐܡܝܢܐ. ܘܫܠܡܐ ܡܫܬܡܫܢܘܬܐ (*sic*).
ܘܫܘܝܐ ܠܐ ܡܫܬܚܠܦܢܐ. ܗܘܐ ܘܦܝܫ ܠܕܪ̈ܐ ܡܫܬܒܚܐ
ܕܡܫܬܒܚܐ ܡܪܢܐ. ܕܢܣܩ ܠܟ ܫ̄ ܘܬܘܕܝܬܐ.

See Renaudot, ii. 347, and compare Rosen's *Catal. Brit. Mus.*, p. 58, no. 7.

6. The liturgy of John bishop of Ḥarrān, f. 25 *b*,

ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܝܘܐܢܢܝܣ ܐܦܝܣܩܘܦܐ ܕܚܪܢ. ܠܐܠܗܐ
ܕܗܘܝܘ ܫܠܡܐ ܠܟܠܗ. ܗܘ ܪܒܐ ܘܬܘܒܘܕܝܐ. ܗܘ ܕܐܝܬܘܗܝ ܫܪܝܪܐ
ܘܫܠܡܐ. ܘܫܘܝܐ ܘܡܫܬܒܚܐ ܕܪ̈ܚܡܐ. ܫܡܝ ܡܪܝ ܠܟܝܢܗ ܘܬܘܕܝ
ܠܥܠܡܐ ܦܠܘܗ ܒܫܘܒܚܘܬܐ. ܕܢܣܩ ܠܟ ܫܘܒܚܐ ܘܬܘܕܝܬܐ
ܘܠܒܪܟ ܝܚܝܕܐ. ܘܠܪܘܚܟ ܩܕܝܫܐ. ܗܫܐ.

See Renaudot, ii. 256.

7. The liturgy of Philoxenus of Baghdād, Lazarus bar Sābhĕthā, f. 27 *a*,

ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܦܝܠܘܟܣܝܢܘܣ ܕܒܓܕܕ. ܕܗܘ ܠܥܙܪ
ܒܪ ܫܒܬܐ. ܠܐܠܗܐ ܕܫܠܡܐ ܐܠܗܐ ܗܘ ܕܐܝܬܘܗܝ ܚܘܒܐ ܕܦܪܝܫܐ
ܘܫܪܪܐ (*sic*) ܘܫܘܝܐ ܘܡܫܬܒܚܐ ܕܕܚܝܠܘܬܐ. ܗܘ ܕܠܡܫܠܡܘܬܗ ܐܠܝܢ
ܕܡܫܬܡܥܝܢ ܠܗ. ܒܫܦܝܪܐ ܕܡܠܟܝ ܡܫܦܪܝܢ ܐܢܬ. ܗ̄ܫ.

See Renaudot, ii. 399.

8. The liturgy of Jacob of Edessa, f. 31 *a*,

ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ ܐܘܪܗܝܐ ܠܐܠܗܐ
ܕܗܘܝܘ ܫܠܡܐ ܠܐܠܗܐ ܐܒܐ ܕܟܠ ܘܡܪܐ ܡܪܘܬܐ. ܗܘ ܢܗܘܪܐ

ܘܡܬܘܡܢܐ. ܕܝܠܗ ܠܒܪܐ ܡܬܘܡܢܐ ܡܬܘܡܢܐܝܬ ܘܠܐ ܐܬܕܢܐܝܬ ܘܠܐ
ܡܬܦܫܩܢܐܝܬ ܘܠܐ ܡܬܦܫܩܢܐܝܬ. ܘܫ̅.

See Renaudot, ii. 371.

9. The liturgy of Eustathius, president of the Council of the 318 Fathers (Nicaea), f. 35 *a*,

ܠܘܬܟ ܐܠܗܘܬܐ ܕܩܕܝܫܐ ܡܪܢ ܐܘܣܛܐܬܝܘܣ ܪܝܫ ܣܘܢܗܕܘܣ
ܕܬܠܬܡܐܐ ܘܬܡܢܬܥܣܪ܆ ܒܛܘܒܬܐ ܕܩܕܡ ܡܠܟܐ ܠܐܠܗܐ ܗܘ
ܕܐܝܬܘܗܝ ܡܠܟܐ ܕܟܝܢܐ ܘܕܡܠܟܐ ܘܡܦܩܕܢܘܬܐ ܐܝܬܘܬܐ. ܘܚܘܒܐ ܠܐ
ܡܬܦܫܩܢܐ ܘܠܐ ܡܬܦܫܩܢܐ ܘܕܠܐ ܡܢ ܡܠܬܐ. ܢܘܗܪܐ ܠܐ
ܡܬܩܪܒܢܐ ܕܦܫܝܛܘܬܐ ܒܨܘܪܬ ܠܐ ܡܬܦܠܓܢܝܬܐ.
ܒܡܬܢܗܪܢܘܬܐ ܩܕܝܫܬܐ. ܦܩܝܕ ܠܗܘܢܐ ܡܟܝܢܐ. ܐܦܪܐ ܠܐ
ܡܬܡܪܢܐ. ܘܚܘܒܐ ܠܐ ܡܬܡܟܢܐ. ܘܐܘܬܐ ܠܐ ܡܬܡܥܝ̈ܢܢܝܬܐ.
ܘܫ̅.

10. The liturgy of Xystus, bishop of Rome, f. 40 *b*,

ܐܠܗܘܬܐ ܕܩܕܝܫܐ ܟܣܘܣܛܘܣ ܐܦܝܣܩܘܦܐ ܕܪ̈ܗܘܡܝܐ
ܠܟܘܬܐ ܕܩܕܡ ܡܠܟܐ ܦܩܝܕܐ ܘܡܠܟܐ ܘܚܘܒܐ ܕܟܠܟܠ. ܐܬܝܠܝܕܬ
ܗܘ ܠܟܪܬܝ ܘܠܟܠܝ ܘܠܡܪܝܒܬܝ ܡܪܢܐ. ܕܢܗܘ.

See Renaudot, ii. 134.

11. The liturgy of S. John the Evangelist, f. 42 *a*,

ܐܠܗܘܬܐ ܕܡܪܢ ܝܘܚܢܢ ܐܘܢܓ̈ܠܣܛܐ ܠܟܘܬܐ ܕܩܕܡ
ܡܠܟܐ ܡܪܢܐ ܠܐܠܗܐ ܓ̈ܒܪܐ ܗܘ ܕܐܝܬܘܗܝ ܚܘܒܐ ܦܪܝܫܐ. ܘܫ̅.

See Renaudot, ii. 163.

12. The liturgy of S. Mark, f. 44 *b*,

ܐܢܐܦܘܪܐ ܕܡܪܩܘܣ ܐܘܢܓܠܝܣܛܐ ܫܠܝܚܐ ܕܡܪܢ ܡܫܝܚܐ

ܡܪܝܐ ܐܠܗܐ ܐܚܝܕ ܟܠ ܗܘ ܕܐܝܬܝܗ ܚܝܠܐ ܦܪܝܫܐ ܘܩܡ. ܘܗܟ.

See Renaudot, ii. 176, and compare Assemani, *Catal. Bibl. Vatic.*, ii. 215, no. 19.

13. The liturgy of Dionysius the Areopagite, f. 47 *b*,

ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܕܝܘܢܘܣܝܘܣ ܕܡܢ ܪ̈ܫܢܐ ܕܐܪܝܘܣ

ܦܓܘܣ ܬܠܡܝܕܗ ܕܦܘܠܐ ܫܠܝܚܐ ܡܫܒܚܐ ܠܫܠܝܚܐ ܕܡܪܢ

ܡܫܝܚܐ ܐܠܗܐ ܗܘ ܦܫܝܛܐ ܘܠܐ ܡܪܟܒܐ. ܘܗܟ.

See Renaudot, ii. 202.

14. The liturgy of Basil, maphriān of the East, ʻAbd al-Ghanī, son of Stephen, from the town of al-Manṣūrīya, f. 53 *a*,

ܐܢܐܦܘܪܐ ܕܐܒܘܢ ܡܪܝ ܒܣܝܠܝܘܣ ܡܦܪܝܢܐ ܕܡܕܢܚܐ ܕܗܘ

ܥܒܕ ܐܠܓܢܝ ܒܪ ܐܣܛܦܢܐ ܡܢ ܡܕܝܢܬܐ ܡܢܨܘܪܝܬܐ

ܦܬܓܡܘܗܝ ܡܪܝܐ ܢܦܫܬܐ ܠܟ ܬܘܟܠܢܗܘܢ ܐܡܝܢ ܠܟܠܗܝ ܕܡܪܢ

ܡܫܝܚܐ ܚܘܒܐ ܐܠܗܐ ܘܡܬܦܪܢܣܢܐ ܕܐܝܬܝܟ ܒܐܝܬܘܬܗ ܠܟܘܠܢ

ܠܟܠ ܚܢܢ ܘܡܠܟܐ ܟܠ. ܘܢܘܦ ܒܫܝܢܬܟ ܒܡܫܒܚܘܬܗܘܢ

ܐܒܫܘܩܐܝܬ ܘܪܘܚܐ ܟܠ. ܘܐܒܝܫܐܝܬ ܡܬܚܫܒܢܐ ܒܡܢܘܬܗ

ܠܡܦܪܢܣܘ ܠܗ ܟܠ. ܘܐܝܬ ܐܘ ܡܪܝܐ ܡܪܐ ܟܠ. ܗܘ ܕܠܐ ܦܘܪܢܐ

ܕܢܫܘܒܚܬܐ ܕܐܝܬܘܗܝ ܠܐܒܐ (*sic*) ܘܠܒܪܐ. ܦܪܘܩ ܠܢ

ܡܫܝܚܐ ܦܪܘܩ ܡܦܪܢܣܢܐ ܕܟܠ. ܘܗܟ.

15. The liturgy of Gregory Theologus, f. 70 *b*,

ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܗܘ ܬܐܘܠܘܓܘܣ ܨܠܘܬܐ
ܕܩܕܡ ܡܠܟܐ ܠܐܠܗܐ ܐܒܐ ܠܡܘܕܝܘ ܒܟܠܐ ܘܡܛܠ ܒܠܚܘܕܘܗܝ.
ܗܘ ܕܒܝܕܗܘܪܐ ܕܐܝܬܘܬܗ ܢܦܫ. ܘܡܫܒܚܢܐ ܠܐ ܡܬܦܠܠܢܐ
ܡܬܦܪܫܐ ܒܩܢܘܡܐ ܕܝܕܥܬܗ. ܘܡܢ ܐܝܩ̈ܢܐ ܕܟܠܢܐ ܕܢܘܗܪܐ ܘܪܘܚܐ
ܡܬܦܪܫ ܒܝܚܝܕܝܬܐ. ܘܡܫܬܘܕܥܢܘܬܐ ܡܬܝܕܥܢܝܬܐ ܠܟܠܐ ܡܢ ܩܕܡ
ܘܡܦܨܝܐ ܐܝܬܘ̄. ܠܟܠܢܐ ܕܝܠܟ ܡܫܝܚܐ ܘܝܠܝܕܐ ܠܦܫܝܛܬܐ
ܐܫܝܕ ܘܡܒܗܘܪܐ ܢܘܗܪܐ ܕܝܠܟ ܠܐܬܩܢܬܐ ܕܟܠ ܐܢܫ. ܘܫ̄.

16. The liturgy of Basil of Caesarea, f. 76 *a*,

ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܒܣܝܠܝܘܣ ܕܩܐܦܕܘܩܝܐ ܨܠܘܬܐ
ܕܩܕܡ ܡܠܟܐ ܠܐܠܗܐ ܗܘ ܕܠܟܠܡ ܐܝܬܘܗܝ. ܗܘ ܕܩܪܝܒ
ܒܪܝܫܝܬ ܠܒܪ̈ܝܬܐ ܠܟܠ ܡܫܪܝܘܬܐ. ܘܡܠܦܢܘܬܐ ܗܘ ܕܟܠܐ
ܠܟܠܡܐ ܒܡܫܡܠܝܘܬܗ ܕܐܦܠܛܘܢ. ܘܫ̄.

See Renaudot, ii. 548.

17. The liturgy of John, bishop of al-Baṣra, f. 82 *a*,

ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܝܘܚܢܢ ܕܒܨܪܐ ܡܕܝܢܬܐ ܨܠܘܬܐ
ܕܩܕܡ ܡܠܟܐ ܠܐܠܗܐ ܢܘܗܪܐ ܕܝܘܡܐ ܘܕܦܘܨܘܬ ܢܦܫܐ.
ܘܡܦܪܢܣܢܐ ܕܦܘܨܘܬ ܐܪܥܝܬܐ ܕܡܫܬܡܠܝܘܬܐ. ܗܘ ܕܒܡܫܬܝܢܐ
ܒܪܬܐ (*sic*) ܦܬܚܬ ܠܢ ܒܡ ܝܚܝܕܝܐ ܒܪܗ ܕܝܠܟ ܠܚܝ̈ܐ.
ܘܫ̄.

See Renaudot, ii. 421.

18. The liturgy of Abraham the hunter, or warrior, f. 89 *a*,
ܬܘܒ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܒܪܗܡ ܢܚܫܝܪܬܢܐ
ܕܬܠܬܐ ܕܝܘܡ ܡܠܟܐ ܠܐܠܗܐ ܡܪܚܡܢܐ ܦܩܕܬܐ ܡܪܗ ܕܦܓܪܐ
ܘܕܡܠܟܐ. ܐܪܗܘ ܦܓܪܝ ܘܡܠܟܝ ܟܢܫܝ. ܘܚܘܒܝ ܘܪܚܡܬܝ.
ܡܠܟ ܠܝ ܒܠܗܘܢ ܠܘܩܒܠܐ ܕܚܛܝ. ܕܢܗܘܐ ܠܝ ܦܘܩ
ܘܬܘܕܝܬܐ. ܢܬܠ ܡܠܟܐ ܘܦ.

19. The liturgy of Cyril of Alexandria, f. 90 *b*,
ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܩܘܪܝܠܠܘܣ ܪܝܫܐ ܕܐܦܝܣܩܘܦܐ
ܕܐܠܟܣܢܕܪܝܐ ܕܬܠܬܐ ܕܝܘܡ ܡܠܟܐ ܡܪܝܐ ܠܐܠܗܐ ܡܪܚܡܢܐ
ܦܩ ܘܐܚܝܕ ܟܠ. ܘܦ.

See Renaudot, ii. 275.

20. The liturgy of Dioscorus of Alexandria, f. 95 *b*,
ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܕܝܘܣܩܘܪܘܣ ܪܝܫ ܐܦܝܣܩܘܦܐ
ܕܐܠܟܣܢܕܪ ܕܬܠܬܐ ܕܝܘܡ ܡܠܟܐ ܠܐܠܗܐ ܗܘ ܒܪܐ ܢܘܗܪܐ ܕܦܓܪܐ
ܘܢܦܫܐ ܕܐܢܫܘܬܐ. ܗܘ ܕܐܝܬܝܟ ܚܘܒܐ ܡܦܩܥܢܐ ܕܠܐ ܚܘܫܒ.
ܘܦ.

See Renaudot, ii. 286.

21. The liturgy of Michael, patriarch of Antioch, f. 100 *a*,
ܬܘܒ ܐܢܐܦܘܪܐ ܕܡܪܝ ܡܝܟܐܝܠ ܕܒܬܪܗ ܩܪܝܒܐ ܦܛܪܝܪܟܐ
ܕܒܗ̇ ܬܚܝܬ ܡܫܝܚܐ ܕܬܠܬܐ ܕܝܘܡ ܡܠܟܐ ܠܐܠܗܐ ܐܚܝܕ ܟܠ
ܘܡܪܐ ܕܟܠ. ܐܘܒܐ ܠܝ ܠܡܬܦܪܢܣܘ ܠܘܬ ܐܪܙܐ ܪܒܐ ܠܐܠܗܐ.
ܘܦ.

See Renaudot, ii. 438. It is arranged alphabetically.

22. The liturgy of Eustathius, patriarch of Antioch, f. 104 *a*,

ܠܘܬ ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܘܣܛܬܝܘܣ ܦܛܪܝܪܟܐ

ܕܐܢܛܝܘܟܝܐ (*sic*) ܠܦܘܬܐ ܕܩܪܘܒ ܡܠܟܐ ܐܠܗܐ ܢܝܚܐ ܘܦܨܝܚ

ܩܢܘܡܐ. ܡܪܝܐ ܗܘ ܕܠܟܪܘܒܘ ܕܠܐ ܡܬܡܨܝܢܘܬܐ ܦܪܝܣ ܠܟ ܡܛܠܬܐ

ܚܠܦ ܐܢܬ. ܐܘܦ ܠܢ ܗܟܢܐ ܕܚܣܝܐ ܦܫܝܛܘܬ ܡܪܐ ܟܠܐ ܘܐܦ ܠܟܘܢ

ܢܚܡܝܢ ܗܟܢܐ ܕܚܣܝܐ ܦܫܝܛܘܬ ܐܘܣܬܐ ܢܛܠ ܡܠܟܐ ܠܚܣܝܐ

ܘܗܟ.

See Renaudot, ii. 235.

23. The liturgy of Dioscorus, bishop of Jazîrat Ibn 'Omar, f. 106 *b*,

ܠܘܬ ܐܢܦܘܪܐ ܕܠܒܝܫ ܠܐܠܗܐ ܡܪܝ ܕܝܘܣܩܘܪܘܣ

ܕܓܙܪܬܐ ܕܒܝܬ ܙܒܕܝ ܕܒܬܘܬܐ ܘܢܦܫܐ ܕܝܒܫܩܠܐ ܡܪܡܝܐ ܒܪܘܡܝܢ

ܠܗܘ ܛܒܐ ܒܟܢܐ. ܠܗܘ ܐܒܐ ܡܬܪܚܡܢܐ ܘܠܡܚܕܪܢܐ. ܘܗܟ.

(f. 108 *a*) ܠܘܬ ܚܪܢܐ ܕܐܢܦܘܪܐ ܕܠܦܬܐ ܕܡܠܟܐ ܡܪܝܐ ܐܠܗܐ

ܦܫܝܛ ܡܢ ܟܠ. ܘܪܡ ܡܢ ܟܠ. ܗܘ ܚܘܒܐ ܕܠܐ ܡܫܘܚܬܐ.

ܘܦܝܢܐ ܘܡܠܟܐ ܕܠܐ ܙܢܐ. ܘܗܟ.

See Renaudot, ii. 492. It is preceded by a procœmium and sedrā.

24. The liturgy of John, patriarch of Antioch, Īshō' the scribe Bar-Shūshan, f. 115 *b*,

ܠܘܬ ܐܢܦܘܪܐ ܕܡܪܝ ܝܘܚܢܢ ܦܛܪܝܪܟܐ ܕܗܘ ܝܫܘܥ ܟܬܒܐ

ܒܪ ܫܘܫܢ ܠܦܘܬܐ ܕܡܠܟܐ ܢܒܝܐ ܕܝܗܒܐ ܘܡܫܒܚܐ ܕܬܫܒܘܚܬܐ

ܡܪܝܐ. ܘܪܘܚ ܩܘܕܫܐ ܒܩܕܝܫܐ. ܝܗܒܐ ܘܐܘܝܬܐ ܘܦܝܢܐ

ܘܡܗܕܝܢܘܬܐ. ܐܢܫܐ ܕܠܟ ܘܠܡܫܝܚܐ ܝܕܥܝܢ ܘܡܢܥܝܢ ܠܡܛܐ
ܠܫܘܡܠܝܐ. ܘܢܣܩܘܢ ܠܟ ܗ̄ܘ ܬܘܕܝܬܐ. ܘܠܡܫܝܚܐ ܒܪܐ ܕܝܠܟ
ܘܠܪܘܚܐ ܕܝܠܟ ܩܕܝܫܐ ܗܫܐ. ܘܠܥܠܡ.

See Zotenberg, *Catal. Bibl. Nation.*, p. 46, no. 10.

25. The liturgy of Severus, patriarch of Antioch, f. 117 *b*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܣܐܘܝܪܐ ܙܟܐ ܙܟܘܬܐ ܕܩܕܡ ܡܠܟܐ
ܐܠܗܐ ܚܣܝܢܐ ܕܟܠ ܘܡܕܒܪܢܘܬ ܕܒܪܝܬܐ. ܠܗܘ ܕܐܝܬ ܙܟܘܬܐ
ܕܝܠܟ ܒܬܘܕܝܬܗܘܢ ܡܫܒܚܬܐ. ܗ̄ܘ.

See Renaudot, ii. 321.

26. The liturgy of Ignatius the maphriān, f. 121 *b*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܡܦܪܝܢܐ ܠܐܝܓܢܐܛܝܘܣ ܐܒܘܢܐ ܘܐܦܣܩܘܦܐ
ܙܟܘܬܐ ܕܩܕܡ ܡܠܟܐ ܕܚܝܐ ܕܥ̈ܠܡܐ ܘܠܟܠܗ ܠܟ̈ܠܗܘܢ ܦ̈ܩܕܐ ܕܦܠܚܘܗ.
ܚܝ̈ܝܢ ܡܢ ܢܦܫܐ ܡܫܒܚܐ ܕܡܬܚܫܒܘܬܝ. ܪܒܐ ܠܟ ܡܢ ܟܠ
ܬܫܠܡܬܐ ܘܪܒܘܬܐ ܘܫܘܒܚܬܐ. ܘܐܣܒܐ ܠܟ ܕܫܒܚܬ ܘܐܦ ܐܫܟܚܬ
ܐܝܟ ܕܦܐܐ ܠܐܠܗܘܬܟ. ܢܣܩܘܢ ܠܡܫܝܚܐ ܒܬܫܒܘܚܬܐ ܠܐܠܗܘܬܐ.
ܘܢܣܩ ܠܟ ܗ̄ܘ ܬܘܕܝܬܐ.

27. The liturgy of Dionysius (Jacob) bar Ṣalībī, bishop of Āmid, f. 125 *a*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܕܝܘܢܘܣܝܘܣ ܒܪ ܨܠܝܒܝ ܨܠܘܬܐ
ܕܩܕܡ ܡܠܟܐ ܢܗܪܐ ܘܐܠܗܘܬܐ ܘܦܪܩܐ ܡܫܡܠܝܐ. ܗܘܝܬ
ܒܪܝܐ ܗܘܐ ܡܢܝܐ. ܗ̄ܘ.

See Renaudot, ii. 449.

28. The liturgy of Jacob Baradaeus, f. 126 *a*,

ܠܘܬܟ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܒܘܪܕܥܢܐ ܕܟܠܗܬܐ
ܕܫܠܡܬܐ ܠܐܠܗܐ ܐܒܐ ܕܫܠܡܬܐ. ܗܘ ܩܕܝܫ ܒܟܠ. ܘܬܓܪ
ܘܬܘܕܝܬܐ ܒܟܠܥܕܢ. ܘܫ.

See Renaudot, ii. 333.

29. The liturgy of John bar Ma'danī, patriarch of Antioch, f. 130 *a*,

ܠܘܬܟ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܝܘܚܢܢ ܦܛܪܝܪܟܐ ܕܗܘ ܒܪ
ܡܥܕܢܝ ܕܟܠܗܬܐ ܕܩܕܝܫ ܫܠܡܬܐ ܐܝܟܢܐ ܡܫܘܕܥܢܐ ܠܟܘܢ ܐܝܟܢܐܝܬ
ܠܐܠܗܐ ܐܒܐ. ܘܫ.

See Renaudot, ii. 512.

30. The liturgy of S. Ignatius, f. 136 *b*,

ܠܘܬܟ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܐܝܓܢܐܛܝܘܣ ܢܘܪܢܐ ܕܟܠܗܬܐ
ܕܩܕܝܫ ܫܠܡܬܐ ܠܐܠܗܐ ܐܒܐ ܩܕܝܫܐ ܘܢܟܘܕܐ (*sic*) ܕܟܝܢܐ ܡܫܘܕܥܢܐ.
ܗܘ ܡܫܒܚܢܐ ܕܬܫܒܘܚܬܐ ܘܢܗܝܪܐ ܕܦܠܓܐ ܘܕܫܠܡܬܐ. ܘܫ.

See Renaudot, ii. 215.

31. The liturgy of Ignatius bar Wahîb, Bedar Zākhē, patriarch of Mārdīn, f. 141 *b*,

ܠܘܬܟ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܝܓܢܐܛܝܘܣ ܦܛܪܝܪܟܐ
ܕܡܪܕܝܢ ܒܪ ܘܗܝܒ ܕܗܘ ܒܕܪ ܙܟܐ. ܗܕܐ ܕܡܬܟܬܒܐ ܕܐܬܪܐ
ܒܪܘܫܡܐ ܠܡܫܝܚܐ ܠܟܘ ܟܠܝܐ ܡܫܟܚܐ ܘܠܐ ܡܬܒܨܪܢܐ
ܕܐܠܗܘܬܐ. ܘܫ. (f. 142 *b*) ܐܠܗܐ ܢܝܫܐ. ܕܟܠܗܬܐ ܕܩܕܝܫ ܫܠܡܬܐ

ܠܐܠܗܐ ܓܫܡܐ ܘܠܐ ܡܬܕܪܟܢܐ. ܝܚܝܕܝܐ ܘܡܫܬܟܚܢܐ ܘܠܐ ܡܬܒܨܝܢܐ.
ܦܪܝܫܐ ܕܟܠܟܢܐ. ܘܡܠܟܐ ܕܬܫܒܚܬܐ. ܐܒܐ ܕܡܠܟܘ ܐܠܗܘܬܐ. ܘܡܪܐ
ܕܡܠܟܘܬ ܡܪܘܬܐ. ܗܘ ܕܒܡܫܝܚܘܬܐ ܡܫܘܬܦ ܠܐ ܡܬܦܫܩܢܝܬܐ.
ܘܪܒܐ ܦܪܝܫܐ ܘܡܠܟܐ ܒܢ̈ܝܬ ܪ̈ܘܚܬܐ ܠܒܣ̈ܝܡܬܐ. ܘܟ̄.

It is preceded by a procemium and sedrā, ff. 141 *b*—142 *b*. See Rosen's *Catal. Brit. Mus.*, p. 58, no. 14.

32. The liturgy of Mārūthā, bishop of Taghrīth (Tekrīt), f. 149 *b*,

ܠܘܬ ܐܝܠܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܡܪܘܬܐ ܕܬܓܪܝܬ ܠܡܦܢܝܬܐ ܕܩܕܝܫ
ܡܠܟܐ ܠܐܠܗܐ ܠܐܒܐ ܟܣܝܐ ܘܢܗܘܪܐ ܕܦܪܝܫܐ ܘܕܡܠܟܐ. ܗܟ
ܘܦܨܚ ܠܒܢ̈ܝܢ ܦܪܝܫܐ ܘܡܠܟܐ ܠܐ ܡܬܬܪܓܡܢܐ. ܘܟ̄.

See Renaudot, ii. 261.

33. The liturgy of Cyril, bishop of Ḥaḥ (in Ṭūr-'Abhdīn), f. 153 *b*,

ܠܘܬ ܐܝܠܐܦܘܪܐ ܕܐܡܝܪܐ ܠܡܪܝ ܩܘܪܝܠܠܘܣ ܐܦܝܣܩܘܦܐ
ܕܚܐܚ ܠܡܦܢܝܬܐ ܕܩܕܝܫ ܡܠܟܐ ܐܝܬܝܐ ܡܬܦܘܫܩܢܐ ܘܠܐܠܗܐ ܕܟܠ
ܟܠܐ. ܗܘ ܕܡܫܒ̈ܚ ܒܪ̈ܘܚܢܝܐ ܘܡܝܩܪ ܒܓܫܡ̈ܢܝܐ ܐܦܝܣܢܝܐ. ܘܡܬܦܠܚ
ܠܬܠܬܐ ܩܢܘܡܝܢ ܘܡܬܬܓܪܐ ܚܕ ܟܝܢܐ. ܗܘ ܕܩܕܝܫ ܟܠܡܐ
ܘܟܠܗܘܢ ܒܪ̈ܝܬܐ ܒܠܒܝ. ܘܟ̄.

34. The liturgy of S. Clement, f. 161 *b*,

ܐܝܠܐܦܘܪܐ ܕܩܕܝܫܐ ܐܩܠܝܡܝܣ ܠܩܪܝܒ ܠܐܠܗܐ ܠܡܦܢܝܬܐ
ܕܩܕܝܫ ܡܠܟܐ ܠܐܠܗܐ ܗܘ ܕܐܝܬܘܗܝ ܡܠܟܐ ܠܐ ܡܬܦܠܓܢܐ ܕܡܠܟܘܬܐ.
ܘܬܫܒܘܚܬܐ ܠܐ ܡܬܡܨܝܢܐ ܕܢܣܒܬ ܐܝܟܘܬܐ. ܘܟ̄.

See Renaudot, ii. 186.

35. The liturgy of Cyriacus of Taghrīth, patriarch of Antioch, f. 165 *b*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܩܘܪܝܩܘܣ ܦܛܪܝܪܟܐ
ܕܐܢܛܝܘܟܝܐ ܕܡܘܪܐ ܡܬܝܕܥܘ ܕܝܢ ܐܝܬܘܗܝ ܠܬܓܪܝܬܝܐ (*sic*)
ܡܪܡܝܬ ܠܟܠܬܐ ܕܩܕܡ ܫܠܡܐ ܡܪܝܐ ܗܘ ܡܫܘܠܡܢܐ ܘܕܠܟܠܟܘܢ.
ܗܘ ܕܒܗܕܝܪܘܬܐ ܦܘܩܕܢܐ ܠܒܢܝܢܐ ܫܒܝܚܐܝܬ ܡܫܠܡ ܐܢܬ.
ܘܡܢܝܢܐ ܕܒܟܠܗ܇ ܕܢܦܫܐ ܕܐܝܢܘܬܐ. ܗܘ ܒܪܐ ܡܫܘܠܡܢܐ
ܕܡܢܝܢ. ܡܠܟܐ ܡܫܒܚܐ ܠܟ ܠܟܠܟܘܢ ܕܟܠܐ ܐܪܥܐ. ܐܢܬ ܐܦ
ܗܘܐ ܡܪܝܐ. ܐܦܪܐ ܠܟ ܕܒܫܘܒܚܐ ܕܡܠܐܟܐ ܡܢ ܝܕܥܐ ܘܡܫܦܫ
ܒܐܦܐ. ܘܒܢܝܐ ܢܘܚܝܢ ܒܫܘܒܚܐ ܠܐ ܗܘܝܢܝܢܐ. ܢܟܣܣ ܚܕ
ܠܚܕ ܒܫܘܦܝܐ ܡܠܘܝܢܐ ܘܕܠܐ ܫܘܠܡܐ. ܘܢܬܣ ܠܟ
ܩ̄ܕ ܬܘܕܝܬܐ ܒܩܠܐ ܕܡܫܒܚܘܬܐ. ܘܠܒܢܝܢܐ ܒܪܐ ܕܒܟܝ
ܘܩ̄.

See Wright's *Catal. Brit. Mus.*, p. 206, no. 15.

36. The liturgy of John Chrysostom, f. 169 *b*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܥܒܝܕܐ ܡܪܝ ܐܝܘܚܢܢ ܦܘܡܐ ܕܕܗܒܐ
ܡܪܡܝܬ ܠܟܠܬܐ ܕܩܕܡ ܫܠܡܐ ܡܪܝܐ ܐܠܗܐ ܐܚܝܕ ܟܠ. ܗܘ
ܒܠܚܘܕ ܪܡܐ ܘܩ̄ ܘܕܚܝܠܐ ܘܡܫܒܚܐ. ܘܩ̄.

See Renaudot, ii. 242.

37. The liturgy of Gregory John, bishop of the convent of Mār Mattai and of Ādhōrbāigān, f. 175 *a*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܓܪܝܓܘܪܝܘܣ ܕܗܘ ܝܘܚܢܢ ܕܒܘܡܪܐ
ܕܡܪܝ ܡܬܝ ܘܕܐܕܘܪܒܝܓܢ (*sic*) ܡܪܡܝܬ ܠܟܠܬܐ ܕܩܕܡ ܫܠܡܐ ܐܒܐ

ܚܒܝܒܐ ܕܐܬܝܠܕܬ ܠܟܠܢܫ ܡܠܐܟܐ ܐܝܬܘܬܗ. ܕܠܐ ܡܦܪܫ ܘܕܠܐ
ܡܦܠܓ ܘܡܦܣܩ (sic). ܐܚܕܐ ܠܟ ܕܕܠܐ ܡܬܚܫ ܒܐܦܐ. ܢܦܠܓ
ܠܚܝܕܐ ܬܘܚܡܐ ܘܠܐ ܐܪܒܥܐ· ܘܚܘܒܐ ܦܪܝܫܐ ܘܐܘܚܠܦܐ
ܕܡܬܚܫܚܢ. ܕܐܝܬܘܗܝ ܡܫܡܠܝܐ ܠܗ ܦܐܐ ܫܘ ܘܐܝܩܪܐ ܘܐܘܚܕܢܐ
ܠܥܠܡ ܘܫ.

This is not the liturgy of Gregory Barhebraeus given by Renaudot, ii. 456.

38. The liturgy of Philoxenus of Mabbōgh (Manbij), f. 177 *a*,
ܬܘܒ ܐܢܐܦܘܪܐ ܕܦܝܠܘܟܣܝܢܘܣ ܕܡܒܘܓ ܠܟܠܗ ܕܩܪܝܡ
ܡܠܟܐ ܐܠܗܐ ܚܝܐ ܕܟܠ ܢܘܗܪܐ ܗܘ ܕܠܟܠ ܡܢ ܒܪܝܫܝܬ·
ܐܝܬܝܟ. ܘܡܫܬܒܚ ܡܢ ܟܠ ܗܘܢܝܢ. ܘܫ.

See Renaudot, ii. 301.

39. The liturgy of Celestinus, bishop of Rome, f. 179 *b*,
ܬܘܒ ܐܢܐܦܘܪܐ ܕܩܠܣܛܝܢܘܣ ܕܪܘܡܝ ܠܟܠܗ ܕܩܪܝܡ
ܡܠܟܐ ܐܠܗܐ ܗܘ ܢܗܝܪܐ ܠܐ ܡܬܦܫܚܢܐ ܕܦܫܝܛܐ ܘܕܡܢܟܪܐ.
ܘܡܚܒܢܐ ܐܬܝܒܘܬ ܕܝܢܐ ܕܚܘܒܐ ܘܕܐܘܚܕܢܐ. ܘܫ.

See *Journal of Sacred Literature*, 5th Series, vol. i. 332.

On f. 3 *b* is an index to the contents of the volume,
ܦܘܪܩܢܣ ܕܗܢܐ ܟܬܒܐ.

On 4 *a* is written: "38 Anaphoras of the Syrian Jacobites. Copied for me at Mosul by Deacon Shuîdôs. A.D. 1843. George Percy Badger."

From Dr Badger's Collection.

Add. 2888

Paper, about 6 in. by 4; 70 leaves, of which the first two and the last three are blank; 9 quires, unsigned, of 10 and 6 leaves alternately, the last having 6; 16 lines in a page. Written in a good Nestorian hand of the xixth cent.

The contents are chiefly Glosses on words and phrases in the Scriptures of the Old Testament.

1. The Prophets, f. 3 *b*, ܢܟܬܘܒ ܡ̈ܠܝܢ ܥܘܝܨ̈ܬܐ ܡܢ ܟܬܒܐ ܕܢܒܝ̈ܐ; viz. Isaiah, f. 3 *b*; Amos, f. 6 *b*; Nahum, f. 7 *a*; Habakkuk, f. 8 *b*; Zechariah, *ib.*; Jeremiah, f. 9 *b*; Ezekiel, f. 11 *b*; Daniel, f. 15 *a*. These end on f. 16 *b*; and are followed by

2. Glosses on the difficult words in some unnamed book, f. 16 *b*.

3. Similar Glosses on *Khāmīs*, ܡܢ ܥܘܝܨܬ ܟܬܒܐ ܕܚܡܝܣ, f. 18 *a*.

a. A hymn of which the beginning is not given, f. 18 *a*.

b. The hymns beginning ܡܫܒܚܝܢܢ, f. 19 *b*.

c. „ „ „ ܡܘܕܝܢܢ, f. 20 *a*.

d. „ „ „ ܒܬܫܒ̈ܚܬܐ ܡܫܒܚܬܐ, f. 22 *b*.

e. „ „ „ ܒܝܠܕܐ ܚܣܝܢܐ, f. 24 *a*.

f. „ „ „ ܒܫܡܐ ܘܕܝܢܐ, f. 24 *b*.

g. „ „ „ ܐܘ ܕܘܒܪܐ, f. 27 *b*.

h. „ „ „ ܠܟ ܡܫܝܚܐ, f. 28 *a*.

4. Glosses on various Biblical Books, f. 32 *b*.

a. The Pentateuch, f. 32 *b*.

b. Proverbs, f. 41 *b*.

c. The Song of Songs, f. 45 *b*.

d. The Pentateuch, f. 47 *a*.

e. The *Bēth Mautĕbhē*, f. 48 *a*.

f. Proverbs, f. 50 *a*.

g. Koheleth, f. 51 *b*.

h. Wisdom, f. 53 *a*.

i. Job, f. 53 *b*.

k. The Prophets; viz. Isaiah, f. 55 *a*; Hosea, f. 57 *a*; Joel, f. 57 *b*; Amos, Jonah, Micah, f. 58 *a*; Habakkuk, Nahum, f. 58 *b*; Zephaniah, f. 59 *a*; Zechariah, f. 59 *b*; Jeremiah, Ezekiel, f. 60 *a*; Daniel, f. 62 *a*.

l. Job, f. 62 *a*.

m. Samuel, f. 63 *a*.

5. Chronological sections, frequently synchronisms, f. 63 *a*.

a. Of Peleg, Reu, Nahor and Terah, f. 63 *a*,

ܥܘܕ ܫܠܝܛܘ̈ܗܝ ܡܢܝ̈ܢܐ ܕܙܒ̈ܢܐ.

b. Of the times of the Judges, ܫܠܝܛܘ̈ܗܝ ܕܝܢ̈ܐ, f. 64 *a*. The Moabites, ܡܘܐܒ̈ܝܐ, f. 64 *a*; Tola the son of Puah, and Elon the Zebulonite, f. 64 *b*.

c. Of Manasseh, f. 65 *a*, ܫܠܝܛܘ̈ܗܝ ܕܝܢ̈ܐ ܡܢܫܐ, f. 65 *a*.

d. Jewish Chronology from the burning of the Temple by Nebuchadnezzar to the destruction of Jerusalem by Vespasian, f. 65 *a*,

ܫܠܝܛܘ̈ܗܝ ܡܢܝ̈ܢܐ ܕܗܘܦܟ̈ܐ ܕܝܗܘ̈ܕܝܐ : ܡܢ ܝܩܕܐ ܕܗܝܟܠܐ
ܕܐܘܪܫܠܡ ܕܗܘܐ ܒܝܕ ܢܒܘܟܕܢܨܪ ܘܥܕܡܐ ܠܚܘܪ̈ܒܐ ܕܐܘܪܫܠܡ
ܕܗܘܐ ܒܝܕ ܐܣܦܣܝܢܘܣ.

Here are named: Xerxes, ܐܚܫܝܪܫ ܕܗܘ ܟܣܪܟܣܣ, f. 65 *b*; Artabanus, ܐܪܛܒܢ, *ib.*; Artaxerxes Longimanus, ܐܪܛܚܫܫܬܐ ܐܪܝܟ ܐܝܕܐ, *ib.*; Artaxerxes Ochus, ܐܪܛܚܫܫܬܐ ܐܘܟܘܣ, f. 66 *a*; Alexander the Great, *ib.*; Ptolemy Dionysus, ܦܛܠܡܘܣ ܕܝܘܢܘܣܝܘܣ, f. 66 *b*; Ptolemy Cleopatra, ܦܛܠܡܘܣ ܩܠܐܘܦܛܪܐ, *ib.*; Augustus Caesar, ܐܓܘܣܛܘܣ ܩܣܪ, f. 67*a*; Gaius (Caligula), ܓܐܝܘܣ ܩܣܪ, *ib.*; Vespasian, ܐܣܦܣܝܢܘܣ ܩܣܪ, *ib.*

From Dr Badger's collection.

Add. 2889

Paper, about 12¼ in. by 7⅞; 367 leaves, of which ff. 56 and 57 are a modern supply; 39 quires, signed with Syriac letters, of 10 leaves, except ܝ, ܝܓ, ܟܚ (the lettering should be on ff. 183 *a* and 190 *b*), ܟܗ, ܟܝ, ܠܓ, ܠܘ, ܠܝ, which have 8 leaves, ܐ, which has 6, and ܠܕ, which has 7; there are other signatures with Arabic arithmetical figures in the middle of each quire; 25 lines in a full page. Written in a neat, regular, Nestorian hand, fully pointed, and dated A. Gr. 2041 = A.D. 1730.

A historical work in *Arabic*, commonly called ܟܬܐܒ ܐܠܬܘܐܪܝܟ or "the Book of Dates," but more correctly ܐܣܦܐܪ ܐܠܐܣܪܐܪ, i.e. أَسْفَارُ الأَسْرَار or "the Books of Secrets," compiled by the priest Ṣelībhā ibn Yōḥannā, of Mosul, in the year 1643 = A.D. 1332*.

* Assemani ascribes the whole work to ʿAmr ibn Mattā, and speaks of his manuscript as containing only the second part of the *Kitāb al-Majdal;* see

Title and preface, f. 1 *b*,

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] (f. 2 *a*) [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

B.O. iii. 1, 586 sqq.; Mai, *Scriptorum vett. nova Collectio*, t. iv. p. 224, no. cx. It is however wholly different from the *Kitab al-Majdal* of ‘Amr ibn Mattā aṭ-Ṭīrhānī, judging at least by our copy of the second volume of that work described below. Compare Assemani, *B.O.* iii. 1, 582 sqq.; G. E. Khayyath, *Syri Orientales* etc., p. 106; Hoffmann, *Auszüge*, p. 6; Sachau, *Kurzes Verzeichniss d. Sachau'schen Sammlung*, no. 12. Consequently there remains nothing to Mārī ibn Sulaimān but the history of the Nestorian Patriarchs incorporated in the *Kitāb al-Majdal*; see Assemani, *B.O.* iii. 1, 554—5.

[illegible] . . . . *

Then follows an index to the whole work, disfigured however by some lacunae, showing where the manuscript that lay before the scribe was damaged. See ff. 2 *a* and 3 *a*.

I. The first book consists of five introductory sections.

1. The letter referred to in the preface, f. 3 *b*,

[illegible]

* Two lines and a quarter are left blank. In the above extract the punctuation of the manuscript has been reproduced as closely as possible. The letters ج ض ظ and ف are marked with a red point [illegible]; غ has a black point [illegible], and so have ث [illegible], خ [illegible], as against ت [illegible], ك [illegible].

ܘܡܣܝܚ. ܗܕܐ ܕܐܡܪܗ ܐܠܐܒ ܘܐܠܐܒܢ ܘܐܠܪܘܚ. ܡܢ ܐܠܐ

ܘܐܠܟ ܕܘܢ ܐܠܐܪܕܝܢ ܐܝܫ. ܡܐ ܢܥܬܩܕ ܐܠܡܬܩܕܡܝܢ ܠܗ

ܒܐܠܬܪܬܝܒ. ܡܢ ܐܠܐܒܐܝܗ ܐܠܒܘܠܣܝܗ. ܘܐܢܗ ܗܘ ܐܠܡܬܩܕܡ

ܡܢܗ ܒܐܠܡܠܐܝܗ ܐܠܐܪܒܥܝܗ ܡܢ ܐܠܡܐ ܐܠܡܬܩܕܡܝܗ. ܗܘ.

2. The second section, on the origin of the name ‘Nestorians,’ f. 7 *b*,

ܐܠܡܩܐܠܗ ܐܠܬܐܢܝܗ ܦܝ ܐܣܒܐܒ ܬܣܡܝܗ ܢܣܛܘܪܝܗ

ܐܠܡܬܩܕܡܗ ܒܐܠܢܣܛܘܪܝܗ. ܘܒܥܕ ܐܕ ܩܪܪܢܐ ܢܩܘܠ ܒܣܒܒ

ܐܠܐܣܡ. ܘܡܢ ܐܝܢ ܐܬܬ ܗܕܗ ܐܠܬܣܡܝܗ ܢܣܛܘܪܝܘܣ

ܦܢܩܘܠ ܐܢ ܐܠܢܣܛܘܪܝܗ. ܘܗܘ ܐܣܡ ܢܨܪܐܢܝ. ܘܗܘܡ

ܩܘܡ ܢܨܐܪܝ. ܘܠܝܣ ܢܣܒܬܗ ܐܠܝ ܢܣܛܘܪܝܘܣ. ܘܠܐ ܐܢܗ ܪܐܝܗ

ܐܠܕܝ ܪܬܒܗ.

3. The third section, f. 12 *a*,

ܐܠܡܩܐܠܗ ܐܠܬܐܠܬܗ ❖ ܦܝ ܡܥܪܦܗ ܐܠܦܪܩ ܒܝܢ

ܐܠܢܣܛܘܪܝܗ ܐܠܡܠܟܝܝܢ ܘܐܠܝܥܩܘܒܝܝܢ. ܘܒܝܢ ܗܡ ܒܐܥܬܩܐܕܗ

ܐܠܡܠܟܝ ܒܐܠܬܚܕ ܐܠܐܒܢ (sic) ܡܣܝܚܝܗ. ܘܐܠܝܥܩܘܒܝ

ܐܠܐ ܒܐܠܡܥܢܝܗ.

4. The fourth section, against the Jews and other opponents of Christianity, f. 15 *a*,

ܐܠܡܩܐܠܗ ܐܠܪܐܒܥܗ ❖ ܦܝ ܚܓܐܓ ܡܥ ܐܠܝܗܘܕ ܘܗ

ܐܠܝܗܘܕ ܘܐܠܡܓܘܣ ܘܓܝܪ ܐܠܡܫܪܟܝܢ ܡܥܢܐ ܐܠܢܨܐܪܝܗ ܦܝ

ܐܠܡܣܝܚ ܐܢܗ ܐܠܐܠܗ ܐܠܐܒܢ. ܠܐܢ ܐܠܝܗܘܕ ܐܢܗ ܥܠܝ ܡܐܐܬܗ.

5. The fifth section, on the terms 'union' and 'sonship,' f. 17 *a*,

ܫܠܡ ܦܘܣܩܐ ܚܡܝܫܝܐ ܀ ܥܠ ܫܡܐ ܕܚܘܝܕܐ
ܘܕܒܪܘܬܐ ܒܫܘܐ ܘܩܢܘ.

II. The second book in nine sections.

1. The superiority of the East over all other regions, f. 19 *a*,

ܫܠܡ ܦܘܣܩܐ ܡܢ ܡܐܡܪܐ ܬܪܝܢܐ ܀ ܥܠ ܝܬܝܪܘܬܐ ܕ
ܡܕܢܚܐ ܥܠ ܟܠܗܝܢ ܦܢܝܬܐ. ܘܥܠ ܕܐܝܟܢ ܡܬܬܩܢܐ ܒܥܠܡܐ
ܘܡܫܬܡܠܝܐ ܡܢ ܡܕܢܚܐ ܠܡܥܪܒܐ.

2. F. 20 *b*,

ܫܠܡ ܦܘܣܩܐ ܡܢ ܡܐܡܪܐ ܬܪܝܢܐ ܀ ܥܠ ܗܝ ܕܡܢ
ܦܢܝܬܐ ܕܡܕܢܚܐ ܥܠ ܦܪܕܝܣܐ ܕܥܠ ܗܝ ܥܠ ܡܕܢܚܐ. ܘܡܢܗ
ܢܦܩܝܢ ܐܪܒܥܐ ܢܗܪܘܬܐ ܐܝܟ ܕܟܬܝܒ.

3. F. 21 *a*,

ܫܠܡ ܦܘܣܩܐ ܬܠܝܬܝܐ ܡܢ ܡܐܡܪܐ ܬܪܝܢܐ ܀ ܥܠ ܐܝܠܝܢ ܕܡܢ
ܬܠܬܐ ܒܢܘܗܝ ܕܢܘܚ ܗܢܘܢ ܕܗܘܘ ܡܢ ܡܕܢܚܐ ܀

The nations sprung from Shem, Ham and Japheth are enumerated thus, f. 22 *a*,

ܦܘܛ ܐܒܘܗܝ ܕܗܢܕܘܝܐ ܘܕܡܕܝܢܚܝܐ ܘܕܦܪܣܝܐ.
ܘܡܢܗ ܕܘܡܘܝܐ ܘܕܟܠܕܝܐ. ܘܟܘܫ ܐܒܘܗܘܢ ܕܟܘܫܝܐ.
ܘܡܨܪܝܢ ܐܒܘܗܘܢ ܕܩܘܦܛܝܐ. ܘܕܒܪܒܪܝܐ. ܘܦܠܫܬܝܐ. ܘܕܗܢܕܝ.

ܘܠܐܦܪܝܡ. ܘܓܪܝܓܘܪܝܣ ܕܠܗܝܡ. ܘܠܐܢܛܘܢ. ܘܠܐܢܛܝܟܘܣ. ܘܠܐܒܐܡܘܢ.
ܘܠܐܒܪܗܡ. ܘܠܐܢܐܘܣ ܘܠܐܡܒܪܘܣܝܘܣ. ܘܠܝܘܚܢ ܦܡܕܗܒܐ ܘܡܪܩܝܢ
ܠܝܘܢ. ܘܠܝܘܚܢ ܡܢ ܕܠܐܦܣܝܣ ܕܡܣܝܢܐ ܕܩܠܝܡܐ. ܣܪܓܝܣ.
ܘܒܟܘܣ. ܘܠܐܘܣܝܒܝܘܣ. ܘܦܘܠܘܣ. ܘܩܘܪܝܠܘܣ. ܘܒܣܝܠܝܘܣ.
ܘܡܪܩܘܣ. ܘܡܝܟܐܝܠ. ܘܡܬܝܐܣ ܀ ܘܥܡ ܟܠܗ ܕܩܕܝܫܐ ܘܫܗܝܕܐ
ܕܐܬܟܠܠܘ ܘܐܦ ܕܠܐ ܡܬܝܕܥܝܢ. ܕܢܗܘܘܢ ܥܡܢ ܟܠܗ. ܘܐܠܝܫܒܥ
ܐܡ ܝܘܚܢܢ ܕܠܡܥܡܕܢܐ. ܘܡܪܝܡ ܕܐܠܗܐ ܝܠܕܬ ܐܠܗܐ. ܘܠܐܦܝܦܢܝܘܣ.
ܘܠܬܐܘܕܘܪܘܣ. ܘܠܐܘܠܓܝܣ. ܘܐܢܕܪܐܘܣ ܕܠܐܝܘܣܝܦ. ܐܚܘܗܝ ܕܠܡܪܢ.
ܘܠܐܬܐܢܣܝܘܣ. ܘܠܐܠܝܐ. ܘܠܐܠܝܫܥ. ܘܠܐܘܡܝܘܣ. ܘܦܘܠܘܣ.
ܘܠܐܘܦܘܪܝܐ. ܘܠܫܡܥܘܢ. ܘܠܐܠܟܣܢܕܪܘܣ. ܘܠܐܪܣܛܘܒܘܠܘܣ. ܘܠܝܘܚܢ
ܕܥܡܗ ܘܥܡܠܘܗܝ ܠܝܘܢ. ܘܡܢ ܕܠܐܦܣܝܣ ܡܠܝܐ. ܝܥܩܘܒ.
ܘܫܡܥܘܢ. ܘܡܘܫܐ. ܘܡܪܩܘܣ. ܘܦܘܠܘܣ. ܘܐܝܣܛܘܦܐ ܀
ܘܥܡ ܟܠܗ ܕܩܕܝܫܐ ܘܡܘܕܝܢܐ ܡܢ ܥܘܠܡ ܥܕܡܐ ܠܝܘܡܢܐ ܗܢܐ
ܕܐܬܢܝܚܘ ܠܐܠܗܐ. ܦܘܠܘܣ ܕܠܐܦܣܩܦܐ. ܘܠܬܐܘܕܘܛܐ. ܘܠܐܢܛܝܦܛܪܐ
(sic). ܘܠܐܢܛܝܡܐ. ܘܐܢܛܘܢܝ. ܘܡܪܩܘܣ. ܘܠܚܢܢܐ. ܘܠܐܝܣܚܩ
(sic). ܘܠܡܪܩܘܣ. ܘܠܡܪܝܡܐ. ܘܝܘܚܢܢ. ܘܐܬܐܢܣܝܘܣ ܕܠܐܦܪܝܡ
ܘܠܐܦܪܝܡ. ܘܠܐܬܐܢܣܝܘܣ. ܘܦܠܛܘܢܝܘܣ (sic). ܘܩܘܣܛܢܛܝܢܘܣ.
ܘܬܐܘܕܘܪܘܣ. ܘܠܐܢܛܘܢܝܘܣ. ܘܠܐܒܪܗܡ. (f. 22 b) ܘܐܘܣܛܐܬܝܘܣ.
ܘܠܐܘܣܝܒܝܘܣ [originally ܘܠܐܘܣܝܒܝܘܣ]. ܘܠܠܘܩܐ. ܘܠܐܢܕܪܐܘܣ.
ܘܠܝܘܚܢܢ. ܘܠܐܪܣܛܘܒܘܠܘܣ. ܘܦܪܘܛܐܘܣ. ܘܠܐܢܛܝܘܟܘܣ.

ܘܐܠܝܫܒܥ. ܘܝܠܕܬ ܡܢ ܐܠܝܫܒܥ ܗܪܘܢ. ܢܕܒ. ܘܐܒܝܗܘ.
ܦܢ ܐܠܥܙܪ. ܘܐܝܬܡܪ. ܘܢܕܒ. ܘܐܒܝܗܘ. ܘܦܢܚܣ ✣

4. F. 22 *b*,

ܐܠܦܨܠ ܐܠܪܐܒܥ ܡܢ ܐܠܣܦܪ ܐܠܐܘܠ ✣ ܡܢ ܟܬܒܢ ܐܢ
ܐܘܠ ܡܠܟ ܡܠܟ ܦܝ ܐܠܥܐܠܡ ܘܠܝܣ ܥܠܝ ܐܠܐܪܘܦ ܝܩܐܠ
ܟܢ ܡܢ ܐܠܡܥܬܪܝܢ.

5. F. 23 *b*,

ܐܠܦܨܠ ܐܠܬܐܣܥ ܡܢ ܐܠܣܦܪ ܐܠܐܘܠ ✣ ܦܝ ܟܬܒܢ ܐܢ
ܐܠܝܘܢܐܢܝܗ ܘܐܠܦܠܣܦܗ ܟܐܢܘ ܡܢ ܩܕܝܡ ܐܠܙܡܐܢ ܝܠܩܒܘܢܗ
ܘܗܘ ܐܘܠ ܡܢ ܐܣܬܟܪܓ ܡܥܪܦܗ ܐܠܢܓܘܡ ܘܥܠܡ
ܐܠܐܦܠܐܟ.

Here are cited a work entitled ܟܬܐܒ ܐܠܚܟܡܗ ܘܐܠܡܥܐܪܦܗ ܝܚܟܝܗ ܐܠܦܘܬܢ ܘܣܟܥܗ ܐܠܐܣܟܢܕܪ [read ܥܢ] ܥܠܝ, f. 23 *b*; the epistle of Alexander to Aristotle, f. 23 *b*; the reply of Aristotle, f. 24 *b*; and another extract from the same, f. 25 *a* sqq.

6. F. 29 *b*,

ܐܠܦܨܠ ܐܠܬܐܡܢ ܡܢ ܐܠܣܦܪ ܐܠܐܘܠ. ܝܩܘܠ ܡܘܠܦܗ ܐܢ
ܐܠܢܘܪ ܐܠܐܘܠ ܦܝ ܡܥܪܦܗ ܐܠܠܗ ܬܥܐܠܝ ܘܐܠܐܝܡܐܢ ܒܗ.
ܘܚܝܬ ܐܠܐܢܣܐܢ ܘܐܠܥܩܠ ܘܐܠܬܘܒܐ ܒܐܠܡܣܝܚ ܝܩܐܠ
ܟܢ ܡܢ ܐܠܡܥܬܪܝܢ.

Here is cited the Testament of Adam, f. 30 *a*; ܫܝܚ ܒܟܬܐܒܗ ܐܠܐܝܡܐܢ, f. 32 *a*.

7. F. 34 *b*,

ܐܠܦܝܠ ܐܠܦܐܪܣܝ ܡܢ ܐܠܗܢܕ ܐܠܓܐܝܒ. ܝܬܒܝܢ ܡܢܗ
ܒܝ ܝܟܦܪܗ ܚܡܘܪ ܐܠܓܢܐܕܪܗ ܟܡܝܢܐ ܐܬܥܒ ܐܠܡܣܝܚ
ܘܐܠܐܒܢܐ ܒܝܗ ܝܟܘܢ ܟܠܐ ܡܢ ܐܠܡܥܬܡܕ.

The prophecy of Zoroaster, f. 35 *a*, ܢܒܘܗ ܙܪܐܕܘܫܬ ܥܠܝ ܡܘܠܕ ܐܠܣܝܕ ܐܠܡܣܝܚ; the Three Kings and their attendant Kings, f. 36 *a*,

ܘܗܕܗ ܐܣܡܐ ܐܠܡܠܘܟ ܐܠܕܝܢ ܐܬܘ ܘܩܕܡܘ ܐܠܩܪܐܒܝܢ
ܠܝܣܘܥ ܐܠܡܣܝܚ. ܐܠܡܠܟ ܐܠܐܘܠ ܐܠܕܝ ܩܪܒ ܐܠܕܗܒ
ܐܣܡܗ ܗܘܪܡܙܕܐܕ ܒܢ ܣܢܛܪܘܩ. ܘܟܐܢ ܡܥܗ ܡܢ ܐܠܡܠܘܟ
ܐܠܬܐܒܥܝܢ ܠܗ ܬܠܬܗ. ܘܗܡ ܙܪܘܢܕܐܕ ܒܢ ܐܪܛܒܢܐ.
ܘܟܘܫܢܐܫܐܦ ܒܢ ܓܘܣܦܐܪ. ܘܐܪܫܐܟ ܒܢ ܡܗܪܘܩ.
ܘܐܠܡܠܟ ܐܠܬܐܢܝ ܐܠܕܝ ܩܪܒ ܐܠܡܪ. ܟܐܢ ܐܣܡܗ ܘܙܪܘܡܓܐܕ
ܒܢ ܐܪܘܐܕ. ܘܟܐܢ ܡܥܗ ܡܢ ܐܠܡܠܘܟ ܐܠܕܝܢ ܦܝ ܛܐܥܬܗ
ܬܠܬܗ. ܘܗܡ ܐܟܫܝܪܘܫ ܒܢ ܫܝܫܪ ܘܙܪܛܣܢܐ ܒܢ
ܚܘܠܢܐ. ܘܒܠܫܛܘܢ ܒܢ ܫܡܪܐ. ܘܐܠܡܠܟ ܐܠܬܐܠܬ
ܐܠܕܝ ܩܪܒ ܐܠܠܒܐܢ. ܟܐܢ ܐܣܡܗ ܦܪܘܙܐܕ ܒܢ ܚܘܪܐܡ.
ܘܟܐܢ ܡܥܗ ܡܢ ܐܠܡܠܘܟ ܐܠܬܐܒܥܝܢ ܠܗ ܬܠܬܗ ܘܗܡ
ܐܣܬܢܐܪ ܒܢ ܢܝܫܐܢ. ܘܙܪܕܠܣ ܒܢ ܒܠܬܘܢ. ܘܡܗܪܘܩ
ܒܢ ܚܝܠ.

8. F. 36 *b*,

ܐܠܦܨܠ ܐܠܬܐܡܢ ܡܢ ܐܠܡܩܐܠܗ ܐܠܬܐܢܝܗ. ܦܝ ܕܟܪ
ܐܠܬܠܐܡܝܕ ܐܠܕܝܢ ܐܢܬܕܒܘܐ ܠܬܒܫܝܪ ܐܠܒܠܕܐܢ ܘܐܠܐܡܨܐܪ.

The distribution is thus recorded, f. 37 *a*,

ܦܐܘܠ ܡܢ ܟܐܢ ܐܠܪܣܠ ܘܐܠܡܬܩܕܡ ܘܐܠܡܩܕܡܗܡ. ܐܠܕܝ
ܐܡܪ ܒܟܠܡ ܝܣܘܥ ܐܠܡܣܝܚ ܘܐܠܪܣܠ ܐܠܡܩܕܣܝܢ ܒܐܘܪܫܠܝܡ.
ܘܩܕܣܗ ܝܥܩܘܒ ܘܬܠܡܝܕܗ. ܘܒܥܕ ܟܪܣܝܗ ܐܠܡܣܝܚܝ. ܝܥܩܘܒ
ܐܠܡܩܕܣ ܐܟܘ ܝܣܘܥ. ܘܗܘ ܟܐܢ ܡܒܫܪ ܒܡܕܝܢܗ ܐܠܩܕܣ
ܦܝ ܙܡܐܢܗ ✤ ܘܦܝܠܝܦܘܣ ܦܝ ܩܝܨܪܝܗ ܡܢܗ. ܐܠܡܣܟܘܢܗ ✤
ܘܡܪܩܣ ܐܠܐܢܓܝܠܝ ܦܝ ܒܠܕ ܡܨܪ ܘܐܦܪܝܩܝܗ ✤ ܘܬܘܡܐ
ܐܠܪܣܘܠ ܒܐܠܗܢܕ ܘܐܠܨܝܢܝܗ ܘܡܠܝܒܐܪܝܗ ✤ ܘܠܡܐ
ܐܡܪ ܩܘܠܘܣ ܟܐܢ ܒܐܦܣܘܣ ܦܝ ܡܕܐܢ ܡܟܐܢ ✤ ܘܝܘܚܢܐ
ܘܐܠܐܣܟܢܕܪܝܗ ܘܒܐܠܐܕ ܐܠܢܘܒܗ ܘܒܗܐ ܡܐܬ. ܘܒܥܕ ܬܠܡܝܕ
ܐܠܡܣܝܚ ܡܪܩܘܣ ܐܠܐܢܓܝܠܝ ✤ ܘܒܐܠܐܪܕ ܘܐܠܐܣܝܐ ܘܗܐ
ܡܐܬ ܐܝܣ ܐܠܓܡܥ ܐܠܐܢܒܝܐ ܡܪܐ ܚܘܐ ܐܡܪ ܐܠܐܫܝܐ ܒܥܕ ✤
ܘܦܝ ܐܠܩܘܣܘܣ ܘܦܐܠܐܣܛܝܢܝܗ ܘܐܪܡܝܐ. ܘܬܠܡܝܕ ܣܘܪܝܗܢܝܗ
ܐܢܬܪܘܣ ܐܟܘ ܫܡܥܘܢ ܐܠܨܦܐ ܘܐܢܕܪܐ ܐܠܐܢܓܝܠܝ ✤ ܘܦܝ
ܐܦܣܘܣ ܘܡܪܝܡ ܘܡܐܬ ܦܝܗܐ ܡܢ ܬܠܡܝܕ ܐܠܡܓܕܠ ܠܘܩܐ
ܐܠܐܢܓܝܠܝ ✤ ܘܡܪܩܘܣ ܐܠܐܢܓܝܠ ܘܐܠܡܘܨܠ ܘܐܠܥܪܐܩ ܘܐܪܡܢ
ܘܦܪܣ ܐܠܝ ܐܕܢ ܐܠܫܡܣ. ܘܐܠܝ ܐܠܓܘܓ ܘܡܐܓܘܓ ܡܟܐܢ

ܐܕܝܪ ܐܩܨܝ ܐܠܡܫܪܩ ܀ (f. 37 b) ܘܒܐܠܐܣܟܢܕܪܝܗ ܘܐܠܦܝܘܡ ܘܐܠܪܝܦ
ܕܡܝܛ ܘܟܠ ܐܠܨܥܝܕ ܘܪܫܝܕ (sic) ܐܠܢܘܒܗ ܘܐܠܒܪܒܪ ܘܟܠܡ
ܒܚܪ ܦܝ ܐܠܓܪܒ ܘܐܠܒܪܒܪܗ ܒܠܕܐܢ، ܐܠ ܐܠܓܢܘܒ، ܫܡܐܠ ܐܠܒܪܝܗ
ܐܠܢܘܒ ܡܢܬܗܝ ܡܐܠܟ ܐܩܨܝ ܐܠܡܫܪܩ ܀ ܘܟܐܢ ܐܠܬܠܡܝܕ
ܒܛܪܣ ܐܠܟܠܐܡ ܐܠܪܐܣܗ ܝܟܪܙ ܘܝܬܠܡܕ ܐܠܩܘܡ ܐܠܝܗܘܕ ܐܠܐ ܐܠܪܘܡܝܗ
ܐܠܩܝܨܪܝܗ ܐܠܟܒܝܪܗ. ܘܠܡܐ ܝܟܪܙܘܐ ܡܕܝܢܗ، ܒܐܠܬܒܐܪܝܗ.
ܘܢܒܝܗ، ܐܠܒܐܫ ܐܠܐ ܐܠܐܫܝܐ، ܘܝܬܠܡܝܕܗ، ܘܡܥܡܕܗ،
ܘܝܬܠܡܗ، ܘܝܥܠܡܗ، ܘܐܠܐܡܪ ܒܐܠܚܩ ܠܐܠܡܣܝܚ ܡܥܠܡܐ ܘܐܠܪܒܗ
ܠܠܡܘܡܢܝܢ. ܐܠܐ ܐܢ ܝܬܒܥܘܐ ܘܝܬܡܘܐ ܐܠܝ ܐܠܩܕܣ ܐܠܛܐܗܪ
ܡܥ ܬܠܡܝܕܗ ܐܠܐܒܪܐܪ.

Then follow ten original Canons of the Apostles, f. 37 *b*,

ܘܩܕ ܟܐܢܘܐ ܘܨܥܘܐ ܡܬܦܪܩܗ، ܥܢ ܗܕܐ ܡܟܬܘܒܗ ܒܟܠܗܡ،.
ܘܪܬܒܘܐ ܩܘܐܢܝܢ ܝܬܡܣܟܘܐ ܒܗܐ ܐܠܡܘܡܢܝܢ

which were afterwards expanded into 81 canons, f. 38 *b*,

ܗܕܗ ܐܠܥܫܪ ܩܘܐܢܝܢ ܐܠܬܝ ܪܬܒܘܐ ܐܠܪܣܠ ܐܠܛܗܐܪ
ܐܘܠܐ. ܘܐܟܡܠܘܗܐ ܒܥܕ ܐܠܬܐܢܝ ܘܐܠܬܘܨܝܗ. ܬܡ ܐܢܗܡ
ܦܪܩܘܐ ܡܢ ܒܥܕܗܐ ܐܚܕ ܘܬܡܐܢܝܢ ܩܐܢܘܢܐ. ܘܝܩܠܟܗ
ܒܐܠܬܦܣܝܪ ܐܠܝ ܐܠܠܓܐܬ. ܘܐܠܬܠܡܝܕ ܫܡܥܘܢ ܐܠܝ
ܫܥܒ ܐܠܟܢܝܣܗ ܀

S. Peter at Rome and in Spain and the regions and islands of the West; afterwards, accompanied by Mark and Silvanus, in the East, f. 38 *b*.

9. F. 39 *b*, the Creed of the Easterns,

ܫܪܒܐ ܬܫܥܝܐ ܡܢ ܡܐܡܪܐ ܬܪܝܢܐ. ܗܘ ܕܥܠ ܗܝܡܢܘܬܐ ܕܡܕܢܚܝܐ ܐܝܟ ܕܡܫܠܡܝܢ ܠܗ ܡܢ ܫܠܝܚܐ. ܢܣܝܒܐ ܡܢ ܬܫܥܝܬܐ ܕܡܫܠܡܢܘܬܐ ܕܥܕܬܐ ܕܐܝܬܝܗ̇ ܕܡܕܢܚܐ. ܗܘܝܘ ܕܬܠܬܡܐܐ ܘܬܡܢܬܥܣܪ ܐܒܗܬܐ. ܐܝܟ ܗܘ ܕܡܬܩܪܐ ܥܠ ܐܦܝ ܥܕܬܐ. ܘܫܪܝܐ ܟܠ. ܘܠܐ.

III. The third book in seven sections.

1. F. 41 *a*,

ܫܪܒܐ ܩܕܡܝܐ ܡܢ ܡܐܡܪܐ ܬܠܝܬܝܐ. ܗܘ ܕܥܠ ܫܡܗܐ ܕܫܠܝܚܐ ܐܝܟ ܕܐܡܪܝܢ ܗܢܘܢ ܕܐܬܬܠܡܕܘ ܠܗܘܢ ܕܥܕܬܐ.

2. Of the patriarchs or popes of Rome down to the Council of Nicaea, f. 41 *b*,

ܫܪܒܐ ܬܪܝܢܐ ܡܢ ܡܐܡܪܐ ܬܠܝܬܝܐ. ܗܘ ܕܥܠ ܦܛܪܝܪܟܐ ܕܪܗܘܡܝ ܘܦܛܪܝܪܟܘܬܐ ܕܗܠܝܢ ܕܗܘܘ ܒܗ̇ ܡܢ ܫܪܝܐ ܥܕܡܐ ܠܣܘܢܗܕܘܣ ܕܢܝܩܝܐ.

3. Of the patriarchs of Alexandria down to the Council of Nicaea, f. 42 *a*,

ܫܪܒܐ ܬܠܝܬܝܐ ܡܢ ܡܐܡܪܐ ܬܠܝܬܝܐ. ܗܘ ܕܥܠ ܦܛܪܝܪܟܐ ܕܐܠܟܣܢܕܪܝܐ ܡܢ ܫܪܝܐ ܥܕܡܐ ܠܣܘܢܗܕܘܣ ܕܢܝܩܝܐ.

4. Of the patriarchs of Antioch down to the Council of Nicaea, f. 43 *a*,

ܫܪܒܐ ܪܒܝܥܝܐ ܡܢ ܡܐܡܪܐ ܬܠܝܬܝܐ. ܗܘ ܕܥܠ

ܦܠܐܣܦܗ ܐܠܝܘܢܐܢܝܝܢ ܐܠܕܝܢ ܟܐܢܘܐ ܡܢ ܩܒܠ ܐܠܡܣܝܚ ܐܠܝ
ܡܝܠܐܕܗ ܒܐܠܓܣܕ.

5. Of the bishops of Jerusalem down to the Council of Nicaea, f. 44 *a*,

ܐܠܦܨܠ ܐܠܚܐܡܣ ܡܢ ܐܠܡܩܠܗ ܐܠܐܘܠܗ. ܦܝ ܕܟܪ
ܐܣܩܦܗ ܐܘܪܫܠܝܡ ܐܠܕܝܢ ܟܐܢܘܐ ܩܒܠ ܡܓܡܥ ܐܠܡܩܕܣ
ܐܥܢܝ ܢܝܩܝܐ.

6. Of the heathen emperors of Rome down to Constantine, f. 45 *a*,

ܐܠܦܨܠ ܐܠܣܐܕܣ ܡܢ ܐܠܡܩܠܗ ܐܠܐܘܠܗ. ܦܝ ܕܟܪ
ܐܠܡܠܘܟ ܐܠܚܢܦܐ ܐܠܕܝܢ ܡܠܟܘܐ ܡܢ ܡܘܠܕ ܐܠܣܝܕ
ܐܠܡܣܝܚ ܐܠܝ ܐܢ ܡܠܟ ܩܘܣܛܢܛܝܢ ܐܠܡܘܡܢ ܒܐܠܠܗ
ܘܐܠܟܦܐ܆ ܕܝܢܗܡ ܟܐܢ ܩܪܝܒ ܐܠܦܝܢ ܡܢ ܐܠܐܡܦܪܛܘܪܝܢ ❖
ܦܐܠܡܠܟ ܐܠܕܝ ܦܝ ܐܝܐܡܗ ܟܐܢ܆ ܡܘܠܕ ܐܠܣܝܕ ܐܠܡܣܝܚ
ܡܢ ܐܠܣܝܕܗ ܐܠܥܕܪܐ ܗܘ ܐܓܣܛܘܣ ܩܝܨܪ. ܘܐܘܠ ܦܝ
ܐܠܡܠܟܗ ܐܠܢܨܪܐܢܝܗ ܘܐܪܬܦܥ ܡܢ ܡܠܟܗ. ܘܓܡܝܥ ܟܐܢ ܡܠܟܗ.
ܣܢܗ ܘܫܗܘܪ܆ ܣܢܗ ܘܫܗܪ ❖

7. Of the Council of Nicaea, f. 48 *a*,

ܐܠܦܨܠ ܐܠܣܐܒܥ ܡܢ ܐܠܡܩܠܗ ܐܠܐܘܠܗ. ܦܝ ܕܟܪ
ܐܠܡܓܡܥ ܐܠܕܝ ܠܐܓܠܗ ܓܡܥ ܐܠܡܠܟ ܩܣܛܢܛܝܢ ܐܠܐܒܐ
ܦܝ ܡܕܝܢܗ ܢܝܩܝܗ.

With the passage quoted by Assemani *B.O.* iii. 1, 587, col. 2, compare f. 50 *a*,

ܘܠܟܡ ܡܘܠܕܗ ܕܝܢ ܕܦܘܠܐ ܕܐܦܠܐܛܘܢܝܘܣ ܦܝܠܘܣܘܦܐ ܝܘܢܝܐ
ܩܕܡ ܡܢ ܟܠܗܝܢ ܫܢܝܢ ܕܐܒܪܗܡ ܐܒܐ ܕܐܬܐܡܪ ܐܝܟ ܗܘܐ ܡܢ
ܕܠܡܛܡܘܣ ܀ ܘܗܘܐ ܒܚܡܫܐ ܡܠܟܘܬܗ ܕܐܪܬܚܫܫܬ܂ ܕܐܝܟ ܕܐܦ
ܡܢܗ ܕܝܢ ܒܫܢܬܐ ܕܡܠܟܐ ܘܐܠܟܣܢܕܪܘܣ ܀ ܘܒܝܘܡܝ ܡܠܟܘܬܗ
ܕܐܪܬܚ ܀ ܘܫܡܥܘܢ ܕܝܢ ܨܕܝܩܐ ܀ ܘܐܪܣܛܘܛܠܝܣ ܕܪܒܗ̈.
ܕܐܝܟ ܕܐܡܪ ܦܠܐܛܘܢ ܒܝ ܡܠܟܘܬܗ ܕܐܠܟܣܢܕܪܘܣ ܩܕܡ
ܕܐܬܐ ܘܐܘܩܠܝܕܝܣ ܕܐܝܟ ܗܢܐ ܕܒܬܪܗ ܕܡܠܟ ܕܐܦܛܘܠܡܐ ܀
ܘܦܝܠܘܢ ܕܝܢ ܐܦ ܒܝܘܡܝ ܡܠܟܘܬܗ ܕܠܝܘܢܝܐ܂ ܘܗܘ ܕܝܢ ܒܫܢܬܐ ܡܠܟܐ
ܕܐܒܪܡ ܀ ܘܦܘܠܘ ܕܝܢ ܐܬܘܢܐ ܀ ܘܐܝܟ ܗܢܐ ܕܝܢ ܐܝܟܢܐ ܀
ܘܦܘܪܦܘܪܝܘܣ ܗܢܐ ܐܦ ܗܘ ܗܟܢܐ ܀ ܘܐܡܪ ܗܢܐ ܕܠܡܠܟܘ ܀
ܘܝܘܣܦܘܣ ܗܘܐ ܕܝܢ ܀ ܘܐܦ ܗܘܐ ܐܢܬܝ ܀ ܘܐܦܘܠܝܢܪܝܣ
ܗܘܐ ܕܝܢ ܐܠܟܣ ܀ ܘܡܪܝ ܗܘܐ ܕܐܬܪܗ ܀ ܘܐܦܝܦܢܝܘܣ
ܡܠܟܘܬܗ ܕܐܘܓܘܣܛܘܣ ܘܫܢܬܐ ܀ ܘܡܪܩܘܣ ܗܘܐ ܕܝܢ ܀

8. Appendix, of the Patriarchs and Christian Emperors of Constantinople, f. 51 *a*,

ܬܘܒ ܡܠܟܐ ܕܪܗܘܡܝܐ܂ ܘܗܝ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܕܐܬܡܠܟ.
ܒܝ ܫܢܬܐ ܕܐܦܛܘܠܡܐ ܘܐܠܟܣܢܕܪܘܣ ܘܗܘܐ ܥܠ ܒܝ ܐܢܛܝܘܟܝܐ
ܡܢܗ ܕܐܬܪܐ ܕܡܠܟܘܬܗ ܕܪܗܘܡܝܐ. ܕܐܝܟ ܕܐܡܪ ܒܝܘܡܝ ܡܢ
ܕܡܠܟܐ ܩܘܣܛܢܛܝܢ.

The first Invention of the Cross, f. 51 *b*; the second Invention, f. 52 *a*; the empress Helena, f. 55 *a*; how the pretended Jewish converts were found out by compelling them to eat hog's flesh, ܒܣܪܐ ܕܟܠ ܠܚܡ ܕܚܙܝܪܐ, f. 55 *b*. The history is brought down to the reign of Theophilus the son of Michael, f. 84 *b*,

ܘܡܠܟ ܒܥܕ ܦܝ ܣܢܗ ܬܡܐܢܝܢ ܘܡܐܬܝܢ ܘܐܪܒܥܝܢ
ܠܠܝܘܢܐܢܝܗ (*sic*). ܡܠܟ ܗܕܐ ܐܠܒܠܕ ܬܐܘܦܝܠ ܐܒܢ ܡܝܟܐܝܠ
ܐܒܢ ܬܐܘܦܝܠ ܐܠܡܠܟ. ܘܬܡ ܐܠܟܠܐܡ ܘܐܠܝܘܡ ܡܢ ܐܠܟܢܝܣܗ.
ܘܒܣܠܐܡܗ ܘܡܥܘܢܬܗ. ܘܟ̄.

IV. The fourth book in seven sections, f. 88 *a*,

ܐܠܟܬܐܒ ܐܠܪܐܒܥ ܡܢ ܬܐܪܝܟ ܐܠܐܒܛܪܝܪܟ ܦܝ ܕܟܪ ܐܠܡܠܠ
ܘܐܠܢܚܠ (*sic*) ܘܐܠܡܠܠ ܘܐܠܢܨܪܐܢܝܗ. ܘܡܒܕܐ ܐܠܡܠܐܝܟܗ
ܘܡܫܬܡܠ ܥܠܐ ܣܒܥܗ ܦܨܘܠ.

1. Of the Jews, f. 88 *a*,

ܐܠܦܨܠ ܐܠܐܘܠ ܡܢ ܐܠܟܬܐܒ ܐܠܪܐܒܥ. ܦܝ ܕܟܪ ܐܠܡܠܗ
ܐܠܝܗܘܕܝܗ ܘܐܠܢܚܠܗ ܘܐܠܡܠܠ ܒܓܡܠܬܗܐ ܘܚܝܢ.

2. Of the Samaritans, f. 94 *b*,

ܐܠܦܨܠ ܐܠܬܐܢܝ ܡܢ ܐܠܟܬܐܒ ܐܠܪܐܒܥ ܦܝ ܕܟܪ ܐܠܡܠܗ
ܐܠܣܐܡܪܝܗ ܘܗܝ ܦܪܩܗ ܡܢ ܦܪܩ ܐܠܝܗܘܕ.

3. Of the heathen Philosophers before Christianity, f. 95 *a*,

ܐܠܦܨܠ ܐܠܬܐܠܬ ܡܢ ܐܠܟܬܐܒ ܐܠܪܐܒܥ ܦܝ ܕܟܪ ܐܠܐܪܐ

ܐܠܝܫܒܥ ܐܡܪܬ ܙܟܪܝܐ ܐܠܕܝ ܐܠܡܣܝܚ ܦܝ ܐܠܐܢܓ̰ܝܠ
ܐܠܡܩܕܣܗ ܘܗܘ ܝܟܬܪܐ ܡܢ ܒܠܐܕ ܐܠܪܘܡ ܘܐܠܢܘܒܗ ܒܥܕ
ܢܦܐܗ ܘܗܘ ܐܒܘܪܝܡ ܡܢ ܒܥܕ ܣܢܗ.

4. Of the Christian heresies, f. 99 *b*,

ܐܠܦܪܩ ܐܠܙܐܝܓܗ ܡܢ ܐܠܢܨܪܐ ܐܠܙܐܝܓܗ. ܦܝ ܕܟܪ
ܐܠܡܬܪܦܝܢ ܘܐܠܝܥܩܘܒܝܗ ܘܬܠܬܐ ܐܠܡܣܝܚܝܗ ܦܝ ܕܝܢ
ܐܠܢܨܪܐܢܝܗ ܒܒܠܐܕ ܐܠܪܘܡ ܘܐܠܢܘܒܗ. ܘܟܠܗ ܒܥܕ ܓܠܘܣ
ܐܠܕܝܢ ܐܠܢܨܪܐ ܘܟܬܒ ܐܠܬܐ ܐܠܡܩܕܣܗ ܐܠܢܨܪܐܢܝܗ.
ܒܐܣܡ ܐܠܐܒ ܘܐܠܐܒܢ ܘܪܘܚ ܐܠܩܕܣ.

The list begins with Simon Magus, and ends with Mārōn, of whom it is written, f. 113 *b*,

ܡܐܪܘܢ ܗܕܐ ܟܐܢ ܪܐܗܒܐ ܦܝ ܐܝܐܡ ܡܘܪܝܩܝ ܡܠܟ ܐܠܪܘܡ.
ܘܡܩܐܠܬܗ ܟܐܢܬ ܦܝ ܐܠܡܣܝܚ ܟܡܩܐܠܬܗܡ ܘܡܥܢܐܗ ܘܐܚܕܗ.
ܘܦܥܠ ܘܐܚܕ. ܘܠܡ ܝܥܪܦ ܐܠܢܨܪܐܢܝܗ ܒܐܠܡܫܝܬܗ. ܘܐܬܒܥܗ
ܡܢ ܒܥܕܗ ܟܬܝܪ ܡܩܐܠܬܗ ܒܐܠܡܫܝܬܗ ܘܐܚܕ ܓܡܐܥܗ ܘܐܚܕ
ܡܕܝܢܗ ܚܡܐܗ ܘܚܡܨ ܘܐܠܫܐܡ. ܘܟܬܝܪ ܡܢ ܐܗܠ
ܐܠܪܘܡ. ܦܝܩܘܠ ܐܠܢܨܪܐ ܠܗ ܘܠܐܨܚܐܒܗ ܒܡܩܐܠܬܗ
ܡܐܪܘܢܝܗ ܢܣܒܗ ܡܢ ܐܣܡ ܡܐܪܘܢ. ܦܠܡܐ ܡܐܬ ܒܩܝ ܠܗ
ܐܗܠ ܡܕܝܢܗ ܚܡܐܗ ܕܝܪ ܘܣܡܘܗ ܒܐܣܡܗ ܕܝܪ ܡܐܪܘܢ.
ܘܗܘ ܐܠܝܘܡ ܒܐܠܡܝܠ ܡܥܪܘܦ ❖

5. Extract from Anbā Eutychius Saʿīd ibn Baṭrīḳ the Malakite, patriarch of Alexandria, on the church of S. Michael in that city, which was formerly a temple of Saturn (ܙܚܠ), f. 113 *b*,

ܐܠܦܨܠ ܐܠܬܐܣܥ ܡܢ ܐܠܟܬܐܒ ܐܠܬܐܪܝܟܝ. ܦܝ ܕܟܪ ܟܢ
ܝܣܗ ܐܡܪ ܐܓܘܣܛܘܣ ܐܠܡܠܟ ܒܒܢܐܗ ܐܠܐܣܟܢܕܪܝܗ
ܐܠܡܥܪܘܦ ܒܗܝܟܠ ܙܚܠ ܒܐܠܟܢܝܣܗ.

6. Of the fourteen Councils of the Church, f. 114 *a*,

ܐܠܦܨܠ ܐܠܥܐܫܪ ܡܢ ܐܠܟܬܐܒ ܐܠܬܐܪܝܟܝ. ܦܝ ܕܟܪ
ܐܠܡܓܐܡܥ ܘܥܕܕܗܐ ܐܪܒܥܗ ܥܫܪ ܡܓܡܥܐ.

These are: Ancyra, Neocaesarea, Nicaea, Gangra, Antioch, Laodicea, Sardice, Constantinople I., Ephesus I., Ephesus II., Chalcedon, Constantinople II., III. and IV.

7. Showing why the Easterns had had no occasion for a council since they received the faith, f. 116 *b*,

ܐܠܦܨܠ ܐܠܬܐܢܝ ܡܢ ܐܠܟܬܐܒ ܐܠܬܐܪܝܟܝ. ܦܝ ܐܣܒܐܒ
ܐܠܡܫܪܩܝܝܢ ܐܢܗܡ ܠܡ ܝܚܬܐܓܘ ܐܠܝ ܐܠܡܓܐܡܥ ܡܢܕ ܩܒܠܘ
ܐܠܐ ܡܓܡܥܐ ܘܐܚܕ ܒܣܒܒ ܐܠܐܪܬܘܕܟܣܝܗ ܐܠܐ ܐܠܘ..

Besides the canons of the Apostles, they have the following collections of canons, f. 117 *b*,

ܡܐ ܩܘܢܘܢܗ ܐܠܪܣܠ ܐܠܡܠܟܝܗ ܦܝ ܡܓܡܥܗܡ. ܐܠܐܘܠ ܘܥܕܕܗܐ
ܩܘܢܘܢ܀ ܘܡܐ ܩܘܢܘܢܗ ܒܡܓܐܡܥܗܡ ܐܠܐܓܢܐܣܝܗ ܐܠܡܠܟܝܗ
ܦܝ ܡܓܡܥܗܡ ܒܩܘܣܛܢܛܝܢ ܐܠܐܘܠ ܥܠܝ ܡܐ ܩܪܪܗ ܒܡܓܡܥܗܡ
ܘܥܕܕܗܐ ܩܘܢܘܢ܀ ܘܡܐ ܩܘܢܘܢܗ ܒܩܝܨܪܝܗ ܐܠܐܓܢܐܣܝܗ

ܐܠܒܛܪܝܪܟܝܗ ܦܝ ܘܠܐܝܬܗ ܣܬܗ ܘܬܠܬܝܢ ܣܢܝܢ ✤ ܘܟܐܢ ܒܥܕܗ
ܐܒܪܝܠܝܘܣ ܐܠܐܣܟܢܕܪܝܗ ܐܠܒܛܪܝܪܟ ܬܡܐܢܝ ܘܥܫܪܝܢ ܣܢܝܢ ✤
ܦܝ ܟܠ ܣܢܝܗ. ܡܢܗܐ ܡܨܘܪܬܗ ܘܟܬܐܒ ✤ ܬܡ ܡܢ ܒܥܕܗܡ
ܐܒܥܘܢ ܒܥܕܗ (f. 118 *a*) ܐܠܐܣܟܢܕܪܝܗ ܐܠܒܛܪܝܪܟ ܦܝ ܘܠܐܝܬܗ
ܬܡܐܢ ܦܝ ܐܠܝܣܚܐܩ ܥܠܝ ܐܠܟܪܣܝ ܐܠܡܪܩܘܣܝ ܡܕܗ ܘܬܠܬܝܢ
ܣܢܝܢ. ܘܬܡܐܢ ܫܗܘܪ ܦܝ ܐܝܐܡ ܐܠܡܠܟ ܗܕܪܝܢܘ ܣܢܝܢ.
ܦܝ ܟܠ ܣܢܝܗ. ܡܢܗܐ ܡܨܘܪܬܗ ܘܟܬܐܒ ✤ ܘܟܐܢ ܒܥܕܗ
ܣܝܒܥܘܢ ܐܠܐܣܟܢܕܪܝܗ ܐܠܒܛܪܝܪܟ ܦܝ ܘܠܐܝܬܗ ܥܠܝ ܐܠܟܪܣܝ
ܝܟܬܒ ܣܢܝܢ. ܦܝ ܟܠ ܣܢܝܗ ܡܢܗܐ ܝܣܚܐܩ ܒܟܬܒܗ ✤
ܘܟܬܒܗ ܐܝܣܐ ܡܢܗܐ ܐܠܒܛܪܝܪܟ ܦܝ ܐܝܐܡܗ.
ܘܬܡܐܢ ܥܠܝ ܡܢ ܒܥܕܗܡ ܕܡܐܪܝ ܡܢܗܡ ܦܝܗ ܣܢܝܢ
ܕܒܪܗ ܡܦܬܕܗ ܦܝ ܐܠܝܣܚܐܩ. ܘܡܢܗܡ ܟܬܐܒܗ ܦܝ ܝܥܩܘܒ
ܐܠܟܪܝܡ ✤

V. The fifth book in seven sections, f. 118 *b*,

ܐܠܡܩܐܠܗ ܐܠܚܐܡܣܗ ܡܢ ܬܐܪܝܟ ܐܠܒܛܐܪܟܗ.

A. The first section, f. 118 *b*.

1. Preface, f. 118 *b*.
2. History of our Lord, ܐܠܣܝܕ ܐܠܡܣܝܚ, f. 119 *a*.
3. S. Peter, ܒܛܪܣ ܐܠܪܣܘܠ ܪܐܣ ܗܘ, f. 120 *a*.

4. S. Andrew, ܐܢܕܪܐܘܣ ܐܚܘܗ ܫܡܥܘܢ ܕܟܐܦܐ, f. 121 *a*.

5. S. James, the son of Zebedee, ܝܥܩܘܒ ܒܪ ܙܒܕܝ, f. 121 *b*.

6. S. John the Evangelist, ܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ, f. 121 *b*.

7. S. Philip, ܦܝܠܝܦܘܣ, f. 123 *a*.

8. Nathanael or Bartholomew, ܢܬܢܐܝܠ ܗܘܝܘ ܒܪ ܬܘܠܡܝ, f. 123 *a*.

9. S. Matthew the Evangelist, ܡܬܝ ܐܘܢܓܠܝܣܛܐ, f. 123 *b*.

10. S. Thomas, ܬܐܘܡܐ, f. 124 *a*.

11. S. James the son of Alphaeus, ܝܥܩܘܒ ܒܪ ܚܠܦܝ, f. 125 *b*.

12. S. Jude the son of James, ܝܗܘܕܐ ܒܪ ܝܥܩܘܒ, f. 125 *b*.

13. S. Simeon the Ḳananite, ܫܡܥܘܢ ܩܢܢܝܐ, f. 126 *a*.

14. Judas Iscariot, ܝܗܘܕܐ ܐܣܟܪܝܘܛܐ, f. 126 *a*.

15. S. Matthias, ܡܬܝܐ, f. 126 *a*.

16. S. Paul, ܦܘܠܘܣ, f. 126 *b*.

17. S. Mark the Evangelist, ܡܪܩܘܣ ܐܘܢܓܠܝܣܛܐ, f. 127 *b*.

18. S. Luke the Evangelist, ܠܘܩܐ ܐܘܢܓܠܝܣܛܐ, f. 128 *a*.

19. Addai, ܐܕܝ ܪܒܢ ܫܠܝܚܐ, f. 128 *b*.

20. Mārī, ܡܐܪܝ ܡܠܦܢ, f. 128 *b*; the letters of king Abgar, ܐܒܓܪ, and our Lord, f. 129 *a*; extract from the chronicle of Yaḥyā ibn Saʿīd, A. Gr. 1343 = A.D. 1032, f. 129 *b*.

B. The second section, f. 130 *b*.

1. The Catholic Patriarchs of the East, f. 130 *b*, ܐܠܦܨܠ ܐܠܐܘܠ. ܦܝ ܕܟܪ ܦܛܪܝܪܟܗ ܟܪܣܝ ܐܠܡܫܪܩ ܐܠܕܝܢ ܓܠܣܘ ܥܠܝܗ.

(1) Mārī, ܡܐܪܝ ܫܠܝܚ, f. 130 *b*.

(2) Abrīs, ܐܒܪܝܣ, f. 131 *a*.

(3) Abraham I., ܐܒܪܗܡ, f. 131 *b*.

(4) Jacob I., ܝܥܩܘܒ, f. 132 *b*.

(5) Aḥā dh'Abū(hī), ܐܚܐ ܕܐܒܘܗܝ, f. 133 *a*; ܒܡܘܓܒ ܐܠܬܪܬܝܒ ܐܠܡܟܬܘܒ ܘܐܠܡܚܦܘܙ ܐܠܡܫܗܘܪ ܡܢ ܐܠܐܒܐ ܐܠܡܬܩܕܡܝܢ ܦܛܪܝܪܟܗ ܐܠܦܪܣ ܟܪܣܝ ܐܠܡܕܐܝܢ. ܠܟܪܣܝ ܐܠܡܫܪܩ, f. 133 *b*.

(6) Shaḥlūphā, ܫܚܠܘܦܐ, f. 137 *a*.

(7) Pāpā, ܦܐܦܐ ܒܪ ܥܓܝ, f. 137 *b*.

(8) Simeon bar Ṣabbā'ē, ܫܡܥܘܢ ܒܪ ܨܒܐܥܐ, f. 138 *b*.

(9) Shāhdōst, ܫܐܗܕܘܣܬ, f. 141 *a*.

(10) Barba'shmīn, ܒܪܒܥܫܡܝܢ, f. 141 *a*.

(11) Tūmarṣā, ܬܘܡܪܨܐ, f. 141 *b*.

(12) Ḳāyōmā, ܩܝܘܡܐ, f. 142 *b*.

(13) Isaac, ܐܝܣܚܩ, f. 143 *a*.

(14) Aḥī, ܐܚܝ, f. 144 *b*.

(15) Yabh-alāhā I., ܝܗܒܐܠܗܐ, f. 145 *a*.

(16) Ma'nā, ܡܥܢܐ, f. 145 *b*. Margin, ܦܫܝܛܐ.

(17) Ḳarābakht, ܩܪܐܒܟܬ, f. 145 *b*. Margin, ܦܫܝܛܐ.

(18) Dadh-īshō', ܕܕܝܫܘܥ, f. 146 *a*.

(19) Bābōi, ܒܒܘܝ, f. 146 *b*.

(20) Acacius, ܐܩܐܩ, f. 149 *b*.

(21) Bābai, ܒܐܒܝ, f. 150 *a*.

(22) Shīlā, ܫܝܠܐ, f. 151 *a*.

(23) Narsai, ܢܪܣܝ, f. 151 *b*. Margin, ܦܫܝܛܐ.

(24) Elisha, ܐܠܝܫܥ, f. 151 *b*. Margin, ܦܫܝܛܐ.

(25) Paul, ܦܘܠܘܣ, f. 152 *a*.

(26) Mār(ī) Abhā, ܡܪܝ ܐܒܐ, f. 152 *a*.

(27) Joseph, ܝܘܣܦ, f. 153 *b*. Margin, ܦܫܝܛܐ.

(28) Ezekiel, ܚܙܩܝܐܝܠ, f. 154 *a*.

(29) Īshō'-yabh I., of Arzan, ܝܫܘܥܝܗܒ ܐܪܙܢܝܐ, f. 155 *a*.

(30) Sabhr-īshō' I., ܨܒܪܝܫܘܥ, f. 158 *a*.

(31) Gregory, ܓܪܝܓܘܪ, f. 159 *a*.

(32) Īshō'-yabh II., of Judhāl, ܐܝܫܘܥܝܗܒ ܓܕܠܝܐ, f. 159 *b*.

(33) Mār(ī)-emmēh, ܡܪܝ ܐܡܗ, f. 161 *b*.

(34) Īshō'-yabh III., of Ḥazza, ܐܝܫܘܥܝܗܒ ܚܙܝܝܐ, f. 161 *b*.

(35) George I., ܓܝܘܪܓܝܣ, f. 162 *a*.

(36) John I., the son of Mārtā, ܝܘܚܢܢ ܒܪ ܡܪܬܐ, f. 162 *b*.

(37) Ḥĕnān-īshō‘ I., ܚܢܢܝܫܘܥ, f. 163 *a*.

(38) John II., the Leper, ܝܘܚܢܢ ܐܠܐܒܪܨ, f. 164 *a*. Margin, ساقط.

(39) Ṣĕlībhā-zĕkhā, ܨܠܝܒܐ ܙܟܐ, f. 164 *a*.

(40) Pethion, ܦܬܝܘܢ, f. 164 *b*.

(41) Mār-Abhā ibn Bĕrīkh-ṣebhyānā (*sic*), ܡܪܐܒܐ ܒܪ ܒܪܝܟ ܨܒܝܢܐ, f. 165 *a*.

(42) Sūrīn, ܣܘܪܝܢ, f. 165 *b*. Margin, ܣܘܐܝܠ.

(43) Jacob II., ܝܥܩܘܒ, f. 165 *b*.

(44) Ḥĕnān-īshō‘ II., ܚܢܢܝܫܘܥ, f. 166 *a*.

(45) Timothy I., ܛܝܡܬܐܘܣ, f. 166 *a*.

(46) Īshō‘ bar Nōn, ܐܝܫܘܥ ܒܪ ܢܘܢ, f. 167 *b*.

(47) George II., ܓܝܘܪܓܝܣ, f. 168 *b*.

(48) Sabhr-īshō‘ II., ܣܒܪܝܫܘܥ, f. 169 *a*.

(49) Abraham II., ܐܒܪܗܡ, f. 169 *b*.

(50) Theodosius, ܬܐܕܘܣܝܘܣ, f. 170 *b*.

(51) Sergius, ܣܪܓܝܣ, f. 171 *a*.

(52) Ānōsh, ܐܢܘܫ, f. 171 *b*.

(53) John III., the son of Narsai, f. 172 *a*.

(54) John IV., ܝܘܐܢܝܣ, f. 175 *b*.

(55) John V., the son of al-A‘raj, ܝܘܚܢܢ ܒܪ ܐܠܐܥܪܓ, f. 175 *b*.

(56) Abraham III., Ibrāzā, ܐܒܪܗܡ ܐܠܡܥܪܘܦ ܐܒܪܙܐ, f. 177 *a*.

(57) Emmanuel, ܥܡܢܘܐܝܠ, f. 178 *a*.

(58) Bar-Badmeh, ܒܪ ܒܕܡܗ, f. 178 *a*.

(59) Israel, ܐܝܣܪܐܝܠ, f. 181 *b*.

(60) ʻAbhd-īshōʻ I., ܥܒܕܝܫܘܥ, f. 182 *b*.

(61) Mārī ibn Ṭūbī, ܡܪܝ ܒܪ ܛܘܒܝ, f. 183 *a*.

(62) John VI., ܝܘܐܢܝܣ, f. 183 *b*.

(63) John VII., ibn Nāzūk, ܝܘܚܢܢ ܒܪ ܢܐܙܘܟ, f. 184 *a*.

(64) Īshōʻ-yabh IV., ibn Ezekiel, ܐܝܫܘܥܝܗܒ ܒܪ ܚܙܩܝܐܝܠ, f. 184 *b*.

(65) Elias I., ܐܝܠܝܐ ܕܠܒܪܘܠ, f. 185 *a*.

(66) John VIII., ܝܘܚܢܢ, f. 186 *a*.

(67) Sabhr-īshōʻ III., ܣܒܪܝܫܘܥ, f. 186 *b*.

(68) ʻAbhd-īshōʻ II., ܥܒܕܝܫܘܥ, f. 187 *a*.

(69) Makkīkhā I., ܡܟܝܟܐ, f. 187 *b*.

(70) Elias II., ܐܝܠܝܐ ܐܠܡܩܠܝ, f. 188 *a*.

(71) Bar-Ṣauma, ܒܪ ܨܘܡܐ, f. 188 *b*.

(72) ʻAbhd-īshōʻ III., ܥܒܕܝܫܘܥ, f. 189 *a*.

(73) Īshōʻ-yabh V., ܐܝܫܘܥܝܗܒ, f. 189 *b*.

(74) Elias III., Abū Ḥalīm, ܐܝܠܝܐ ܐܠܚܕܝܬܝ ܐܒܘ ܚܠܝܡ, f. 192 *a*.

(75) Yabh-alāhā II., ܝܗܒܐܠܗܐ ܐܠܩܝܘܡܝ, f. 194 *b*.

(76) Sabhr-īshōʻ IV., ܣܒܪܝܫܘܥ, f. 195 *a*.

(77) Sabhr-īshōʻ V., ibn al-Masīḥī, ܣܒܪܝܫܘܥ ܒܪ ܐܠܡܫܝܚܝ, f. 195 *b*.

(78) Makkīkhā II., ܡܟܝܟܐ, f. 197 *a*.

(79) Denḥā, ܕܢܚܐ, f. 198 *a*.

(80) Yabh-alāhā III., ܝܗܒܐܠܗܐ ܬܠܝܬܝܐ, f. 199 *a*, who died A. Gr. 1629 = A.D. 1317. After his decease the see remained vacant for 3 months and 8 days. In all 72 (read 73) patriarchs, besides 7 who were deposed. The successor of Yabh-alāhā III. was Timothy II., ܛܝܡܬܐܘܣ, f. 200 *b*, margin.

List of the metropolitans under the patriarch of the East (compare Assemani, *B.O.* ii. 458), f. 200 *b*.

ܘܐܦܐ ܡܝܛܪܦܘܠܝܛܐ ܦܛܪܝܪܟܐ ܕܡܕܢܚܐ. ܦܘܫܐ ܕܒܪ ܝܫܘܥ
ܒܐܬܪܘܬܐ ܟܠ ܥܕܬܐ ܦܝ ܡܛܪܦܘܠܝܛܐ ܀ ܐ: ܦܛܪܝܪܟܘܬܐ
ܗܘ ܡܝܛܪܦ ܓܝܕܝ ܫܠܝܚܐ ܗܘܐ ܥܠܝܗ ܐܠܡܥܢܝ. ܘܐܠܟܝ
ܩܝܡ ܐܠܦܛܪܝܪܟ ܕܝܪܦܘܣ ܐܠܟܪ ܘܐܠܡܘܡܢܝܢ ܀ ܒ ܡܝܛܪܦ
ܢܨܝܒܝܢ ܀ ܓ ܡܝܛܪܦ ܐܠܒܨܪܗ ܀ ܕ ܡܝܛܪܦ ܐܠܡܘܨܠ
ܘܐܪܒܠ ܀ ܗ ܡܝܛܪܦ ܐܕܪܒܝܓܢ ܀ ܘ ܡܝܛܪܦ ܕܒܝܬ ܓܪܡܝ ܀
ܙ ܡܝܛܪܦ ܚܠܘܐܢ ܀ ܚ ܡܝܛܪܦ ܐܘܪܫܠܡ ܀ ܛ ܡܝܛܪܦ
ܐܠܪܝܐ ܀ ܝ ܡܝܛܪܦ ܦܪܣ ܀ ܝܐ ܡܝܛܪܦ ܡܪܘ ܀ ܝܒ
ܡܝܛܪܦ ܗܪܬܐ ܀ ܝܓ ܡܝܛܪܦ ܣܡܪܩܢܕ ܀ ܝܕ ܡܝܛܪܦ
ܐܠܗܢܕ ܀ ܝܗ ܡܝܛܪܦ ܐܠܨܝܢ ܀ ܝܘ ܡܝܛܪܦ ܒܘܪܝܬ ܀
ܝܙ ܡܝܛܪܦ ܕܡܫܩ ܀ ܝܚ ܡܝܛܪܦ ܐܠܪܝ ܀ ܝܛ ܡܝܛܪܦ

ܐܒܪܘܩܝ ܀ ܟܛ ܡܛܪܢ ܕܠܒܝܠܡ ܀ ܠ ܡܛܪܢ
ܣܡܪܩܢܕ ܀ ܠܐ ܡܛܪܢ ܐܪܡܘܩܝ ܀ ܠܒ ܡܛܪܢ
ܝܠܝܣ ܀ ܠܓ ܡܛܪܢ ܣܓܘܩܝ ܀ ܠܕ ܡܛܪܢ ܓܝ
ܓܠܢ ܘܐܠ ܡܘܠܢ ܀ ܠܗ ܡܛܪܢ ܐܝܪܐ ܀ ܠܘ ܡܛܪܢ
ܟܫܓܪ ܘܢܘܩܬܐ ܀ ܘܟܠ ܗܠܝܢ ܡܢ ܗܘܠܐ ܕܠܡܛܪܢܘܬܐ
ܠܗ ܕܦܛܪܝܪܟܐ. ܦܝܠܝܘܣ ܡܢ ܠܗ ܐܢܫ ܕܝܠܗ ܐܦܝܣܩܘܦܐ.
ܘܡܣܝܡ ܡܢ ܠܗ ܗܘ ܣܝܡܐ ܕܦܛܪܝܪܟܘܬܐ ܀

The seven metropolitans who elect and consecrate the patriarch, f. 200 *b*,

ܘܫܒܥܐ ܐܢܫܝܢ ܡܝܛܪܦܘܠܝܛܐ ܘܡܩܝܡܝܢ ܠܦܛܪܝܪܟܐ ܗܢܘܢ
ܟܫܟܪ ܀ ܡܛܪܢ ܓܘܢܕܝܫܒܘܪ. ܘܡܛܪܢ ܢܨܝܒܝܢ.
ܘܡܛܪܢ ܕܒܨܪܗ. ܘܡܛܪܢ ܕܐܬܘܪ. ܘܡܛܪܢ ܚܕܝܒ.
ܘܡܛܪܢ ܕܒܝܬ ܓܪܡܝ. ܘܡܛܪܢ ܚܠܘܐܢ ܀

2. The preface to the treatise of Mār Elias I. on the fundamental doctrines of the Faith*, f. 201 *a*,

ܒܚܝܠ ܐܠܗܐ ܚܝܐ ܡܢ ܠܥܠܡ ܐܠܗܐ. ܟܬܒܢܐ ܦܘܫܩܐ ܕܡܦܩܢܘܬܐ
ܕܫܪܪܐ ܕܗܝܡܢܘܬܐ ܕܟܠ ܡܫܝܚܝܐ ܘܚܘܝܘܬܐ ܕܠܘܩܒܠ ܟܠ ܚܕ
ܕܡܝܬܝܢ. ܡܫܬܡܠܝܐ ܒܝܘܡ ܐܠܗܐ. ܘܐܝܟ ܫܒܝܠܐ ܘܫܪܝܪܐ
ܟܠܗ ܀

3. From the same work, on the Incarnation, f. 206 *a*,

ܒܚܝܠ ܐܠܗܐ ܡܢ ܠܥܠܡ ܐܠܗܐ. ܡܢ ܕܫܪܪܐ

* See *B.O.* iii. 1. 265, note 6.

ܐܠܡܥܒܘܕ ܠܗ ܣܓܘܕ ܐܠܠܗ ܘܚܕܗ. ܦܝ ܐܠܟܠܐܡ ܥܠܐ
ܐܠܬܓܣܕ ܟܠܡܬܗ ܐܠܠܗ ܐܠܐܙܠܝܗ ܒܐܠܐܢܣܐܢ ܐܠܬܐܡ ܐܠܟܐܡܠ
ܐܠܡܐܚܘܕ ܡܢ ܐܠܣܝܕܗ ܡܪܝܡ ܐܠܒܬܘܠ.

4. From the same, proofs of the Human Nature of our Lord, f. 207 *a*,

ܐܠܦܨܠ ܐܠܬܐܣܥ ܡܢ ܗܕܐ ܐܠܟܬܐܒ. ܠܗ ܬܪܓܡܐ
ܦܝ ܐܠܐܬܒܐܬ ܐܢ ܢܐܣܘܬܗ ܛܒܝܥܗ ܐܠܡܣܝܚ.

5. From the same, proofs of the Divine Nature of our Lord, f. 207 *b*,

ܐܠܦܨܠ ܐܠܥܐܫܪ ܡܢ ܗܕܐ ܐܠܟܬܐܒ. ܠܗ ܬܪܓܡܐ-
ܣܓܘܕ ܐܠܠܗ ܘܚܕܗ. ܦܝ ܐܠܐܬܒܐܬ ܐܢ ܠܐܗܘܬܗ ܛܒܝܥܗ
ܐܠܡܣܝܚ ܘܐܩܢܘܡܗ.

6. Extracts from the first section of a work by Mār Elias, metropolitan of Nisībis, entitled *Kitāb al-Burhān fī Taṣḥīḥ al-Īmān**, f. 209 *a*,

ܐܠܦܨܠ ܐܠܣܐܕܣ ܡܢ ܐܠܒܐܒ ܐܠܐܘܠ. ܘܕܟܪ ܦܝܗ
ܟܠܐܡܐ ܡܢܬܙܥܐ ܡܢ ܐܠܦܨܠ ܐܠܐܘܠ ܡܢ ܟܬܐܒ ܐܠܒܪܗܐܢ
ܦܝ ܬܨܚܝܚ ܐܠܐܝܡܐܢ ܐܠܡܢܣܘܒ ܐܠܝ ܡܪܝ ܐܠܝܐ ܡܛܪܢ ܢܨܝܒܝܢ ܘܡܥܢܐܗ
ܩܘܠ. ܗܐܟܝܦ ܐܠܐܒ ܐܠܦܛܝܢ ܐܠܡܥܠܡ ܐܠܢܦܝܣ ܐܠܡܬܟܠܡ
ܐܠܦܨܝܠ ܗܕܐ ܐܠܐܡܪ ܡܥܒܘܕ ܝܣܬܚܩ ܣܓܘܕ ܐܠܠܗ ܘܚܕܗ
ܘܐܢܗ ܒܟܠܝܬܗ ܒܪܒܐܢܝܬܗ ܐܠܡܢ ܘܐܡܢ.

* See *B.O.* iii. 1. 270, col. 2, no. iv.; Horst, *des Metrop. Elias von Nisibis Buch vom Beweis der Wahrheit des Glaubens.*

7. Extract from a treatise by Mār George, metropolitan of Mosul, on the Faith of the Eastern Christians*, f. 211 *a*,

ܐܠܦܨܠ ܐܠܬܐܣܥ (*sic*) ܡܢ ܐܠܪܣܐܠܗ ܐܠܬܐܢܝܗ. ܢܩܘܠ ܦܝܗ
ܡܣܐܠܬܗ ܐܠܐܒܘܗ ܘܐܠܒܢܘܗ ܩܐܠ ܒܘܠܣ ܡܪܫܕܢܐ ܐܠܡܥܠܡ.
ܦܝ ܐܚܕܝ ܐܠܪܣܐܝܠ ܐܠܡܢܣܘܒܗ ܐܠܝܗ ܒܐܠܚܩܝܩܗ.

8. A treatise by Mār Makkīkhā the patriarch on the Fatherhood and the Sonship†, f. 213 *b*,

ܐܠܦܨܠ ܐܠܬܐܡܢ ܡܢ ܐܠܐܘܠ ܐܠܬܐܢܝ. ܦܝܗ ܒܩܘܠ ܡܣܐܠܬܗ
ܐܠܐܒܘܗ ܘܐܠܒܢܘܗ ܐܠܬܝ ܐܠܡܣܝܚ ܐܠܚܩܝܩܝ ܐܠܢܦܝܣ ܩܐܠ
ܡܥܠܡܢܐ ܐܠܡܚܬܠܦܝܢ ܦܝܗܐ ܐܠܡܬܩܕܡܝܢ ܩܕܝܡ ܐܠܠܗ ܒܘܝܗ
ܘܐܢ. ܥܠܝ ܡܫܗܘܪ ܦܝ ܐܠܐܒܘܗ ܘܐܠܒܢܘܗ. ܒܠ ܡܫܗܘܪ
ܕܝܢ ܐܠܢܨܪܐܢܝܗ. ܘܗܠ ܒܡܝܢܗ ܐܠܫܒܗ ܐܠܡܚܣܘܣܗ.
ܐܠܥܐܪܝܗ ܦܝ ܐܠܒܢܘܗ ܐܠܡܬܩܕܡܝܗ. ܘܬܚܩܩ ܐܠܦܐܝܕܗ
ܐܠܢܣܒܝܗ ܐܠܐܠܗܝܗ. ܐܠܬܝ ܡܢ ܓܗܠܗܐ ܓܚܕܬ ܓܡܐܥܗ
ܘܡܢ ܐܠܐܒܘܗ ܘܐܠܒܢܘܗ ܐܠܓܣܡܐܢܝܗ ܐܠܡܬܥܐܪܦܗ
ܐܠܡܥܪܘܦܗ.

9. The Confession of Faith of Mār Michael, bishop of Āmid and Maiyāfāriḳīn, translated from Syriac into Arabic by Ṣĕlībhā‡, f. 216 *a*,

ܐܠܦܨܠ ܐܠܬܐܣܥ ܡܢ ܐܠܪܣܐܠܗ ܐܠܬܐܢܝܗ. ܢܩܘܠ ܦܝܗ ܒܐܢ ܐܠܐܒ

* See *B.O.* iii. 1. 540.
† See *B.O.* iii. 1. 552, *oratio de Incarnatione.*
‡ See *B.O.* iii. 1. 558.

ܘܐܡܐܢܬܗ ܡܣܝܚܝܘܗ ܐܘܗ ܐܠܢܨܪܐܢܝܗ ܐܠܡܥܬܩܕܝܗ ܐܠܡܬܥܪܦܝܢ
ܒܐܠܡܣܝܚ. ܡܢ ܐܢܗ ܐܠܐܒ ܐܠܩܕܝܣ ܐܠܥܐܠܡ ܐܠܦܐܨܠ
ܐܠܡܘܨܠ ܐܠܥܠܐܡܗ ܐܠܡܬܩܢ ܐܠܡܬܥܡܩ ܡܐܪ ܡܝܟܐܝܠ ܨܘܒܐ
ܐܡܝܢ ܘܡܢܐܦܥܗܡ. ܕܥܐܗ ܥܠܝ ܐܠܢܨܪܐܢܝܗ ܘܐܠܩܕܝܣܝܢ ܐܡܝܢ.
ܢܦܥܢܐ ܐܠܗ ܐܠܡܥܪܘܦ ܒܨܠܘܬܗ ܐܡܝܢ. ܐܠܩܕܝܣܝܢ ܦܝ
ܐܠܥܨܪ ܡܢ ܐܠܐܠܗܝܗ ܐܠܡܣܬܥܐܢܝܗ ܐܠܝ ܐܠܐܠܗܝܗ ܐܠܐܥܬܩܐܕܝܗ
ܒܥܠܝ ܨܒܪܐ ܝܥܩܘܒ.

10. On the Unity and Trinity by Mār ʿAbhd-īshōʿ, metropolitan of Nisībis*, f. 219 *b*,

ܐܠܩܘܠ ܐܠܡܒܝܢ ܡܢ ܐܠܐܨܠ ܐܠܐܡܝܢ. ܢܩܘܠ ܦܝܗ ܡܥܢܝ
ܐܠܬܘܚܝܕ ܘܐܠܬܬܠܝܬ ܥܠܝ ܡܐ ܐܘܪܕܗ ܘܥܢܕܗ ܐܠܐܒ
ܐܠܩܕܝܣ ܐܠܦܐܨܠ ܐܠܥܐܪܦ ܘܐܠܡܥܠܡ ܐܠܢܨܝܒܝܢܝ ܡܐܪ
ܥܒܕܝܫܘܥ ܡܛܪܐܢ ܨܘܒܐ. ܕܪܒܗ ܘܡܩܕܡܗ ܥܠܝ ܐܠܩܕܝܣܝܢ.
ܦܝ ܚܩܐܝܩܗ ܐܠܡܥܠܘܡ ܥܢܗ ܐܠܕܝ ܬܨܘܪܗ ܦܝ ܐܠܥܩܠ ܐܠܕܗܢ.
ܘܬܡܐܡܗ ܥܢܐܕ ܩܐܥܕܗ ܐܠܥܘܐܡ. ܦܝ ܐܠܥܩܠ ܐܠܕܗܢ
ܘܐܠܥܘܐܡ. ܦܝ ܨܦܬܗ ܐܠܠܗ (f. 220 *a*) ܘܬܘܚܝܕܗ ܘܬܠܐܬܗ
ܘܡܥܢܝ ܐܩܢܘܡܝܗ. ܐܠܡܬܘܐܦܩܗ ܠܨܦܬܗ ܐܠܠܗ ܘܬܠܬܝܬܗ
ܘܬܠܐܬܗ ܥܢܕ ܡܣܝܚܝܗ. ܘܢܩܘܠ ܦܝܗ ܐܢ ܥܢܕ ܐܠܥܩܠ
ܐܠܨܚܝܚܗ ܦܝ ܡܥܪܦܗ ܐܠܩܕܝܡܗ ܨܦܬܗ (*sic*). ܐܠܐܠܗ ܐܠܐܘܠ

* See *B.O.* iii. 1. 360, col. 2 of the notes.

ܦܝ ܐ̱ ܐܠܥܐܠܡ ܡܚܕܬ. ܐܠܬܐܢܝ ܐ̱ ܠܗ ܡܚܕܬ. ܐܠܬܐܠܬ
ܐ̱ ܐܠܠܗ ܘܐܚܕ ܘܐ̱ ܨܦܐܬܗ ܐܠܕܐܬܝܗ ܟܠܡܬܗ. ܐܠܪܐܒܥ
ܐܠܩܘܠ ܦܝ ܡܥܢܝ ܐܠܬܠܝܬ ܘܐܠܬܘܚܝܕ. ܐܠܚܐܡܣ ܦܝ ܐ̱
ܡܥܢܝ ܐܠܡܣܝܚ ܝܣܘܥ ܘܐܠܐܬܚܐܕ ܒܗ. ܘܡܢ ܐܠܡܥܪܦܗ
ܒܗ. ܐܠܣܐܕܣ ܘܓܘܒ ܢܦܝ ܐܠܬܓܝܪ ܐܠܡܬܓܣܡܗ
ܘܐܡܬܢܐܥ ܢܦܝ ܬܓܝܪܗ ܚܝܢܐ ܐܠܡܣܝܚ. ܐܠܣܐܒܥ ܐܠܩܘܠ
ܘܐܠܐܥܬܩܐܕ ܒܫܦܐܥܗ ܐܠܡܣܬܐܗ ܘܐܠܝܘܡ ܐܠܐܚܝܪ. ܓܡ ܢܓܪܗ
ܦܕܟ ܡܢ ܥܕܗ ܐܠܡܫܪܩܗ ܐܬܘܠ ܦܝܗ ܢܓܕܗܐ ܡܬܦܪܩܗ
ܘܡܟܬܘܒ ܦܝܗ̈. ܐ̱ ܢܥܬܩܕ ܟܠܠ ܡܘܫܝܗ ܡܬܩܕܡܐܗ ܥܠܝܗܐ
ܐ̱ ܐܠܡܣܐܘܝܗ ܡܢܗ ܘܐ̱ ܡܥܢܝ ܐܠܡܣܝܚ ܝܣܘܥ ܘܐ̱
ܐܠܐܬܚܐܕ ܒܗ. ܒ̄ ܦܩܕ ܢܓܕ ܗܢܐ ܐܠܐܓܠ. ܘܠܐ ܝܚܦܝ
ܢܘܪ ܡܟܢܗ ܡܢ ܐܠܩܘܠ ܒܗ. ܘܢ̄.

11. Another extract from the same work, f. 222 *a*,

ܐܠܦܨܠ ܐܠܣܐܕܣ ܥܫܪ ܡܢ ܐܠܓܙܘ ܐܠܬܐܢܝ. ܦܝ ܐܠܬܠܝܬ
ܘܐܠܬܘܚܝܕ. ܘܗܘ ܐܠܦܨܠ ܐܠܬܐܡܢ ܡܢ ܐܠܡܩܕܡܗ ܠܗ.

12. A third extract from the same, f. 224 *b*,

ܐܠܦܨܠ ܐܠܬܐܢܝ ܥܫܪ ܡܢ ܐܠܓܙܘ ܐܠܬܐܠܬ. ܘܗܘ ܐܠܦܨܠ
ܐܠܬܐܣܥ ܡܢ ܐܠܦܨܘܠ ܐܠܡܩܕܡܗ ܠܗ. ܢܩܘܠ ܐ̱ ܐܠܠܗ ܬܥܐܠܝ.
ܦܝ ܘܓܘܒ ܢܦܝ ܐܠܬܓܝܪ ܐܠܡܬܓܣܡܗ. ܘܐܡܬܢܐܥ ܢܦܝ
ܬܓܝܪܗ ܚܝܢܐ ܐܠܡܣܝܚ ܡܬܓܣܕܐ.

13. The Confession of Faith of Mār Īshōʿ-yabh ibn Malkōn*, f. 227 *b*,

الفصل الثالث عشر ܡܢ ܐܠܐܝܡܐܢ ܐܠܓܐܡܥ. ܦܝ ܕܟܪ ܐܡܐܢܗ ܢܟܬܒܗܐ ܐܠܢܨܝܒܝܢܝ ܐܠܡܥܬܩܕ ܐܠܡܫܗܘܪܗ. ܡܢ ܩܘܠ ܐܠܐܒ ܐܠܩܕܝܣ ܐܠܦܐܛܠ ܡܪܝ ܐܝܫܘܥܝܗܒ ܡܛܪܐܢ ܢܨܝܒܝܢ ܐܠܡܥܪܘܦ ܒܐܒܢ ܡܠܟܘܢ.

14. Letter of Mār Makkīkhā the patriarch, written when he was metropolitan of Mosul and Arbel, to a Christian noble in Ispahān, on the Faith†, f. 228 *b*,

الفصِل (*sic*) الرَّابع عشر ܡܢ ܐܠܐܝܡܐܢ ܐܠܓܐܡܥ. ܢܕܟܪ ܦܝܗ ܢܣܟܗ ܐܠܟܬܐܒ ܐܠܕܝ ܟܬܒܗ ܡܪܝ ܡܟܝܟܐ ܐܠܓܐܬܠܝܩ ܦܝ ܘܩܬܗ ܐܠܡܛܪܢܗ ܒܐܠܡܘܨܠ ܘܐܪܒܠ ܐܠܝ ܒܥܛ ܐܟܐܒܪ ܐܠܢܨܪܐܢܝܗ ܒܐܨܒܗܐܢ ܦܝ ܐܠܐܝܡܐܢ. ܐܝܗܐ ܐܠܐܟ ܐܠܥܙܝܙ ܐܠܡܘܝܕ ܐܕܐܡ ܐܠܠܗ ܢܥܡܬܗ ܥܠܝܟ ܘܐܬܡ ܓܐܗܟ. ܡܥܠܡܐ ܒܐܢ ܐܠܐܢܣܐܢ ܒܥܝܢ ܐܠܥܩܠ ܘܪܐܝ ܐܠܬܡܝܝܙ ܕܐܬ ܐܠܐܫܝܐ ܘܡܥܪܦܬ ܚܩܐܝܩܗܐ. ܘܡܐ ܐܠܐܢܣܐܢ ܡܢ ܚܝܘܐܢ ܥܐܩܠ ܘܢܐܛܩ ܘܡܐܐܬ. ܦܐܠܥܩܠ ܘܐܠܢܛܩ ܡܢ ܟܠ ܐܡܪ ܡܥܪܘܦ ܐܠܐܢܣܐܢ ܐܠܦܐܬܚ ... ܐܠܥܩܠ ܐܠܡܢܘܪ ܦܝ ܐܠܐܡܐܢܗ ܐܠܡܩܕܣܗ ܐܠܐܪܬܕܘܟܣܝܗ. ܐܠܡܣܝܚܝ ܐܠܡܥܬܩܕ ܐܠܡܘܬܘܩ. ܘܐܢ ܐܠܠܗ ܘܐܚܕ.

ܗܘ.

* See *B.O.* iii. 1. 295, note 2.
† See *B.O.* iii. 1. 552.

C. The third section, f. 236 *b*.

1. Introductory, f. 236 *b*,

ܐܠܦܨܠ ܐܠܐܘܠ ܡܢ ܐܠܡܩܐܠܗ ܐܠܬܐܠܬܗ. ܦܝ ܬܪܬܝܒ ܐܠܟܠܐܡ
ܐܠܕܝ ܗܘ ܡܩܕܡܗ ܐܠܡܘܥܘܕܒܗ ܦܝ ܨܕܪ ܐܠܦܨܠ ܐܠܡܬܩܕܡܗ
ܦܝ ܗܕܐ ܐܠܟܬܐܒ.

2. Of the object of the Incarnation, f. 237 *b*,

ܐܠܦܨܠ ܐܠܬܐܢܝ ܡܢ ܐܠܡܩܐܠܗ ܐܠܬܐܠܬܗ. ܦܝ ܕܟܪ ܣܒܒ
ܬܓܣܕ ܟܠܡܗ ܐܠܠܗ ܐܠܐܙܠܝܗ.

3. Of the points wherein the Christian sects, Nestorians, Malakites and Jacobites, agree regarding the Union (of the two Natures in our Lord), f. 248 *a*,

الفصل الثالث ܡܢ ܐܠܡܩܐܠܗ ܐܠܬܐܠܬܗ. ܝܕܟܪ ܦܝܗ ܡܐ ܝܬܦܩ
ܥܠܝܗ ܛܘܐܝܦ ܐܠܢܨܪܐܢܝܗ ܘܗܝ ܬܠܬܗ ܦܝ ܐܠܐܬܚܐܕ.

4. Of the points wherein they differ in regard to the Union, f. 248 *b*,

ܐܠܦܨܠ ܐܠܪܐܒܥ ܡܢ ܐܠܡܩܐܠܗ ܐܠܬܐܠܬܗ. ܦܝ ܕܟܪ ܐܟܬܠܐܦ
ܗܕܗ ܛܘܐܝܦ ܐܠܢܨܪܐܢܝܗ ܦܝ ܐܠܐܬܚܐܕ.

The doctrines of the three sects are thus stated, f. 249 *b*,

ܐܠܩܘܠ ܐܠܐܘܠ ܘܡܕܗܒܗܡ ܐܠܢܣܛܘܪܝܗ ܝܩܘܠܘܢ ܐܠܡܣܝܚ
ܗܝܟܠ. ܡܬܚܕ ܐ ܐܠܐ ܐܠܐܘܠ. ܘܗܘ ܐܠܠܗ ܐܠܟܠܡܗ.
ܩܒܠ ܐܠܕܗܘܪ ܐܠܡܘܠܘܕ ܐܠܐܙܠܝܗ. ܐܬܚܕ

ܒܐܠܐܝܡܐܢ. ܐܠܡܥܡܘܕ ܡܢ ܐܠܐܒܘܢ ܐܠܩܕܝܣܗ ܐܠܡܩܕܣܗ
ܡܕܝܢܗ ܐܢܛܟܝܗ. ܠܐ ܒܐܠܛܗܘܪ ܘܠܐ ܒܐܠܩܝܐܡ. ܠܟܢ ܒܢܥܡܗ
ܐܠܪܘܚ ܘܐܠܡܥܡܘܕܝܗ ܘܐܠܡܠܟܘܬ. ܘܒܥܕ ܗܕܐ ܐܢ ܝܟܘܢ
ܐܠܐܒ ܐܠܪܘܚܢܝ ܘܝܟܘܢ ܐܠܐܒܢ. ܐܠܡܥܡܘܕ ܡܢ ܐܠܟܢܝܣܗ
ܡܕܝܢܗ ܒܝܬ ܡܣܩܘܦ. ܘܟܐܢ ܫܗܘܕܗ. ܘܐܠܐܫܒܝܢ
ܘܒܥܕ ܒܝܘܡ ܒܢܥܡܗ ܐܠܪܘܚ ܘܐܠܡܥܡܘܕܝܗ. ܘܟܐܢ ܒܥܕ
ܡܢܗ ܐܠܐܒ ܐܠܪܘܚܢܝ ܗܕܐ ܐܠܢܥܡܗ ܠܠܐܒܢ. ܐܠܡܥܡܘܕ
ܡܢ ܡܕܝܢܗ ܦܝ ܐܝܐܡ ܘܐܫܗܪ (sic). ܘܟܬܒ ܠܗ ܕܠܟ ܦܝ
ܐܠܫܗܪ ܐܠܐܘܠ ܝܟܘܢ ܘܫܗܘܕ. ܐܠܐܒ ܘܐܫܗܪ. ܘܐܠܐܒܢ ܘܐܫܗܪ.
ܫܗܪ ܘܐܫܗܪ. ܘܐ ܐܠܬܐܪܝܟ ܗܘ ܗܘ ܒܥܕ ܠܐ ܝܬܥܕܝ ❖

ܐܠܐܒܢ ܐܠܡܥܡܘܕ. ܘܬܥܡܝܕܗ ܐܠܡܩܕܣܗ. ܘܗܕܐ ܐܠܫܗܐܕܗ
ܘܫܗܘܕ ܐܢ ܝܟܘܢ ܐܠܐܒܢ ܐܠܪܘܚܢܝ ܘܐܠܐܒܢ. ܒܝܬ
ܡܣܩܘܦ. ܘܐܠܐܫܒܝܢ ܘܒܥܕ ܒܝܘܡ ܦܝ ܐܠܫܗܪ ܐܠܐܘܠ.
ܣܢܗ ܐܠܦ ܘܫܗܪ ܬܫܪܝܢ ܝܟܘܢܘܢ ܫܗܘܕ ܘܐܫܗܪ.
ܘܟܕܠܟ ܬܥܡܕܘ ܦܝ ܐܠܫܗܪ ܐܠܐܘܠ ܝܟܘܢܘܢ ܘܠܗ ܡܥܡܕܝܢ
ܘܒܥܕܗܡ ܘܫܗܘܕ ܘܐܫܗܪ ܒܥܕ ܘܐܫܗܪ ❖ ܐܠܐܒܢ ܐܠܡܥܡܘܕ.
ܘܬܥܡܝܕܗ ܐܠܡܩܕܣܗ. ܘܟܐܢ ܗܕܐ ܐܠܫܗܐܕܗ ܘܫܗܘܕ ܐܢ
ܐܠܐܫܒܝܢ ܘܒܥܕ ܒܐܠܛܗܘܪ ܘܐܠܩܝܐܡ. ܐܠܡܥܡܘܕ ܐܢ ܝܟܘܢ
ܐܠܐܒ ܐܠܪܘܚܢܝ. ܘܝܟܘܢ ܐܠܐܒܢ. ܐܠܡܥܡܘܕ ܡܢ ܐܠܟܢܝܣܗ
ܡܕܝܢܗ ܐܠܐܫܒܝܢ ܦܝ ܐܝܐܡ ܘܐܫܗܪ. ܘܟܐܢ ܫܗܘܕܗ ܣܢܗ

ܘܐܝܕܐ. ܘܒܩܘܠܗ ܠܐܓܠ ܕܠܟ ܦܝ ܐܠܡܕܗܒ ܝܓܕܗ ܓܡܗܘܪܐ
ܘܐܝܕܐ ܘܥܩܘܒܗ ܘܐܝܕܐ ✣

5. Proofs and arguments in favour of the Nestorian doctrine, f. 250 *b*,

ܐܠܦܨܠ ܐܠܚܐܡܣ ܡܢ ܐܠܟܬܐܒ ܐܠܬܐܠܬ. ܦܝ ܕܟܪ ܕܠܐܝܠ
ܐܠܕܝܢ ܐܠܒܪܗܐܢ ܘܝܚܬܓܘܢ ܐܠܢܣܛܘܪܝܗ ܥܠܝ ܨܚܗ ܡܕܗܒܗܡ
ܘܐܥܬܩܐܕܗܡ. ܘܦܝܗ ܓܡܠܗ ܬܡܐܢ ܥܫܪܗ ܡܣܐܠܗ ܘܓܘܐܒܗ
ܡܬܘܐܠܝܐ ✣

The first question begins on f. 256 *a*.

6. Canon regarding the Union, f. 260 *a*,

الفصل السادس ܡܢ ܐܠܟܬܐܒ ܐܠܬܐܠܬ. ܦܝ ܕܟܪ ܩܐܢܘܢܐ
ܡܚܬܨܪܐ ܦܝ ܐܠܐܬܚܐܕ. ܘܗܘ ܐܢ ܐܠܩܘܡ ܝܩܘܠܘܢ
ܡܥܢܗ ܐܬܚܐܕܗ ܐܠܐܬܚܐܕ ܒܐܠܡܫܝܐܗ ܘܐܠܡܚܒܗ
ܘܡܥܠܘܡܗ. ܘܐܢ ܕܠܟ ܠܐ ܝܨܚ ܐܠܐ ܦܝ ܐܠܡܚܕܘܬܝܢ
ܐܠܡܬܚܐܕܗ.

7. Reply to the objection that the Nestorians add a fourth Person to the Trinity, f. 262 *a*,

الفصل السابع ܡܢ ܐܠܟܬܐܒ ܐܠܬܐܠܬ. ܦܝ ܐܠܪܕ ܥܠܝ ܡܢ
ܝܩܘܠ ܥܠܝܢܐ ܘܝܫܢܥ ܒܐܢܢܐ ܢܙܝܕ ܘܩܐܠ. ܐܢܢܐ ܢܙܝܕ
ܐܠܪܒܘܒܝܗ ܥܠܝ ܐܠܐܩܢܘܡ ܐܠܡܬܬܘܡ.

8. Reply to the objection that they believe in two Sons, f. 263 *b*,

الفصل الثامن ܡܢ ܐܠܐܒܐ ܐܠܝܥܐܩܒܗ. ܦܝ ܐܠܪܕ ܥܠܝ ܡܢ
ܩܐܠ ܐܢ ܢܐܣܘܬ ܡܪܝܡ.

9. Of the doctrines of the Jacobites, with refutations, f. 267 *a*,

ܐܠܦܨܠ ܐܠܬܐܣܥ ܡܢ ܐܠܐܒܐ ܐܠܝܥܐܩܒܗ. ܘܗܘ ܐܟܪ ܐܠܦܨܠ
ܐܠܡܫܬܡܠ ܥܠܝ ܡܩܐܠܬܗ. ܘܢܒܕܐ ܒܩܘܠ ܣܐܘܝܪܣ ܐܒܢ ܡܩܦܥ
ܐܣܩܦ ܐܫܡܘܢܝܢ ܒܡܨܪ ܚܝܬ ܝܩܘܠ ܥܢ ܐܠܝܥܐܩܒܗ. ܐܠܡܥܬܪܦܝܢ
ܒܐܠܐܬܚܐܕ. ܦܝ ܐܬܚܐܕܗܡ ܘܐܠܪܕ ܥܠܝ ܡܟܐܠܦܬܗܡ
ܘܡܥܐܢܝܗܡ ܘܬܒܝܝܢ ܟܠܡܗܡ ܘܐܫܬܒܐܗܗܡ ܒܐܠܢܨܪܝܗܡ.

a. Extracts from the dissertation of Severus ibn al-Mukaffa', Jacobite bishop of Ashmūnain in Egypt, f. 267 *a*,

ܢܒܕܐ ܐܠܡܩܐܠܗ ܦܝ ܡܩܐܠܗ ܣܐܘܝܪܘܣ. ܐܒܢ ܐܠܡܩܦܥ
ܐܠܐܣܩܘܦ ܐܫܡܘܢܝܢ ܐܠܝܥܩܘܒܝ (so everywhere) ܦܝ ܐܠܐܬܚܐܕ
ܐܠܡܣܝܚܝܗ. ܐܢܗ ܡܬܝ ܩܐܠ ܐܢܐ ܒܩܘܠ ܐܠܗܐ ܘܐܢܣܐܢ ܒܗ
ܠܐ ܢܪܝܕ ܡܠܐܟܝܢ. ܘܐܢܡܐ ܐܪܕܬ ܥܠܝ ܡܟܐܠܦܝܢ.

b. Extract from the epistle of Jacob, the Jacobite bishop of Edessa, to the Malakites of Ḥarrān, showing that he believed the human nature of our Lord to have descended from Heaven, f. 272 *b*,

ܦܨܠ ܟܬܒ ܡܢ ܪܣܐܠܗ ܐܠܝܥܩܘܒ ܐܣܩܦ ܐܠܪܗܐ ܐܠܝܥܩܘܒܝ
ܡܢ ܐܠܪܗܐ ܦܝ ܢܐܣܘܬܗ ܐܠܐ ܐܠܡܠܟܝܗ ܐܠܡܩܝܡܝܢ
ܒܡܕܝܢܗ ܚܪܐܢ. ܦܝ ܐܢ ܐܠܢܐܣܘܬ ܐܠܡܣܝܚ ܢܙܠ ܡܢ
ܐܠܣܡܐ.

c. Another extract from the same epistle to the Malakites of Ḥarrān, in which Jacob of Edessa admits the mortality of God, f. 273 *a*,

ܦܶܨܠ ܡܶܢ ܩܰܘܠ ܝܰܥܩܘܒ ܐܠܪܗܐܘܝ ܐܠܡܥܠܡ ܦܝ
ܪܣܐܠܬܗ ܐܠܡܥܪܘܦܗ. ܝܩܘܠ ܡܐ ܕܘܢ ܐܠܐܠܗ ܦܝ ܝܬܐܠܡ
ܐܠܡܘܬ ܥܢܕ ܨܠܒܗ ܐܠܡܩܕܣ. ܐܠܝ ܗܢܐ ܟܠܡܗ.

d. The Confession of Faith of the Jacobite patriarch Ignatius (II.), after the European monk Fra Andrea (?) had visited him, f. 273 *b*,

ܦܨܠ ܦܝ ܕܟܪ ܐܡܐܢܗ ܒܛܪܟܢܐ ܐܝܓܢܐܛܝܘܣ ܒܛܪܝܪܟ
ܐܠܝܥܩܘܒܝܗ ܐܠܐܢܛܐܟܝܗ. ܠܡܐ ܚܨܪ ܐܠܝܗ ܐܠܪܐܗܒ ܐܠܦܪܢܓܝ
ܐܠܐܦܪܢܓܝ ܘܣܐܠܗ ܐܢ ܝܟܬܒ ܠܗ ܐܡܐܢܬܗ ܘܐܥܬܩܐܕܗ.
ܘܟܬܒ ܠܗ ܡܐ ܗܕܗ ܨܘܪܬܗ. ܘܣ̄.

e. The Confession of Faith of the Jacobite patriarch John bar Ma‘danī, when visited by the same monk, f. 274 *b*,

ܦܨܠ ܦܝ ܕܟܪ ܐܡܐܢܗ ܒܛܪܟܢܐ ܡܦܪܝܐܢ ܐܠܒܛܪܝܪܟ ܐܠܡܥܪܘܦ
ܐܒܢ ܐܠܡܥܕܢܝ ܚܝܢ ܐܡܬܚܢܗ ܕܐܦܪܐ ܐܢܕܪܝ (*sic*) ܐܠܐܦܪܢܓܝ
ܘܪܐܦܩܗ. ܘܣ̄.

D. The fourth section, f. 276 *a*.

1. Disputation between the priest Sabhr-īshō‘ ibn Paulus of Mosul and a Jewish rabbi*, f. 276 *a*,

ܐܠܦܨܠ ܐܠܐܘܠ ܡܢ ܐܠܓܙܘ ܐܠܪܐܒܥ. ܒܚܕ ܦܝܗ ܓܪܝ

* See *B.O.* iii. 1, 541 sqq.

ܡܢ ܐܩܘܐܠ ܐܠܐܢܒܝܐ ܘܐܠܪܣܠ ܐܢ ܩܘܠܗܡ ܐܠܡܣܝܚ ܡܢ
ܒܢܝ ܐܣܪܐܝܠ ܐܠܐܬܡܗ. ܦܝ ܐܠܡܣܝܚ ܘܡܚܐܣܢܗ ܘܐܝܢ ܐܠܗ.

2. To prove that Mary gave birth to the Christ, with refutation of Severus ibn al-Muḳaffaʻ the Jacobite, f. 278 *b*,

ܐܠܦܨܠ ܐܠܬܐܠܬ ܡܢ ܐܠܟܬܐܒ. ܦܝ ܐܬܒܐܬ ܐܢ
ܡܪܝܡ ܘܠܕܬ ܐܠܡܣܝܚ. ܘܐܠܪܕ ܥܠܝ ܣܘܝܪܘܣ ܐܒܢ
ܐܠܡܩܦܥ. ܢܨܗ ܐܠܐܥܬܩܐܕ ܐܠܝܥܩܘܒܝ ܐܠܐܬܚܐܕܗ ܥܠܝ ܐܢ.
ܟܠܡܬܗ. ܘܐܠܪܕ ܥܠܝܗ ܡܢ ܩܘܠ ܡܚܠܗ ܡܪܝܡ ܘܠܕܬ
ܐܠܠܗ.

3. Extract from a treatise by Īshōʻ-yabh [bar Malkōn], metropolitan of Nisībis, in refutation of the same*, f. 279 *b*,

ܐܠܦܨܠ ܐܠܪܐܒܥ ܡܢ ܐܠܟܬܐܒ. ܢܩܠܬܗ ܦܝܗ
ܡܩܐܠܗ ܠܠܫܝܟ ܡܛܪܐܢ ܢܨܝܒܝܢ ܡܢ ܟܠܐܡ ܐܝܫܘܥܝܗܒ ܡܛܪܐܢ
ܢܨܝܒܝܢ. ܦܝ ܡܩܐܠܬܗ ܐܠܟܒܪܝ ܘܗܘ ܪܕܗ ܥܠܝ ܣܘܝܪܘܣ
ܐܒܢ ܐܠܡܩܦܥ ܐܠܩܐܝܠ ܢܨܗ ܐܠܐܥܬܩܐܕ. ܐܬܚܐܕܗ
ܥܠܝ ܟܠܡܬܗ.

4. Refutation of the chief argument of the Jacobites, f. 282 *b*,

ܐܠܦܨܠ ܐܠܟܐܡܣ ܡܢ ܐܠܟܬܐܒ. ܦܝ ܪܕ ܐܠܚܓܗ
ܐܠܬܝ ܝܣܬܕܠܘܢ ܒܗܐ ܘܝܥܬܡܕܘܢ ܥܠܝܗܐ ܩܘܠܗܡ ܐܢ ܡܪܝܡ ܐܡ ܐܠܠܗ.

* See *B.O.* iii. 1, 295.

Six questions addressed by the author to the Jacobites, f. 283 *a*; a story narrated by him, f. 286 *b*,

ܘܩܘܠܗ ܗܐܕܗ ܩܨܗ ܝܚܟܝܗܐ ܥܢ ܒܥܨ ܐܠܝܥܩܘܒܝܗ
ܐܠܡܥܪܘܦܗ ܩܐܠ ܐܠܝܥܩܘܒܝܗ ܦܝ ܥܨܪܢܐ ܝܥܪܦܘܢ ܦܝ ܗܕܐ
ܐܠܡܥܢܝ. ܘܩܨܬܗ ܐܢܗ ܝܩܘܠ ܗܕܐ ܐܠܩܨܗ ܥܢ ܐܠܝܥܩܘܒܝܗ ܦܝ
ܥܨܪܗ ܡܢ ܥܢܕ ܐܠܝܥܩܘܒܝܗ. ܘܐܢܗ ܡܟܬܘܒܐ ܥܠܝ ܨܘܪܗ
ܐܠܨܠܝܒ ܗܕܐ ܐܢ ܐܠܠܗ. ܘܥܠܝ ܨܘܪܗ ܐܠܡܣܝܚ ܡܟܬܘܒܐ
ܗܕܐ ܐܒܢ ܐܠܡܣܝܚ ܡܨܠܘܒ ܐܠܐܠܗ. ܦܩܐܠ ܠܗܡ
ܐܠܝܥܩܘܒܝ ܠܐ ܗܘܠܐ ܐܠܩܘܡ ܠܡ ܝܥܪܦܘܢ ܗܕܗ ܐܠܨܠܝܒ
ܐܠܡܚܘܪܗ ܥܢ ܡܥܢܐܗ. ܘܥܪܦܘܢ ܘܠܕܗ ܥܢܗ. ܘܬܡ.

E. The fifth section, f. 288 *a*.

1. Against those who say that God suffered and was crucified and died, especially against Severus ibn al-Muḳaffa‘, f. 288 *a*,

ܐܠܦܨܠ ܐܠܐܘܠ ܡܢ ܐܠܓܙܘ ܐܠܚܐܡܣ. ܦܝ ܐܠܪܕ ܥܠܝ
ܡܢ ܩܐܠ ܐܢ ܐܠܠܗ ܬܐܠܡ ܘܨܠܒ ܘܡܐܬ. ܘܗܘ ܪܕ ܥܠܝ
ܣܘܝܪܘܣ ܐܒܢ ܐܠܡܩܦܥ.

2. Against those who hold that our Lord's sufferings and death pertained only to His human nature*, f. 288 *b*,

ܐܠܦܨܠ ܐܠܬܐܢܝ ܡܢ ܐܠܓܙܘ ܐܠܚܐܡܣ. ܢܒܝܢ ܦܝܗ ܐܢ
ܡܐ ܐܘܪܕܬܗ ܘܢܩܠܬܗ ܓܝܪ ܐܠܐܢܓܝܠ ܐܠܡܩܕܣ ܡܢ ܐܢ

* [The Arabic text quoted seems to indicate that Professor Wright has here made some slip of the pen. A. A. B.]

ܐܠܬܐܠܬ ܘܐܠܥܫܪܘܢ ܝܢܒܓܝ ܐܢܢܐ ܢܥܪܦ ܡܥܢܝ ܐܠܡܣܝܚ
ܘܗܘ ܐܕ ܟܠ ܡܨܪܘܦܗ ܥܢ ܐܠܡܥܩܘܠ ܐܠܡܬܩܕܡܝܢ ܐܠܥܡܝܩ
ܐܠܡܬܥܠܡܝܢ ܒܐܠܢܚܘܝܗ ܟܠܡܗ ܦܝ ܩܘܠܗ. ܘܟܠ ܟܠܡܗ
ܢܦܘܠ ܒܩܘܠܗ. ܐ̱ ܐܠܬܐܠܬ ܘܐܠܐܪܒܥܘܢ ܘܐܠܥܫܪܘܢ ܕܝܟܠ
ܟܠ ܐܠܐܨܘܠܗ ܐܠܡܥܬܒܪ.

Evidences from the Fathers, f. 293 *a*; questions, f. 294 *a*,

3. How the Jacobites distort and alter the text of the Scriptures, f. 295 *b*,

الفَصِل الثالث ܡܢ ܐܠܐܘܠ ܐܠܓܙܘ. ܦܝ ܒܝܐܢ ܡܐ
ܚܪܦܘܗ ܐܥܢܝ ܩܘܡ ܐܠܝܥܩܘܒ ܘܒܕܠܘܗ ܡܢ ܟܠܐܡ ܐܠܟܬܒ
ܐܠܡܩܕܣܗ ܐܠܐܠܗܝܗ.

4. How they falsely cite Mār Ephraim, f. 297 *a*,

ܐܠܦܨܠ ܐܠܪܐܒܥ ܡܢ ܐܠܐܘܠ ܐܠܓܙܘ. ܦܝ ܟܕܒܗܡ
ܘܐܦܬܪܐܗܡ ܥܠܝ ܡܐܪ ܐܦܪܝܡ ܐܠܡܠܦܢ. ܘܗܘ ܐܟܪ ܐܠܦܨܠ
ܐܠܓܙܘ. ܦܝ ܐܣܬܫܗܐܕܗܡ ܒܓܐܘܝ ܟܠܐܡ ܡܐܪ ܐܦܪܝܡ.

F. The sixth section, against the Malakites, f. 299 *b*,

ܐܠܐܘܠ ܐܠܣܐܕܣ ܡܢ ܐܠܦܨܘܠ ܐܠܓܙܝܡ. ܐܠܡܩܐܠܗ
ܪܕܘ ܥܠܝܗ. ܐܠܦܨܠ ܐܠܐܘܠ. ܦܝ ܒܝܐܢ ܡܐ ܝܥܬܩܕܗ ܐܠܡܠܟܝܗ
ܘܬܒܪܝܗ ܟܠܡܗ ܡܢ (*sic*) ܝܓܬܡܥ ܢܥܢܝ ܐܠܩܘܡ ܐܠܡܠܟܝܗ
ܐܠܡܥܪܘܦܝܢ ܒܐܠܡܠܟܝܗ ܦܝ ܐܠܢܣܛܘܪܝܗ ܘܐܠܝܥܩܘܒܝܗ. ܘܡܐ

ܐܘܪܕܘܗ ܡܢ ܐܠܟܬܒ ܥܠܝ ܣܢܢ ܕܟܪܗܡ ܘܡܩܕܡܝܗܡ ܡܢ ܟܬܒܗܡ ܘܐܠܪܕ ܥܠܝܗ. ܘܦܝܗ ܡܩܐܠܬܝܢ.

1. Extracts from a work of John of Damascus, f. 299 *b*,

المقالة الاولى ܦܝ ܪܕܗ ܡܐ ܕܟܪܗ ܐܠܫܝܟ ܝܘܚܢܐ ܐܠܕܡܫܩܝ ܦܝ ܟܬܐܒܗ ܐܠܡܣܡܝ (*sic*) ܕܩܐܝܩ ܐܠܡܥܪܦܗ ܘܡܢܩܘܠܗ.

2. Extracts from Sa'īd ibn Baṭrīķ the Malakite against the Nestorians and Jacobites, f. 302 *b*,

المقالة الثانية ܡܢ ܐܠܓܙܘ ܡܢ ܐܠܪܕ ܐܠܡܘܠܕ. ܐܠܡܬܩܕܡ ܡܐ ܐܘܪܕܗ ܘܢܩܠ ܥܠܝܗ ܣܥܝܕ ܒܢ ܒܛܪܝܩ ܐܠܡܠܟܝ ܒܛܥܢܗ ܐܠܢܣܛܘܪܝܗ ܐܠܝܥܩܘܒܝܗ ܢܩܠܗ ܐܘܒܐܝܘܗ.

G. The seventh section, f. 315 *b*.

1. Introduction, ܐܠܡܩܕܡܗ, f. 315 *b*.

2. Refutation of Ibn al-Baṭrīķ, f. 316 *b*, ܐܠܦܨܠ ܐܠܐܘܠ ܡܢ ܐܠܪܕ ܐܠܡܘܠܕ. ܦܝ ܐܠܪܕ ܥܠܝ ܐܒܢ ܐܠܒܛܪܝܩ, in four sections, but the beginnings of the other three are not clearly indicated.

3. Conclusion, on the Union (of the two Natures), against Severus ibn al-Muķaffa' and Ibn al-Baṭrīķ, f. 345 *a*,

ܘܗܕܐ ܐܟܪ ܡܐ ܢܩܠܬܗ ܡܢ ܐܒܢ ܐܠܒܛܪܝܩ ܥܠܝ ܟܠ ܟܠܡܬܗ ܥܠܝ ܐܠܬܐܠܝܦ. ܘܡܢ ܗܗܢܐ ܢܒܬܕܝ ܒܐܠܟܠܐܡ ܦܝ ܐܠܐܬܚܐܕ ܘܢܪܕ ܥܠܝܗ ܐܠܡܩܦܥ.

The colophon, f. 366 *a*, states that this book, known as "the Book of Dates," was finished on the 27th of the second Kānūn,

A. Gr. 2041 = A.D. 1730, when Mār Elias was patriarch, at Mosul, by the deacon Joḥannān, son of the deacon Hōrmizd, son of the deacon Gabriel, of Alḳōsh.

ܬܡ ܘܟܡܠ ܗܕܐ ܐܠܟܬܐܒ. ܐܠܡܥܪܘܦ ܒܟܙܐܢܐ
ܐܠܟܘܪܐܣ. ܒܥܘܢ ܡܢ ܠܗ ܐܠܩܕܪܗ ܐܠܡܬܥܐܠܝ ܘܐܠܚܟܡܗ
ܘܐܠܥܙܗ ܘܐܠܓܒܪܘܬ. ܐܡ̄. ܘܟܐܢ ܢܣܟ ܐܠܟܬܐܒ ܗܕܐ ܦܝ
ܐܠܒܠܕܗ ܐܠܡܥܡܘܪܗ ܡܘܨܠ ܐܠܚܕܒܐ. ܦܝ ܙܡܢ ܪܝܐܣܗ ܘܡܥܠܡ
ܐܒܘܢܐ ܡܪܝ. ܐܡ̄. ܡܪܝ ܐܝܠܝܐ ܘܦܛܪܝܪܟ ܠܟܪܣܝ
ܐܠܡܫܪܩ. ܐܡ̄. ܘܟܐܢ ܐܠܬܡܐܡ ܝܘܡ ܐܠܐܪܒܥܐ ܦܝ ܫܗܪ ܚܙܝܪܢ
ܐܠܡܒܐܪܟ ܐܠܡܫܪܦ ܒܐܠܩܝܐܡܗ ܐܠܡܩܕܣܗ. ܐܡ̄. ܐܠܬܝ
ܓܐܝܬ ܡܢ ܥܠܝ ܐܠܡܘܬ ܘܐܠܫܝܛܐܢ ܘܦܬܚ ܐܒܘܐܒ ܐܠܦܪܕܘܣ.
ܐܡ̄. ܘܟܐܢ ܝܘܡ ܐܠܐܪܒܥܐ ܦܝ ܣܢܗ ܐܠܦܝܢ ܘܐܪܒܥܝܢ ܐܡ̄.
ܘܚܕܐ ܘܢܨܐܪܝܗ ܘܡܐܠܟܝܗ ܡܢ ܐܠܝ ܐܠܝܘܢܐܢܝܝܢ ܐܡ̄. ܘܟܐܢ
ܟܐܬܒܗ ܗܕܐ ܐܠܟܬܐܒ ܥܠܝ ܝܕ ܐܠܫܡܐܫ ܐܠܚܩܝܪ. ܘܦܝ ܢܘܒܬ
ܐܠܓܠܝܠ ܝܘܚܢܢ ܒܢ ܘܠܕ. ܐܡ̄. ܒܫܡܐܫ ܗܘܪܡܙ ܒܢ ܫܡܐܫ
ܓܒܪܝܐܝܠ ܒܢ ܐܠܡܪܚܘܡ ܫܡܐܫ ܐܝܣܦ ܐܠܐܠܩܘܫܝ.
ܘܐܠܠܗ ܝܓܦܪ ܠܗ ܘܠܘܐܠܕܝܗ ܦܝ ܐܠܡܕܝܢܗ ܐܠܡܚܪܘܣܗ ܐܠܡܘܨܠ.
ܐܡ̄.

Add. 2903

[See Appendix.]

Add. 2917

Paper, about 8¼ in. by 5⅞; 126 leaves; made up of two manuscripts.

I. Ff. 9—86, of which the first is mutilated, and others slightly waterstained; 7 quires, signed with Arabic words at the upper left-hand corner of the first leaf of each (e.g. f. 38 *a*, كراسه رابعه), of 10 leaves, except the first, which has only 8; leaves are wanting after ff. 17, 58 and 68, the two latter lacunae being supplied by a modern hand; 17 lines in the first quire, 14 in the rest. Written on thick, coarse paper, in a large, regular, Jacobite hand of the xvith cent., with many vowels of both kinds.

A collection of Anaphoras or Liturgies of the Jacobite Church in Syria, f. 9 *b*,

ܟܬܒܐ ܕܐܢܐܦܘܪܣ ܐܘܟܝܬ ܕܩܘܪܒ ܩܘܪܒܢܐ ܕܐܒܗ̈ܬܐ
ܩܕ̈ܝܫܐ ܘܡܠܦ̈ܢܐ ܠܬܪ̈ܝܨܝ ܗܝܡܢܘܬܐ.

1. The Epistle, Gospel, prooemium and sedrā, f. 9 *b*,

ܩܪܝܢܬ ܡܢ ܐܓܪܬܐ ܕܦܘܠܘܣ ܡܢ ܐܘܢܓܠܝܘܢ. ܡܢ
ܦܪܘܡܝܘܢ ܘܣܕܪܐ ܡܢ ܐܢܐܦܘܪܣ ܣܕܝܪܐܝܬ. ܠܐܠܗܐ ܓܒܪ
ܘܦܫܝܐ.

a. Without any special heading, f. 9 *b*,

ܩܪܝܢ ܦܘܠܘܣ ܫܠܝܚܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܘܪܢܬܝܐ
ܩܪܝܢܬܐ ܕܪܡܫܐ (1 Corinth. xi. 23 sqq.).

b. F. 12 *b*,

ܠܘܬ ܬܫܡܫܬܐ ܕܝܘܡ ܚܕܫܒܐ ܩܪܝܢܬ ܦܘܠܘܣ ܫܠܝܚܐ
ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܘܪܢܬܝܐ ܩܪܝܢܬܐ (1 Corinth. xv. 20 sqq.).

c. F. 15 *b*,

ܠܘܬ ܥܒܪܝܐ ܕܝܘܡ ܐܪܒܥܐ (*sic*) ܩܪܝ̄ ܕܦܘܠܘܣ ܫܠܝܚܐ

ܡܢ ܐܬܪܐ ܕܠܘܬ ܥܒܪܝܐ (Hebr. ii. 14 sqq.).

The sedrā is imperfect at the end, f. 17 *b*.

2. The liturgy of S. James, the brother of our Lord, as arranged by Jacob of Edessa, f. 18 *a*,

ܠܘܬ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܕܡܪܝ (*sic*) ܝܥܩܘܒ ܫܠܝܚܐ

ܘܡܬܩܢܢܐ ܘܐܚܘܗܝ ܕܡܪܢ ܕܐܬܡܪܗ ܥܠ ܐܝܕܗ ܕܡܫܝܚܐ

ܒܡܟܬܒܢܘܬܐ ܕܐܬܐ ܐܝܟ ܬܘܪܓܡܐ ܕܝܥܩܘܒ ܐܘܪܗܝܐ ܗܘ ܐܝܬܘܗܝ

ܩܕܡܝܐ ܕܒܠܗܘܢ ܩܘܪܒܐ ܕܗܘܐ ܩܕܝܡ ܡܢ ܟܠܗܝܢ ܩܘܪ̈ܒܢܐ

ܕܟܠ ܐܝܠܝܢ ܕܡܫܡ̈ܫܢܘܬܐ ܟܗܢܐ ܐܘܪܚ ܠܗ ܕܢܩ̈ܪܒ ܩܘܪܒܐ ܗܢܐ

ܩܘܡܐ ܩܕܡܝܬܐ ܕܠܘܬ ܕܩܪܝܬ ܫܠܝܡܐ. ܠܐܠܗܐ ܕܟܠ ܘܡܪܐ.

ܠܟ ܠܗܘܢ ܕܠܐ ܦܘܡ. ܕܦܘܡ ܟܒܪ ܠܟܘܪܣܝܐ ܗܢܐ ܕܢܝܚܐ

ܐܝܟܐ. ܘܫ̄.

This is a different redaction from that in Add. 2887, no. 2. Compare Renaudot, t. ii. p. 371, and Assemani, *B.O.* i. 476, 2. The margins contain Arabic versions, in Karshūnī, of many of the prayers.

3. The liturgy of S. Basil of Caesarea, f. 33 *a*,

ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܒܐܣܝܠܝܘܣ ܪܒܐ ܐܦܝܣܩܘܦܐ

ܕܩܣܪܝܐ.

See Add. 2887, no. 16.

4. The liturgy of Moses bar Kēphā, f. 51 *b*,

ܠܘܬ ܐܢܐܦܘܪܐ ܕܡܘܫܐ ܒܪ ܟܐܦܐ. ܩܪܝ̄ ܠܥܠܬܐ ܕܩܕܝܫ

ܘܠܡܐ. ܡܪܝܐ ܐܠܗܐ ܢܘܗܪܐ ܡܫܘܚܠܦܐ ܘܦܪܝܫܐ. ܘܢܠܒܫܐ ܕܢܘܗܪܐ
ܡܫܘܚܠܦܐ ܘܦܪܝܫܐ. ܡܟܝܟܐ ܕܪ̈ܘܚܐ ܘܡܟܠܠܐ ܕܡܘ̈ܗܒܬܐ. ܦܐܪܐ
ܕܟܝܢܐ ܘܙܪܥܐ ܕܡܠܟܘܬܐ. ܐܦܐ ܠܢ ܕܒܟܝܢܐ ܘܒܡܠܟܘܬܐ ܕܡܟܝܢ
ܢܬܒܣܡ ܒܪܣܡܬܐ ܪܘܚܢܝܬܐ. ܘܗ̄.

See Renaudot, t. ii. p. 391 ; Assemani, *B.O.* ii. 130.

5. The liturgy of Xystus of Rome, f. 61 *a*,
ܬܘܒ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܟܣܘܣܛܘܣ ܦܛܪܝܪܟܐ
ܕܪܗܘܡܝ.

See Add. 2887, no. 10.

6. The liturgy of S. Peter, f. 66 *a*,
ܬܘܒ ܐܢܐܦܘܪܐ ܕܦܛܪܘܣ ܪܝܫܐ ܕܫ̈ܠܝܚܐ.

See Add. 2887, no. 3.

7. The liturgy of Michael the great or the elder, f. 72 *a*,
ܬܘܒ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܡܝܟܐܝܠ ܦܛܪܝܪܟܐ
ܕܐܢܛܝܘܟܝܐ ܕܡܬܩܪܐ ܩܫܝܫܐ ܡܛܠ ܐܚܪܢܐ ܕܙܥܘܪ ܡܢܗ.

See Add. 2887, no. 21.

8. The liturgy of S. John the Evangelist, f. 83 *a*,
ܬܘܒ ܐܢܐܦܘܪܐ ܕܡܪ̄ ܘܡܫܒܚܐ ܡܪܝ ܝܘܚܢܢ ܐܘܢܓܠܣܛܐ.

See Add. 2887, no. 11. Imperfect, breaking off at f. 86 *b*. Here again there are Arabic translations of the prayers, in Karshūnī, on the margins.

II. Ff. 1—8 and 87—126. A modern supplement to part I., of the xixth cent., written in an inelegant Jacobite hand.

1. Common order of the liturgy, beginning, f. 1 *b*,

ܠܐܒܘܗܝ ܫܘܒܚܐ ܚܕ ܗܘ ܠܡܫܝܚܐ ܟܠܢ ܠܥܠܡܝܢ ܘܠܥܠܡ (*sic*)

ܘܫܡܫܝ ܠܐܒܘܗ ܘܠܡܫܝܚܗ ܩ̄ܕܡܝܐ ܕܒܪܝܗ ܕܡܢ ܘܠܟܘܢ

ܦܪܘܩܢ ܝܫܘܥ ܡܫܝܚܐ. ܘܕܠܥܠܡ ܡܕܒܪܢܘܬܐ ܕܝܠܗ ܦܪܘܩܘܬܐ

ܕܝܠܗܘܢ. ܘܩ̄.

Compare Renaudot, t. ii. pp. 16—18. This ends on f. 3 *a*, and f. 3 *b* contains only two pieces of verse of four lines each.

(*a*) ܕܒܬܪܐ ܕܝܘܚܢܢ.

ܝܫܘܥ ܢܝܫܗ ܕܚܝܐ. ܒܫܡܟ ܢܒܝܐ ܐܫܬܘܕܝ. ܘܩ̄.

(*b*) ܒܗ ܒܗܢܐ

ܒܗܢܐ ܩܪܒܐ ܕܒܗ ܐܘܕܝ. ܡܫܝܚܐ ܐܝܟ ܒܡܫܝܚܘܬܐ.

ܘܩ̄.

2. Services supplementary to I. 1, viz.

a. F. 4 *a*,

ܕܝܘܡ ܕܬܪܝܢ ܒܫܒܐ (*sic*). ܦܘܠܘܣ ܫܠܝܚܐ ܡܢ ܐܓܪܬܐ

ܕܠܘܬ ܪ̈ܗܘܡܝܐ (Romans xii. 9 sqq.).

b. F. 5 *b*,

ܝܘܡ ܕܬܠܬܐ ܒܫܒܐ (*sic*). ܦܘܠܘܣ ܫܠܝܚܐ ܡܢ

ܐܓܪܬܐ ܕܠܘܬ ܩܘܪ̈ܢܬܝ (1 Corinth. xiii. 4 sqq.).

c. F. 6 *b*,

ܝܘܡ ܒܫܒܐ ܕܐܪܒܥܐ. ܦܘܠܘܣ ܫܠܝܚܐ ܕܠܘܬ

ܥܒܪ̈ܝܐ (Hebrews ii. 14 sqq.).

d. F. 8 *a*,

ܕܝܘܡ ܚܡܫܐ ܕܚܕܒܫܒܐ (*sic*). ܦܘܠܠܘܣ ܫܠܝܚܐ ܕܠܘܬ ܩܘܪܢܬܝܐ (1 Corinth. xii. 28 sqq.).

The sedrā ends on f. 9 *a*, at the foot of which is written in Arabic, وكمالة باقى الجمعه فى اخر هذا الكتاب يوم الجمعه ويوم السّبت, by which we are referred to f. 123 *a*.

3. Supplement to the collection of Anaphoras; viz.

a. Continuation of the liturgy of S. John the Evangelist, f. 87 *a*.

b. The liturgy of the Twelve Apostles, arranged by S. Luke, f. 91 *b*,

ܠܘܬ ܐܢܦܘܪܐ ܕܬܪܥܣܪ ܫܠܝܚܐ ܬܘܩܢܐ ܕܬܩܢܗ ܠܘܩܐ ܡܫܒܚܢܐ (*sic*) ܠܬܠܡܝܕܗ ܕܗܘܐ ܕܦܘܠܘܣ.

See Add. 2887, no. 4.

c. The liturgy of Mārūthā of Taghrīth (Tekrīt), f. 96 *b*,

ܠܘܬ ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܡܪܘܬܐ ܕܬܓܪܝܬ ܕܗܘ ܩܬܘܠܝܩܐ ܕܡܕܢܚܐ.

See Add. 2887, no. 32.

d. The liturgy of S. James, the brother of our Lord, as arranged by Barhebraeus, f. 105 *a*,

ܐܢܦܘܪܐ ܩܕܝܫܐ ܕܡܪܝ ܝܥܩܘܒ (*sic*) ܫܠܝܚܐ ܡܬܩܢܢܐ. ܘܐܝܟܢܐ ܕܡܪܝ ܐܦܝܠܝܣ. ܕܐܡܪܗ ܥܠ ܢܝܚܗ ܕܡܪܝ ܝܥܩܘ ܡܫܝܚܐ ܒܟܠܝܠܐ ܕܐܬܪܐ.

e. The liturgy of Matthew the Shepherd, f. 112 *a*,

ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܡܬܝ ܪܥܝܐ.

See Add. 2887, no. 5.

f. ܡܥܠܬܐ or dimissory hymns, in the metre of Jacob of Batnae, viz.

(1) F. 116 *a*,

ܡܥܠܬܐ ܚܒܝܫܐ ܕܡܪܢ ܝܫܘܥ. ܐܒܠ ܠܐܠܗܐ ܗܘ
ܕܒܩܝܡܬܐ ܩܡܬܐ ܚܕܝ. ܒܥܕܢܐ ܕܢܚܝ ܦܠܛܬ ܩܘܕܫܐ ܠܥܠܡ
ܢܗܪ ܀

(2) F. 117 *b*,

ܐܚܪܢܐ ܡܥܠܬܐ ܚܒܝܫܐ ܕܡܪܢ ܝܫܘܥ. ܥܒܪ ܠܥܠܡ
ܢܗܪ ܠܥܠܡ ܒܥܕܢܘܬܐ (*sic*). ܦܬܚ ܠܥܠܡ ܠܒܝܬ ܠܠܠܝ
ܒܥܕܢܘܬܐ (*sic*) ܀

(3) F. 118 *b*, alphabetical,

ܐܚܪܢܐ ܡܥܠܬܐ (*sic*) ܚܒܝܫܐ ܕܡܪܢ ܝܫܘܥ. ܠܐܠܗܐ ܥܒܪ
ܠܥܠܡ. ܒܪܘܚ ܢܗܪ ܠܥܠܡ. ܐܘܪܚܐ ܕܚܝܐ ܚܘܐ ܠܢ. ܡܥܒܪܢܐ
ܡܥܪܐ ܕܥܠܡ ܀

g. The liturgy of Dionysius or Jacob bar Ṣalībī, f. 120 *a*,

ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܕܝܘܢܘܣܝܘܣ ܡܛܪܘܦܘܠܝܛܐ
ܕܐܡܝܕ ܐܘܟܝܬ ܡܕܝܢܬܐ ܕܗܘ ܝܥܩܘܒ ܒܪ ܨܠܝܒܝ.

See Add. 2887, no. 27.

4. Continuation of no. 2 above, from f. 9 *a*, وهذا كمالة الفولاصات والاناجيل والحسّايات, viz.

a. F. 123 *a*,

ܕܢܦܩ ܠܒܝܬܐ (*sic*) ܘܦܪܝܢܐ ܕܩܘܪܒܐ ܘܦܪܩܐ ܕܚܘܣܝܐ.
ܦܘܠܘܣ ܫܠܝܚܐ ܕܠܘܬ ܥܒܪܝܐ (Hebrews xi. 32 sqq.).

b. F. 124 *b*,

ܕܝܘܡ ܦܨܚܐ ܕܚܕܒܫܒܐ: ܦܘܠܘܣ ܫܠܝܚܐ ܕܠܘܬ ܩܘܪܢܬܝܐ

.(2 Corinth. v. 1 sqq.)

5. Another ܣܘܬܪܐ ܕܦܘܪ̈ܫܐ or dimissory hymn, beginning, f. 126 *a*,

ܠܠܗܐ ܕܐܘܕܝ ܠܝ ܕܢܦܩܬ ܒܐܪ̈ܙܘܗܝ ܠܟܠܗܘܢ ܘܠܐ
ܡܬܦܠܓܠܓܝܢ. ܗܘ ܢܦܩܐ ܠܝ ܠܡܦܠܓܘܬܗ ܗܘ ܕܠܐ ܦܠܓܐ
ܘܡܫܝܚܘܬܗ ܗܘ ܕܠܐ ܦܠ̈ܓܝܢ ܒܢ̈ܝܫܘܬܗ. ܘܦ.

The scribe's name was Ibrāhīmshā, f. 126 *b*,

وترحموا على هاذى النافوره والمهتمّ فيهم وفى كمالتها وهو
عبدًا خاطى مملوا خطايا وهو برشم قسّيسّ ابراهيمشا وكل من
ذكرهُ بشىءٍ لهُ اظعاف ما يقول الخ،

On f. 1 *a* are extracts in Arabic from the Ethics of Barhebraeus, viz.

سّوال من قول ابن العبرى مار ايغناطيوسّ (*stc*) من الاثيقون
فى الاداب تحريص (*sic*) للّلسان

and

الفصل فى اصناف المصايب،

On the inside of the right-hand cover is an index to the anaphorae contained in this volume.

Presented by the Rev. G. Phillips, D.D., President of Queens' College.

Add. 2918

Paper, about $10\frac{1}{8}$ in. by $6\frac{5}{8}$; 278 leaves, of which ff. 1—6 and 274—278 are European, of the xviith or xviiith cent.; ff. 7—20 and 235—273 are more or less stained with water; 27 quires, signed with letters, of 10 leaves, except ܐ, which has 8 (ff. 7—14), and ܟܙ, which has 9 (a leaf having been cut out after f. 273); 17 to 21 lines. Written in a good, regular, Jacobite hand, and dated A. Gr. 1529 = A.D. 1218.

The Homilies or Dissertations of Moses bar Kēphā on the Principal Festivals of the Church, with some other discourses by the same writer*,

ܟܬܒܐ ܕܬܘܪ̈ܓܡܐ ܕܥܐܕ̈ܐ ܠܡܫܡܠܝܐ ܡܪܝ ܣܐܘܝܪܐ ܕܡܬܟܢܐ
ܡܘܫܐ ܒܪ ܟܐܦܐ.

1. On the Annunciation of Zacharias, ܕܥܠ ܣܘܒܪܗ ܕܙܟܪܝܐ, f. 7 *b*. Subscription, f. 16 *a*,

ܫܠܡ ܬܘܪ̈ܓܡܐ ܕܥܠ ܣܘܒܪܗ ܕܙܟܪܝܐ. ܕܥܒܝܕ ܠܡܘܫܐ ܒܪ
ܟܐܦܐ. ܐܦܝܣܩܦܐ ܕܡܘܨܠ ܘܒܝܬ ܙܐܒܐ. ܕܬܘܠܡܕܗ ܡܢ ܒܟܘܪܐ
ܕܡܪܝ ܣܪ̈ܓܝܣ ܕܟܠܬܘܢܐ ܕܗܘܐ.

2. On the Nativity of the Virgin Mary, in five chapters, ܒܝܠܕܐ ܕܣܘܒܪܗ ܕܡܪܝܡ, f. 16 *b*.

3. On the Visit of Mary to Elisabeth, f. 19 *b*,

ܦܘܫܩ ܡܠܐ ܕܠܘܩܐ ܥܠ ܡܬܐܠܐ ܕܡܪܝܡ ܕܠܘܬ ܐܠܝܫܒܥ.

4. On the Birth of S. John the Baptist, f. 21 *b*, ܒܝܠܕܐ ܥܠ ܡܘܠܕܗ ܕܝܘܚܢܢ, in seven chapters.

* See Assemani, *B.O.* ii. 131, no. 9; Zotenberg, *Catal.*, nos. 206 and 207; Wright, *Catal. Brit. Mus.*, p. 621.

5. On the Nativity of our Lord, f. 27 *a*, ܠܬܘܪܓܡܐ ܕܥܐܕܐ ܡܫܝܚܐ ܕܝܠܕܐ, in two parts, viz. (1) ܡܟܬܒܐ ܕܥܠ ܓܐܘܡܛܐ, f. 27 *a*, and (2) ܩܦܠܐ ܕܢܦܫܫܫܢ (*sic*) ܠܗ ܠܥܐܕܐ, f. 32 *b*.

6. Eighteen chapters on the Feast of the Nativity, f. 34 *a*,

ܬܡܢܬܥܣܪ̈ ܩܦܠܐܐ. ܥܠ ܥܐܕܐ ܡܫܝܚܐ ܕܝܠܕܗ ܕܡܪܢ.

7. On the Visit of the Magi, in twelve chapters, f. 42 *a*,

ܡܛܠ ܦܪܣܐ ܕܡܐܬܝܬܐ ܕܡܓܘ̈ܫܐ.

Their names, f. 43 *a*,

ܫܡܗܐ ܕܡܓܘ̈ ܐܠܝܢ ܀ ܡܠܟܐ ܕܒܝܬ ܦܪܣ. ܘܐܦ ܫܡ̈ܗܝܗܘܢ
ܕܝܠܗܘܢ ܗܠܝܢ. ܙܪܘܢܕܕ ܒܪ ܐܪܛܒܢ. ܗܘܪܡܙܕܕ ܒܪ
ܣܢܛܪܘܩ. ܓܘܫܢܣܦ ܒܪ ܓܘܢܕܦܪ. ܐܪܫܟ ܒܪ ܡܗܪܘܩ. ܙܪܘܢܕ ܒܪ
ܘܪܙܘܕ. ܐܪܝܗܘ ܒܪ ܟܣܪܘ. ܐܪܛܚܫܫܬ ܒܪ ܚܘܝܠܬ. ܐܫܛܘܢܒܘܕܢ
ܒܪ ܫܝܫܪܘܢ. ܡܗܪܘܩ ܒܪ ܗܘܡܡ. ܐܚܫܝܪܫ ܒܪ ܚܒܫܒ.
ܢܨܪܕܝܚ ܒܪ ܒܠܕܢ. ܡܪܘܕܟ ܒܪ ܒܝܠ.

8. On the Star, in eight chapters, f. 47 *b*,

ܬܡܢܝܐ ܐܣܛܝܟ̈ܝܘܬܐ ܥܠ ܦܪܣܐ ܕܟܘܟܒܐ.

9. On the Feast of the Nativity, f. 53 *a*, a stupid repetition of no. 6. Marginal note,

ܗܠܝܢ ܒܬܫܥܝܢ ܚܕܐ ܐܬܟܬܒ ܡܢ ܟܠܠ.

10. On the Massacre of the Innocents, in ten chapters, f. 62 *b*,

ܥܣܪܐ ܕܥܠ ܩܛܠܐ ܕܛܠܝܐ.

11. On the Epiphany, in seventeen chapters, f. 67 *b*,

ܩܦܠܐܐ ܐܘܦܝܟܠ ܬܫܥܐ ܕܟܬܝܒܝܢ ܠܡܐܡܪܐ ܗ̇ܢ ܩܕܡܝܐ. ܕܥܠ
ܟܐܪܐ ܡܢܝܢܐ ܕܢܘܗܪܐ ܐܘܦܝܟܠ ܗܢܘ ܕܢܚܐ.

12. On the Circumcision of our Lord, in fourteen chapters, f. 80 *a*,

ܩܦܠܐܐ ܕܥܠ ܓܙܘܪܬܗ ܕܡܪܢ.

13. On the Temptation of our Lord, in ten chapters, f. 88 *a*,

ܩܦܠܐܐ ܕܥܠ ܢܣܝܘܢܗ ܕܡܪܢ.

14. On Lent, in twenty chapters, f. 92 *a*,

ܡܐܡܪܐ ܕܥܠ ܨܘܡܐ ܡܢܝܢܐ ܕܬܪܝܢ ܡܟܬܒܢܐ ܕܟܬܝܒ ܐܝܟ
ܕܡܬܚܐ ܠܡܐܡܪܐ ܗ̇ܢ ܩܕܡܝܐ ܢܫܟܚܐ ܕܒܗܝܢ ܬܐܡܪ. ܡܬܐܡܪܝܢ ܟܠܗܘܢ
ܕܠܘܬܗ ܕܡܐܡܪܐ.

It concludes with a short exhortation suitable for the end of any discourse, f. 101 *b*,

ܦܪܝܫܘܬܐ ܕܢܦܫܐ ܠܟܠ ܡܘܠܟܢ ܡܐܡܪܐ ܐܘ ܡܟܬܒܢܘܬܐ
ܕܡܬܐܡܪܐ.

15. On the Leper, in six chapters, f. 102 *a*,

ܟܬܒܐ ܕܥܠ ܓܪܒܐ ܓܪܝܒܐ.

16. On the Woman that had the issue of blood, f. 104 *b*,

ܡܟܬܒܐ ܡܛܠ ܗ̇ܝ ܐܢܬܬܐ ܡܬܟܬܫܢܝܬܐ.

17. On the Words of our Lord in S. Matthew viii. 22, f. 105 *a*,

ܦܘܫܩܐ ܕܡܟܬܒܐ ܕܐܡܪ ܡܪܢ ܕܫܒܘܩ ܡܝܬܐ ܩܒܪܝܢ
ܡܝܬܝܗܘܢ.

18. On the Widow's Son, f. 107 *a*,

ܦܘܫܩ ܡ̈ܠܐ ܕܠܘܩܐ ܥܠ ܒܪܗ ܕܐܪܡܠܬܐ.

At the end is a spiritual exposition of the passage, ܦܘܫܩܐ ܪܘܚܢܝܐ, f. 108 *b*.

19. Exposition of the parable of the Good Samaritan, f. 108 *b*,

ܦܘܫܩ ܡ̈ܠܐ ܕܠܘܩܐ ܥܠ ܗܘ ܕܢܚܬ ܗܘܐ ܡܢ ܐܘܪܫܠܡ ܠܐܝܪܝܚܘ.

20. On the story of Lazarus, in seven sections, f. 115 *a*,

ܡܐܡܪܐ ܒܫܒܥܐ ܡܦܢ̈ܝܐ ܥܠ ܩܝܡܬܐ ܕܠܥܙܪ. ܕܥܒܕ ܠܡܫܝܚܐ ܒܪ ܐܠܗܐ. ܩ̄ܡ ܟܘܬܝܐ ܕܡܐܡܪܐ.

21. On Palm Sunday, f. 120 *a*,

ܡܐܡܪܐ ܕܥܠ ܥܐܕܐ ܩܕܝܫܐ ܕܐܘܫܥܢܐ ܕܥܒܕ ܠܡܫܝܚܐ ܒܪ ܐܠܗܐ ܐܦܝܣ̄ ܕܒܛܢ ܕܣܪܘܓ ܘܡܠܦܢܐ. ܩܕܡܝܬܐ ܬܘܒ ܒܬܪܢܐ.

There is a concluding admonition, f. 134 *a*,

ܡܪܬܝܢܘܬܐ ܕܫܘܠܡܐ ܠܗ ܠܥܐܕܐ.

Subscription, f. 134 *b*,

ܫܠܡ ܡܐܡܪܐ ܕܥܐܕܐ ܩܕܝܫܐ ܕܐܘܫܥܢܐ ܕܥܒܕ ܠܡܫܝܚܐ ܘܠܥܠܡ ܠܐܠܗܐ ܡܪܝ ܫܘܒܚܐ ܐܡܝܢ. ܕܡܠܦܢܐ ܡܪܝ ܝܥܩܘܒ. ܕܒܛܢ ܕܣܪܘܓ. ܕܬܫܡܫܬܗ ܥܡ ܒܥܘܬܐ ܕܡܪܝ ܣܘܪܝܣ ܕܒܛܘܪܐ ܪ̈ܗܛܐ ܕܥܠ ܝܕ ܒܠܒܐ ܡܟܝܟܬܐ.

22. On the Consecration of the Chrism, in fifty chapters, f. 135 *a*,

ܡܐܡܪܐ ܕܥܠ ܨܘܡܗ ܡܪܢ. ܒܪ̈ܫܐ ܡܫ̈ܘܚܐ. ܦ̄ܣ ܕܓܒܠܬܐ
ܡܟܬܒܢܝܬܐ ܘܡܦܪܫܢܝܬܐ.

23. On the Feast of the Resurrection, in thirty chapters f. 162 *a*,

ܡܐܡܪܐ ܕܥܠ ܥܐܕܐ ܕܩܝܡܬܐ ܕܡܫܝܚ ܠܗ ܡ̈ ܠܗ ܠܫܘܥܝܬܐ
ܡܢܝܢ ܡܫܘܚܐ ܡ̈ ܦܬܐ ܡܩܐܡܬ ܠܡܬܪܐ ܕܝܠܗ ܕܡܐܡܪܐ.

24. On the Confessors who rose on the Friday of the Crucifixion, in six chapters, f. 178 *a*,

ܕܝܠܗ ܕܡ̈ܢ ܦܬܐ̈ ܩܛܠܐ ܗܠܝܢ ܕܥܠ ܡܘ̈ܕܝܢܐ ܕܩܡܘ
ܒܥܪܘܒܬܐ.

25. On Easter Sunday, consisting of an introduction and seven chapters, f. 183 *a*,

ܡܐܡܪܐ ܕܥܠ ܚܕ ܒܫܒܐ ܚܕܬܐ: ܦ̄ܣ ܟܘܠܕܪܐ.

26. On the words of our Lord, S. John xx. 17, in eight chapters, f. 190 *a*,

ܡܐܡܪܐ ܥܠ ܡܠܬܐ ܕܗ̇ܘ ܦܘܠܐ ܕܡܦܐܠܟܝܢ ܐܢܬܝܢ ܡܬܠ
ܗ̇ܘ ܕܐܡܪ ܡܫܝܚܐ ܠܬܠܡܝܕܘܗܝ. ܕܐܙܠ ܐܢܐ ܠܘܬ ܐܒܝ܆
ܘܐܒܘܟܘܢ. ܘܐܠܗܝ ܘܐܠܗܟܘܢ. ܦ̄ܣ ܦܫܩ ܬܡܢܝܐ.

27. On the Feast of the Ascension, in twenty chapters, f. 196 *a*,

ܡܐܡܪܐ ܕܥܠ ܥܐܕܐ ܕܣܘܠܩܐ.

28. On Pentecost, in nineteen chapters, f. 202 *b*,

ܥܠ ܥܐܕܐ ܩܕܝܫܐ ܕܦܢܛܩܘܣܛܐ ܘܥܠ ܦ̈ܪܩܐ.

29. On the Feast of the holy Cross, in twenty-two chapters, f. 213 *b*,

ܡܐܡܪܐ ܬܪܝܢܐ ܡܠܦܢܝܬܐ ܕܥܐܕܐ ܕܨܠܝܒܐ. ܦ̄ܣ. ܟܘܠܕܪܐ.

Of chapter 19 only the title is given, f. 228 *a*,

ܡܐܡܪܐ ܕܬܫܥܣܪ. ܕܡܛܠ ܐܝܢܐ ܥܠܬܐ ܠܗ ܨܡܝܢ ܢܘܡܐ
ܚܡܫܝܢ ܠܒܥܘܬܐ ܕܡܥܒܪܢܘܬܗ ܕܢܝܢܘܝܐ ܣܓܝ ܘܢܩܦܘܬܝܢܐ
ܐܝܟ ܕܚܡܫܝܢ ܠܥܠܡ ܩܕܡܝܐ. ܘܐܦܩܕܢܢ.

The first Invention of the Cross, f. 228 *b*,

ܡܐܡܪܐ ܕܥܣܪܝܢ. ܥܠ ܗܝ ܕܫܟܝܚܘܬܗ ܕܨܠܝܒܐ. ܘܩܕܡܝܬ
ܦܓܪܗ ܐܫܟܚܬ. ܘܟܡܐ ܐܝܬܝܬܐ ܐܫܟܚܬ. ܠܫܟܝܚܬܐ ܡܢ ܩܒܪܐ
ܕܐܝܟ ܡܫܝܚܐ.

The second Invention, f. 231 *a*,

ܡܐܡܪܐ ܕܥܣܪܝܢ ܘܬܪܝܢ ܕܥܠ ܫܟܝܚܘܬܗ ܕܨܠܝܒܐ ܕܬܪܬܝܢ
ܒܝܘܡܝ ܡܠܟܬܐ ܗܠܝܢܝ ܐܡܗ ܕܩܘܣܛܢܛܝܢܘܣ ܡܠܟܐ ܙܟܝܐ.

30. On the Commemoration of Sergius and Bacchus, in eight chapters, f. 235 *a*,

ܡܐܡܪܐ ܕܥܠ ܣܪܓܝܣ ܘܒܟܘܣ ܣܗܕܐ ܬܡܝܗܐ.

31. On the Commemoration of S. George, f. 238 *a*,

ܟܬܒܐ ܐܚܪܢܐ ܥܠ ܓܝܘܪܓܝܣ ܣܗܕܐ.

32. On the Coming of the Antichrist in twelve chapters,

ܡܐܡܪܐ ܕܡܐܬܝܬܗ ܕܐܢܛܝܟܪܝܣܛܘܣ.

33. From the book of Clement, on the End of the World, f. 248 *a*, and the Son of Perdition, f. 251 *a*. The former begins:

ܡܢ ܟܬܒܐ ܕܩܠܝܡܝܣ ܥܠ ܚܪܬܐ ܘܗܘܐ ܡܢ ܒܬܪ ܕܐܬܢܣܒ
ܘܢܦܩ ܡܢ ܡܬܐ ܠܟܠܬܐ ܡܩܕܫܬܐ: ܘܐܬܦܢܝ ܡܢ ܬܠܡܝܕܘܗܝ

ܡܪܬܥܐ ܘܡܛܠ ܕܡܠܟܘܗܝ܆ ܐܡܝܪܗ ܠܗ ܗܢܘܢ ܒܠܥܕܝܢ܆ ܡܟܝܠ܆ ܐܡܪ ܠܝ ܐܠܗܘܬܐ ܕܝܠܝܬܐ܆ ܘܕܡܠܟܘܗܝ ܗܡܟܝܠ ܕܗܘܝܘ ܒܗܘ ܚܕܐ܆ ܘܫ.

and the latter, f. 251 *a*,

ܒܬܪ ܦܘܠܓܐ ܡܛܠ ܒܪ ܐܚܪܢܐ ܐܦܪ. ܗܠܝܢ ܐܝܟ ܐܠܗܘܬܐ ܕܕܡܘܬܗ. ܢܦܫܗ ܐܝܟ ܡܠܟܘܬܐ ܕܝܘܡܐ. ܘܚܝܘܗ ܕܡܠܟܝܢܐ ܡܠܝܚܐ ܒܝܡܐ. ܘܗܘ ܕܫܡܠܐ ܐܝܬ ܒܗ ܠܘܩܒܠ ܒܟܘܠܐ. ܘܫ.

34. On the Tonsure of Monks, in ten chapters, f. 252 *a*,

ܥܠ ܫܘܦܪܐ ܕܕܝܪܝܐ ܘܕܝܪܝܝܐ.

35. Exposition of the Mysteries of the Consecration of bishops, priests and deacons, in ten sections, f. 256 *a*,

ܦܘܫܩܐ ܕܐܪ̈ܙܐ ܕܟܪܘܬܘܢܝܐ ܥܠ ܐܦܝܣܩܘܦܐ ܘܩܫܝܫܐ ܘܡܫܡܫܢܐ.

36. Of the Mysteries in the Consecration of bishops, in eight chapters, f. 258 *b*,

ܐܪ̈ܙܐ ܕܟܪܘܬܘܢܝܐ ܕܬܡܢܝܐ ܐܦܘܣܛܘܠܐ ܐܦܝܣܩܘܦܐ.

37. Of the qualities that were in man at the first, and those that are in him now, f. 265 *b*,

ܡܛܠ ܗܘ̈ܝܐ ܕܒܗܘܢ ܐܝܬܘ ܗܘܐ ܒܪܢܫܐ ܡܢ ܩܕܝܡ. ܘܗܠܝܢ ܕܒܗܘܢ ܐܝܬܘ ܗܫܐ.

38. On the Fall of Satan and his Envy of Man, f. 266 *a*,

ܡܛܠ ܡܦܘܠܬܗ ܕܣܛܢܐ ܘܚܣܡܗ ܕܒܒܪܢܫܐ܀

It is followed by an extract from Dionysius (bar Ṣalībī),

f. 268 *a*, ܬܘܒ ܡܛܠ ܐܦܟܣܝܙܐ. ܡܢ ܦܘܫܩܐ ܕܕܝܘܢܘܣܝܘܣ;
and notes by Rabban David bar Paul *, f. 268 *b*,

ܢܘܗܪܐ ܕܪܒܢ ܕܘܝܕ ܒܪ ܦܘܠܘܣ.

39. Of certain unwritten Mysteries in the Church, f. 269 *a*,

ܡܛܠ ܪ̈ܐܙܐ ܡܕܡ ܠܐ ܟܬ̈ܝܒܐ ܕܥܕܬܐ.

40. Other Mysteries of the same kind, f. 269 *a*,

ܐܚܪ̈ܢܝܬܐ ܕܐܟܘ ܗܠܝܢ.

41. Of certain marvellous Births, f. 269 *b*,

ܕܥܠ ܝ̈ܠܝܕܘܬܐ ܡܕܡ ܕܗܘܐ ܠܬܕܡܘܪܐ.

42. Of the various kinds of Death, f. 270 *a*,

ܥܠ ܙ̈ܢܝܐ ܕܡܘܬܐ.

43. Of those who say that there is no Resurrection of the Body, f. 271 *a*,

ܡܛܠ ܗܠܝܢ ܕܐܡܪܝܢ ܕܠܝܬ ܩܝܡܬܐ ܕܦܓܪܐ.

44. How many Seas there are, f. 271 *a*,

ܥܠ ܗܢܝܢ ܕܝܡܡ̈ܐ ܬܡܢܝܐ ܘܫܡ̈ܗܝܗܘܢ (*sic*) ܐܝܬ ܘܐܠܝܢ ܐܝܬܝܗܘܢ.

45. A life of Moses bar Kēphā, f. 272 *b*,

ܟܬܒܐ ܠܬܫܥܝܬܐ ܦܘܩܕܢܘܗܝ ܕܡܘܫܐ ܒܪ ܟܐܦܐ. ܚܙܝ ܐܘ ܦܪܨܘܦܐ
ܦܪܨܘܦܗ ܕܡܢ ܐܝܟܐ ܐܝܬܘܗܝ ܗܘܐ.

It is similar to the life published by Assemani in the *B.O.* ii. 218, note 1, but rather shorter.

* See *B.O.* ii. 243.

The colophon, f. 273 *a*, states that this manuscript was finished on the 15th of Tammūz in the year 1529 = A.D. 1218, when Mār John, otherwise called Yēshū' the scribe, was patriarch*, and Ignatius II. maphriān†. The scribe's name was 'Īsā bar Mas'ūd, who wrote it for Rabban Thomas bar Sulaimān bar Mār Daniel.

ܐܫܬܠܡ ܟܬܒܐ ܗܢܐ ܒܝܗ̄ ܒܬܡܘܙ ܒܫܢܬ ܐܠܦ
ܘܚܡܫܡܐܐ ܘܟܛ̄ ܕܝܘܢܝܐ. ܒܝܘܡܝ ܦܛܪܝܪܟܘܬܐ ܕܡܪܢ. ܡܪܝ
ܝܘܚܢܢ ܕܡܬܩܪܐ ܕܗܘ ܝܫܘܥ ܟܬܘܒܐ. ܘܐܝܓܢܐܛܝܘܣ ܕܡܦܪܝܢܐ.
ܠܗܘ ܢܘܦܪ ܒܚܛܗ̈ܐ ܕܒܟܠܗܘܢ ܐܚܝ̈ܐ ܐܚܝ̈ܐ ܘܚܛܝܐ ܒܚܛܝܬܗ.
ܟܬܒܗ ܥܝܣܐ ܒܪ ܡܣܥܘܕ ܕܒܥܡܐ ܕܝܢܐ. ܠܪܒܢ ܬܐܘܡܐ
ܕܝܪܝܐ ܒܪܝܟܐ ܒܪ ܫܠܝܡܢ ܒܪ ܡܪܝ ܕܢܝܐܝܠ ܡܢ .....
ܫܘܒܚܐ ܠܡܫܝܚܗ. ܫ̄ܠ.

The name of the scribe is also given in several of the subscriptions, viz. ff. 62 *a*, 189 *b*, and 234 *b*.

On f. 119 *a* is a *wakf*, the third line of which is mutilated at the beginning and hard to decipher

اوقف هذا الكتاب المبارك القسّ
ابراهيم بن حُطّام على كنيسّة الك
.. ع من بعض ....

On f. 141 *a* is recorded the name of an owner, the deacon Abraham, son of the priest معمل, son of Mūsā, etc.

On f. 183 *b*, at the foot, is noted in Arabic the decease of Maryam, the daughter of the priest ——, on the 30th of the 1st Kānūn, A. Gr. 1675 = A.D. 1364; and on f. 184 *a* that of her brother Jirjis on the 13th of the 2nd Kānūn, A. Gr. 1676 = A.D. 1365.

* See *B.O.* ii. 370, no. 49.
† See *B.O.* ii. 454, no. xxxvi.

لما كان بتاريخ نهار السبت كمال ثلثين نهار مضت من
شهر كانون الاول سنة خمسة وسبعين (sic) الف وستة ماية
وخمسة وسبعين توفت (sic) مريم بنت القس نعاسو (?) الى رحمة
الله تعالى رحم الله من قرا فى هذا التذكار وقال رحمها الله
يكون اجره على الله وترحم والديه امين، وكذلك اخوها جرجس
كانت وفاته نهار السبت ثلثة عشر نهار مضت من كانون الاخر
سنة الف وستة ماية وستة وسبعين رحمهم الله تعلى الخ،

On f. 234 *b* is a mutilated note with the date A. Gr. 1574 = A.D. 1263, written in the convent of Mār Bar-ṣaumā.

ܪܒܘ ܒܫܘܒܐ ܕܠܐ [ܐܒܪܗܡ ܒ.............] ܒܫܢܬ
ܐܦ̄ܥܕ ܒܠܥܠܡ ܒܥܘܡܪܐ ܕܡܪܝ ܒܪܨܘܡܐ.

F. 273 *b* is partly covered with an unpointed scrawl in Syriac, beginning:

ܢܗܘܐ ܗܘܐ ܗܘ ܐܒܝܐ ܒܐܪܥܐ ܢܘܟܪܝܐ ܘܐܡܪ ܒ ܐܢܐ ܗܘܐ ܠܟܠ
ܢܦܫܗ ܒܟܠܐ ܡܠܟܝܢ ܚܟܝܡܐ ܐܘ ܢܦܫܝܢ ܕܗܠܐ ܡܢܝ ܝܗܒܝܢ
ܕܒܟܠ ܐܣܟܝܡܐ ܗܘ ܡܟܝܢܐ (sic) ܠܐ ܒܝܢܐ ܠܟܝܢ ܙܘܢܟܐ ܒܐܪܐ
ܠܟܝܢܐ ܕܐܘܠܨܢܝܢ ܘܦ̄.

F. 6 *a* contains an index to the contents of the volume, ܦܘܪܣܐ ܠܟܬܒܐ, in a modern hand. On the same page is the impression of a seal, and above it a note in three lines, two of which have been blotted out, dated A.D. 1730.

. . . .

[الف] . . . .

وسبعماية وثلاثين

On f. 7 *a* is pasted a leaf from an Arabic manuscript of the *Acts of the Apostles*, written in Egypt, in the xivth cent.

Diacritical points are sparingly added. It contains Acts vii. 2 (end)—14.

Presented by the Rev. George Phillips, D.D., President of Queens' College, A.D. 1888.

Add. 2919—3269

[See Appendix.]

Add. 3275

Paper, about $8\frac{7}{8}$ in. by $6\frac{1}{8}$; 123 leaves; quires (unsigned) of 8 and 12 leaves alternately; 2 leaves are wanting after f. 6; 20 or 21 lines in each page. This volume, which is written in a fair Jacobite serṭā and dated A. Gr. 2062 = A.D. 1751 (watermark, 3 crescents), contains

The *Kĕthābhā dhĕ-Zalgē* of Gregory Barhebraeus, translated into Arabic by Gregory John, bishop of Damascus (f. 122 *b*). It begins, f. 1 *b*:

ܒܣܡ ܐܠܐܒ ܘܐܠܐܒܢ ܘܐܠܪܘܚ ܐܠܩܕܣ ܐܠܐܠܗ ܘܐܚܕܐ ܠܗ
ܐܠܡܓܕ ܕܐܝܡܐ ÷ ܐܡܐܒܥܕ ܟܠܡܐ ܢܥܡ ܠܠܐܠܐܠܗ ܐܠܡܓܝܕ
ܘܐܠܫܟܪ ܥܠܐ ܐܢܥܐܡܗ (*sic*) : ܐܟܬܒ ܐܠܐܢܒܐܗ ܠܟܝ ܢܓܕܗ ܐܒܐ
ܐܠܕܗܪ ܐܡܝ ܐܠܟܬܒ ܕܐܝܒ ܐܠܟܠܡܗ ܐܠܡܟܬܒܗ.
ܘܐܠܡܟܐܬܒ ܐܠܡܟܬܒܗ. ܢܙܪ ܐܠܡܟܐܬܒ ܘܐܠܡܟܐܬܒ (*sic*).
ܠܟܝ ܡܐ ܐܟܬܒ ܫܝܐ ܡܢ ܟܠܡܐ ܐܠܐ ܘܢܚܢ ܟܢܗ ܥܐܪܦ.
ܡܗܕܐ ܐܠܡܟܬܘܒ ܚܐܘܝ ܐܟܬܪ ܐܠܟܬܒ ܘܐܠܐܫܥܪ. ܘܣܡܝܬܗ ܒܢܙܗܐ

ܫܠܡ ܗܘ ܟܬܒܐ ܡܕܒܪܢܘܬܐ ܐܠܗܝܬܐ ܕܡܫܝܚܐ ܡܠܟܢ. ܘܫܘܒܚܐ
ܠܐܠܗܐ ܢܗܘܐ ܠܥܠܡܝܢ ∴

1. Preface, ܡܩܕܡܘܬܗ, f. 1 *b*.

2. First discourse, f. 1 *b*:
ܡܐܡܪܐ ܩܕܡܝܐ ܗܘ ܕܒܗ ܡܬܚܘܝܐ ܐܝܟܢܐ. ܘܡܢܗܘܢ
ܐܫܬܟܚܘ ܘܐܬܒܢܝܘ ܗܠܝܢ.

3. Second discourse, f. 24 *a*:
ܡܐܡܪܐ ܬܪܝܢܐ ܗܘ ܡܛܠ ܡܦܩܬܐ ܕܟܠܗ ܥܠܡܐ.
ܘܡܢܗܘܢ (*sic*) ܕܐܡܝܢ.

4. Third discourse, f. 33 *b*:
ܡܐܡܪܐ ܬܠܝܬܝܐ ܗܘ ܡܛܠ ܕܐܝܬ ܠܗܘܢ
ܡܕܒܪܢܘܬܐ. ܘܡܢܗܘܢ ܐܢܫܝܢ ܐܝܟܢܐ.

5. Fourth discourse, f. 44 *b*:
ܡܐܡܪܐ ܪܒܝܥܝܐ ܗܘ ܡܛܠ ܡܫܡܠܝܘܬܐ: ܘܡܢܗܘܢ ܠܒܪܢܫܐ
ܐܝܟܢܐ.

6. Fifth discourse, f. 50 *a*:
ܡܐܡܪܐ ܕܚܡܫܐ ܗܘ ܡܛܠ ܚܕܝܘܬܐ ܡܫܝܚܝܬܐ: ܘܡܢܗܘܢ
ܕܐܡܝܢ.

7. Sixth discourse, f. 53 *a*:
ܡܐܡܪܐ ܫܬܝܬܝܐ ܕܒܗ ܡܬܚܘܝܐ. ܗܘ ܡܛܠ ܢܦܫܐ:
ܘܡܢܗܘܢ (*sic*) ܕܒܫܡܝܐ ܐܝܟܢܐ.

8. Seventh discourse, f. 65 *b*:

ܐܠܡܩܐܠܗ ܐܠܣܐܒܥܗ ܦܝ ܐܠܡܚܒܗ ܘܐܠܡܘ̈ܕܗ:
ܘܦܝܗ ܬܠܬܗ ܐܒܘܐܒ.

9. Eighth discourse, f. 75 *a*:

ܐܠܡܩܐܠܗ ܐܠܬܐܡܢܗ ܦܝ ܐܠܡܫܐܘܪܗ ܠܐܠܪܐܝܗ ܘܐܠܓܕܠ.
ܘܦܝܗ ܚܡܣܗ ܐܒܘܐܒ.

10. Ninth discourse, f. 96 *b*:

ܐܠܡܩܐܠܗ ܐܠܬܐܣܥܗ ܦܝ ܐܠܥܕܠ ܦܝ ܢܘܐܒܗ ܐܠܡܠܘܟ
ܐܠܐܬܝܢ ܐܠܘܙܝܪ ܘܐܠܟܬܒܗ ܘܡܪܐܬܒܗ ܐܠܡܠܟ ܐܠܘܙܝܪ:
ܘܦܝܗ (*sic*) ܬܠܬܗ ܐܒܘܐܒ.

11. Tenth discourse, f. 108 *b*:

ܐܠܡܩܐܠܗ ܐܠܥܐܫܪܗ ܦܝ ܐܠܣܝܐܣܗ. ܘܦܝܗ ܒܐܒܝܢ.

12. Conclusion, f. 121 *b*:

ܐܠܟܐܬܡܗ ܘܠܐܚܪܝ (*sic*): ܐܝܗܐ ܗܕܐ ܐܠܡܬܐܡܠ ܐܠܝ ܟܠܡܝ
ܡܢ ܐܘܪܕܬܗ ܘܟܬܒܬ ܚܟܡܬܝ ܒܡܥܪܦܬܝ ܡܢ ܐܟܬܐܒܗ. الخ.

Another conclusion, f. 122 *b*:

ܘܠܗ ܡܐܪܣ ܘܠܟܢ ܦܐܪܩ ܐܠܡܬܟܐܬܒ ܐܝܘܒܗ. ܐܡܬܐܢܗ
ܡܢ ܡܓܕܘܗ. ܒܥܕ ܐܡܬܐܢܗ ܡܢ ܒܥܕ ܡܓܕܘܗ. ܐܡܬܐܢܗ ܡܢ
ܒܥܕ ܡܓܕܘܗ. ܒܥܕ ܐܡܬܐܢܗ ܡܢ ܡܓܕܘܗ. ܦܩܕ ܬܡ ܗܕܐ
ܐܠܐܕܒ ܒܥܘܢ ܘܚܣܢ ܐܠܬܘܦܝܩ. الخ.

The colophon, f. 122 *b*, gives the names of the author of the translation (see above) and of the scribe, the deacon Thomas, son of the priest Zachariah, who copied it in the year 2062

= A.D. 1751, when Ignatius George was patriarch of Antioch, Basil ʻĀzār maphriān, and Cyril Rizḳ-Allāh bishop (of Damascus).

ܬܡ ܘܢܓܙ ܒܥܘܢ ܐܠܠܗ ܥܙ ܘܓܠ ܐܫܟܪܗ ܐܠܕܝ ܠܗ ܟܠ ܫܝ
ܢܗܐܝܬܗ ܗܕܐ ܐܠܟܬܐܒ ܐܠܡܒܐܪܟ ܐܠܕܝ ܗܘ ܟܬܐܒ ܐܠܟܗܢܐ
ܐܠܕܝ ܐܓܬܡܥ ܡܢ ܟܬܒ ܐܠܩܕܝܣܝܢ ܘܐܠܡܥܠܡܝܢ ܐܒܐܝܢܐ ܡܪܝ
ܓܪܝܓܘܪܝܘܣ ܐܠܕܝ ܗܘ ܐܣܩܦ ܢܘܣܬܐ ܟܠܗ ܡܕܝܢܬܗ
ܕܡܥܠܡ ܐܠܡܥܐܠܡ ܘܦܐܝܕ ܐܠܢܣܟܗ ܡܢ ܟܬܒܗ. ܘܟܐܢ ܕܠܟ
ܟܠܗ ܒܝ ܐܝܡ ܐܠܐܒ ܘܐܪܟܗܡ ܒܐܠܐܫܡ ܠܐ ܒܐܠܟܡܐܠ ܩܕܡ̄
ܬܡܐܐ ܐܟܝ ܡܘ ܐܟܝܐ ܘܐܡܟܗ ܡܢܝܗܡ ܘܐܒܘܬܗ ܒܗܘܐܡ
ܘܡܠܟܗܡ ܠܐܢܗܡ ܟܐܢܘ ܡܬܥܝܢܝܢ ܐܠܩܕ ܢܟܘܐ ܟܢܘܗܡ
ܐܡܝܢ ÷ ܘܟܐܢ ܕܠܟ ܦܝ ܫܗܪ ܟܢܘܢ ܡܢ ܫܗܘܪ ܐܠܣܢܗ
ܕ ܦܝ (sic) ܣܐܝܪ ܐܠܡܒܐܪܟ. ܘܟܐܢ ܦܝ ܐܝܐܡ (f. 123 a)
ܐܒܘܬܢܐ ܐܠܡܟܪܡܝܢ ܡܪܝ ܐܓܢܐܛܝܘܣ ܐܒ ܒܛܪܝܪܟ
ܝܘܪܓܝܘܣ (sic) ܘܡܪܝ ܒܣܝܠܝܘܣ ܐܒ ܡܦܪܝܢ ܥܐܙܐܪ ܘܡܪܝ
ܟܘܪܝܠܘܣ ܐܣܩܦ ܪܙܩ ܐܠܠܗ ܘܬܠܡܝܕܗ ܡܢ ܦܠܐ ܐܚܕ
ܐܘ ܐܚܕ ܝܥܝܪ ܗܕܗ ܐܠܢܣܟܗ ܐܠܡܥܡܘܠܗ ܒܬܥܒ ܟܬܝܪ ܘܡܫܩܗ ܟܬܝܪܐ
ܒܐܠܡܓܝܙܗ ܘܟܠܡܢ ܝܥܝܪ ܓܝܠܗ ܐܘ ܫܗܘ ܝܟܘܢܗ ܠܐ
ܒܠܐ ܐܫܝ ܝܐܟܕ ܐܠܠ ܐܠܠܗ ܘܝܩܪܐ ܦܐܝܠܐ ܐܠܐܪܒ ܝܟܘܢ
ܡܐܢܗ ܐܢܐ ܓܐ ܦܝ ܡܓܝܝܗ ܐܠܐܒ ܠܒܝܬ ܐܠܐܣܢܐ ܘܐܠܐܡܘܬ
ܘܠܠܗ ܐܠܫܟܪ ܘܐܠܡܓܕ ܕܐܝܡܐ ܐܒܕܐ ܘܣܪܡܕܐ ܐܡܝܢ ܐܡܝܢ
ܐܡܝܢ. ܟܠܐ ܟܪܝܐ ܢܝܣܢ.

Add. 3276

Paper, about $12\frac{1}{2}$ in. by $8\frac{5}{8}$; 156 leaves, the first of which is blank; 16 quires, signed with letters, 15 of 10 leaves and the last of 5; 2 columns of 32 lines. Written in a good, regular, Jacobite serṭā of the first half of the xviiith cent. (watermark, 3 crescents). This volume contains

The *Kitāb al-Hadāyā** (ܟܬܐܒ ܗܕܐܝܐ) or Nomocanon of Gregory Barhebraeus, translated into Arabic by Yōḥannā ibn Jarīr az-Zirbābī (in Zotenberg's *Catal.*, no. 227, p. 176). F. 2*a*:

ܢܟܬܒ ܦܝܗܐ ܘܢܩܠܠ ܒܥܘܢ ܐܠܐܠܗ ܐܠܐܙܠܝ ܢܟܬܒ ܘܢܩܠܒ
ܟܬܐܒ ܐܠܗܕܐܝܐ. ܡܢ ܐܓܠ ܐܠܩܘܐܢܝܢ ܐܠܟܢܝܣܝܗ
ܘܐܠܢܘܐܡܝܣ ܘܐܠܚܕܘܕ ܐܠܢܐܡܘܣܝܗ. ܡܨܢܦ ܘܪܬܒܗ ܘܬܐܠܝܦ
ܐܠܐܒ ܐܠܥܐܠܡ ܡܐܪ ܓܪܝܓܘܪܝܘܣ ܐܠܡܦܪܝܐܢ ܡܦܪܝܐܢ
ܐܠܡܫܪܩ. ܗܘ ܐܠܡܫܗܘܪ ܟܢܝܬܗ. ܘܡܓܪܝ ܐܠܫܪܩ
ܘܐܠܡܓܪܒ. ܢܦܥܢܐ ܐܠܠܗ ܘܢܣܟܢܐ ܒܪܟܬܗ ܘܠܐܠܗ ܐܡܝܢ.

Introduction and index, f. 2*a*; ch. 1, f. 2*b*; ch. 2, f. 6*b*; ch. 3, f. 9*a*; ch. 4, f. 11*a*; ch. 5, f. 15*b*; ch. 6, f. 20*b*; ch. 7, f. 22*a*; ch. 8, f. 33*a*; ch. 9, f. 43*a*; ch. 10, f. 45*a*; ch. 11, f. 48*a*; ch. 12, f. 55*a*; ch. 13, f. 57*b*; ch. 14, f. 59*b*; ch. 15, f. 61*b*; ch. 16, f. 64*a*; ch. 17, f. 65*a*; ch. 18, f. 66*b*; ch. 19, f. 68*a*; ch. 20, f. 74*a*; ch. 21, f. 77*a*; ch. 22, f. 80*a*; ch. 23, f. 81*b*; ch. 24, f. 82*b*; ch. 25, f. 85*a*; ch. 26, f. 88*a*; ch. 27, f. 92*a*; ch. 28, f. 93*b*; ch. 29, f. 96*a*; ch. 30, f. 103*b*; ch. 31, f. 104*b*; ch. 32, f. 106*a*; ch. 33, f. 108*a*; ch. 34, f. 111*b*; ch. 35, f. 120*a*;

* So written in this MS. and in Zotenberg's *Catal.*, no. 228; but Zotenberg's no. 227 has more correctly ܟܬܐܒ ܐܠܗܕܐܝܗ, *Kitāb al-Hidāyah.*

ch. 36, f. 122 *b*; ch. 37, f. 124 *a*; ch. 38, f. 126 *a*; ch. 39, f. 131 *b*; ch. 40, f. 136 *b*.

The Nomocanon is followed by

1. An account of the principal Councils of the Church, and of the Monophysite schism, f. 142 *b*:

ܢܟܬܘܒ ܕܝܢ ܠܣܘܢܗܕ̈ܘܣ ܗܠܝܢ ܥܠ ܗܝ ܠܡܢܝܢ ܗܠܝܢ
ܐܝܟ ܡܫܘܚܬ ܙܒܢ̈ܐ ܐܦܝܣܩܘ̈ܦܐ ܗܠܝܢ ܕܟܢܫܘ ܗܘܘ ܐܝܟ ܡܢ
ܥܠ ܘܦܠܓܘܬܗ ܠܡܫܝܚܐ ܟܠܗ ܕܟܠ.

2. Teachings of the Fathers before the schism, and historical notices of what befel the true believers (the Monophysites or Jacobites) after the schism in various places, f. 148 *b*:

ܢܟܬܘܒ ܠܡܠܦܢܘܬܐ (*sic*) ܐܒܗ̈ܬܐ ܐܒܗܬܢ ܠܡܬܩܕܡܘܬ ܗܝ
ܠܦܠܓܘܬܗ ܘܥܠ ܐܦܝܣܩ̈ܘܦܐ ܐܪܬܕܘܟܣܘ ܕܗܘܐ ܠܗܘܢ ܠܡܗܝ̈ܡܢܐ
ܒܬܪ ܠܦܝܣܩܘܦܐ ܗܝ ܒܟܠ ܐܬܪܘ [read ܐܬܪ̈ܘܬܐ]
ܠܡܫܬܘܬܦܘ ܘܦܠܓܘܬܗ ܠܡܫܝܚܐ.

3. An account of the emperor Marcian and his dealings with the Jacobite Church, f. 151 *a*:

ܐܝܟܢܐ ܠܡܠܟܐ ܗܝ ܡܪܩܝܢܐ ܢܟܠ ܚܫܒܗ ܥܠ ܗܘܐ
ܠܡܫܝܚ ܗܝ ܠܡܫܬܘܬܦܝܢ. ܗܘ ܕܥܒܕ ܠܟܢܫܐ ܢܟܠ
ܢܟܠ ܥܠ ܚܕ ܒܝܕ ܐܦܝܣܩܘܦܐ ܠܦܠܓܘܬܗ ܘܡܚܝܢܘܬܐ ܐܪܬܕܘܟܣܘ
ܡܢ ܡܗܝܡܢܐ ܕܒܫܬܐ ܘܠܟܠ ܐܬܪ̈ܐ ܡܫܬܘ ܗܘܐ ܡܪܩܝܢܐ
ܠܟܠܗܘܢ. ܘܫ̄.

4. Creed or Confession of Faith, f. 154 *a*:

ܒܫܡ ܐܠܠܗ ܐܠܘܚܝܕ ܐܠܐܙܠܝ ܢܥܬܩܕ ܐܒܬܕܐܝܐ ܚܝ
ܠܠܐܒܘܗ ܘܚܐܨܗ ܒܝܢ ܐܠܡܬܡܝܙܗ. ܐܒܬܕܐܝܐ ܚܝ
ܠܠܒܢܘܗ ܐܠܡܘܠܘܕ ܡܢ ܐܠܐܒ ܙܐܬܝܗ ܠܐܩܢܘܡܗ
ܘܐܠܐܢܒܬܐܩ (*sic*). ܐܢ ܠܐ ܐܠܗ ܐܠܐ ܗܘ ܘܚܕܗ. ܘܠܐ ܫܪܝܟ ܠܗ
ܡܢ ܐܠܡܟܠܘܩܝܢ. ܘܠܐ ܡܬܠܐ ܠܗ ܡܢ ܐܠܐܠܗܗ. ܘܠܐ ܢܕܝܕܐ
ܠܗ ܡܢ ܐܠܐܠܗܗ. ܘܠܐ ܫܒܗܐ ܠܐܩܢܘܡܗ. ܘܠܐ ܚܕܐ ܠܐܠܗܝܬܗ.
ܘܫ̅.

Subscription, f. 154 *b*:

ܟܡܠ ܒܥܘܢ ܐܠܠܗ ܐܠܡܬܥܐܠܝ. ܬܡ ܘܟܡܠ ܗܕܐ
ܐܠܟܬܐܒ ܐܠܫܪܝܦ ܘܐܠܡܢܝܦ ܐܠܟܐܡܠ ܐܠܗܐܕܝ ܐܠܡܗܕܝ
ܐܠܡܢܝܪ ܐܠܡܘܣܘܡ ܒܟܬܐܒ ܡܢܐܪܬ ܐܩܕܣ ܐܠܩܕܝܣܝܢ
ܘܐܠܐܣܬܐܕ ܘܐܠܡܥܠܡ ܐܠܪܒܐܢܝ ܐܠܪܒ ܐܒܢ ܥܒܪܝ ܐܠܡܠܛܝ
ܘܐܠܡܦܪܝܐܢ ܐܠܡܬܩܕܣܗ ܒܪܘܚ ܐܠܩܕܣ ܐܠܡܣܝܚܝܗ
ܡܢܬܘܪܗ ܡܟܘܒ ܡܦܟܘܪܗ ܒܠܥܡܝ ܐܠܠܗܗ. ܘܫ̅.

On f. 154 *b* is a note of purchase, partially erased, dated A. Gr. 2067 = A.D. 1756.

ܘܩܕ ܬܡ ܡܢ ܫܢܗ ܐܠܦܝܢ ܘܣܒܥܗ ܘܣܬܝܢ ܝܘܢܐܢܝܗ
ܡܢ ܐܫܬܪܐ ܗܕܐ ܐܠܟܬܐܒ .... ܡܪܘܡ ܡܢ ܡܠܟ
ܝܫܘܥ ܐܒܢ ܐܠܡܬܪܗܒܢ ܡܢ ܡܕܝܢܗ ܩܕܣ̅ ܒܟܢܝܣܗ ܐܒܢ
ܡܪܩܘܣ ܘܒܫܗܐܕܗ ܐܠܟܘܪܝ ܐܒܢ ܡܬܪܐܢ ܘܒܫܗܐܕܗ (*sic*).

F. 155 *a* contains a note relating to certain events in the year 2148 = A.D. 1837, as follows:

ܒܐܣܡ ܐܠܠܗ ܐܠܐܙܠܝܬܗ ܐܠܐܒܕܝ ܡܕܒܪܗ ܢܒܬܕܝ
ܦܝ ܐܠܝܘܡ ܕܐܪ ܘܟܬܒܬ ܟܠ ܦܝ ܗܕܗ ܟܟܬܒܢ ܗ̄ ܦܝ
ܪܐܗܒܗ ܡܚܙܝܢ ܐܠܐܒܐܗ ܠ̄ ܒܠܕ ܡܕܝܢܗ ܐܠܡܘܨܠ ܒܠܕ
ܐܠܚܙܝܢ ܐܠܡܢܚܘܣܝܢ ܘܐܣܡܗ ܐܠܐܡܐܢܗ ܐܠܐܬܪܘܕܝܣܗ
ܛܘܪ ܦܝ ܝܠܕ ܐܠܐܡܪܐ ܡܛܪܐܢ ܟܢܝܣ ܐܚ ܟܚܘ ܡܢ ܚܠܒ
ܗܗ ܒܙܘܠܥ ܟܐ ܦܝ ܐܠܐܘܠ ܡܢ ܫܐܗܪ ܐܠܚܙܝܢ
ܐܠܡܢܚܘܣܝܢ ܘܨܠܒ ܦܝ ܟܠܝ ܡܐܪܝ ܗܘ ܘܪܦܝܩܗ
ܡܛܪܐܢ ܐܒܘܗ ܐܚ ܟܠܗ ܡܢ ܚܠܒ ܫܡܫܝܢ ܘܗܘܐ
ܐܠܡܛܪܐܢ ܒܐܢܘ ܦܝ ܪܐܗܒܗ ܟܛܪ ܝܣܝܪ ܐܠܡܣܠܡܝܢ
ܐܠܐܟܪܐܕ ܡܥ ܐܠܟܛܝܪ ܘܠܟܢܘ ܡܕܝܢܗ ܐܠܥܡܐܕܝܗ
ܘܦܝ ܬܠܟ ܐܠܫܢܗ ܙܐܕ ܡܛܪܐܢ ܟܢܝܣ ܐܠܝ ܟܠܝ
ܐܫܬܡܥܘܠ ܘܙܐܪ ܡܚܒܗ ܐܬܐܫ ܐܒܘܬ ܟܢܝ ܙܐܦܗ ܡܠܟܝ
ܒܢܝ ܟܠܕܐܢ ܫܟܠܐܢ ܡܣܡܥܕ ܘܐܠܬܝ ܠܗ ܦܝܡܐܢ ܒܐܢܗ
ܠܗ ܫܐܒܗ ܦܝ ܟܠܝ ܡܘܨܠ ܘܠܗ ܒܐܢܫ ܦܠܟܛ ܙܝ
ܐܠܝ ܟܠܝ ܡܘܨܠ ܐܒܕܐ ܦܝ ܐܠܒܐܢܫ ܐܠܐܠܝ ܪܟܒ
ܐܠܚܙܝܢ ܡܢ ܐܠܫܝܟ ܦܐܪ ܠܗ ܡܫܐܟܝܗ ܟܢܝ ܣܐܟܢ
ܐܠܡܘܨܠ ܡܣܟ ܦܐܫܐ ܐܠܡܠܟܢ ܐܠܐܣܟܢܕܪܐܪ ܘܣܟܢ
ܒܐܥܫܐܡ ܐܪܒܥܗ ܒܐܢܫ ܐܠܚܙܝܢ ܘܗܘܐ ܫܢܗ ܡܐܪ ܠܘܐܛ
ܦܝ ܡܣܠܟܗ ܒܐܝܢ ܘܟܢܝܣܗ ܡܐܪ ܐܣܘܪܝܘܗ ܦܝ ܒܐܒ

ܠܠܪܒ ܘܒܥܘܢܗ ܡܟܝܠ ܠܠܟܬܐܒ ܗܢ ܡܣܠܟܗ ܠܠܝܥܩܘܒܝ
ܘܒܥܘܢܗ ܡܟܝܠ ܠܠܟܬܐܒ ܠܠܕܝ ܗܢ ܕܐܬܗ ܠܠܫܥܘܪܝ
ܡܬܐܠܟܗ ܒܐܒ ܠܠܡܬܐܪܝ ܘܡܡܣܘܬܐ ܒܥܘܢܗ ܡܐܪ ܝܘܚܢ
ܘܡܪܩܘܣ ܡܥܠܡ (*sic*).

Ff. 155 *b* and 156 *a* are covered with rudely drawn crosses.

Add. 3277

Paper, about 12½ in. by 8⅞; 262 leaves, of which the first and last are blank; 25 quires of 10 leaves and one of 12; 2 columns of from 27 to 29 lines; written in a good Jacobite serṭā, and dated A. Gr. 2102 = A.D. 1790 (watermark, 3 crescents). The volume contains

The *Mĕnārath Ḳudhshē* of Gregory Barhebraeus, translated into Arabic, under the title of *Manārat al-Aḳdās* مَنارَة الأَقْداس, by the deacon Sergius ibn Yōḥannā ad-Dimashkī az-Zirbābī (see Zotenberg's *Catal.*, no. 211, p. 164). F. 2 *b*:

ܐܒܕܐ ܒܐܣܬܥܐܢܗ ܬܥܐܠܝ (*sic*) ܒܢܣܟ ܟܬܐܒ ܡܢܐܪܗ ܐܠܐܩܕܐܣ
ܬܐܠܝܦ ܡܪܝ ܓܪܝܓܘܪܝܘܣ ܐܒܢ ܠܠܥܒܪܝ ܠܠܡܦܪܝܢ. ܢܘܪ
ܠܠܗ ܢܦܣܗ ܒܐܠܩܕܣܗ ܘܠܠܛܗܐܪܗ.

1. Introduction, ܒܐܒ ܬܡܗܝܕ, f. 2 *b*.

2. First basis, f. 4 *a*:

ܠܠܩܣܡ ܠܠܐܘܠ ܡܢ ܠܠܡܢܐܪܗ ܠܠܡܬܥܠܩܗ ܒܟܠ
ܠܠܐܗܬܐܡ. ܘܦܝܗ ܬܠܬ ܦܨܘܠ.

3. Second basis, f. 10 *b*:

ܐܠܪܟܢ ܐܠܬܐܢܝ ܠܠܩܐ ܡܫܐܪܟܗ ܗܕܐ ܐܠܟܠܡ. ܘܦܝܗ
ܡܥܐܢܝ ܘܦܨܘܠ ܬܠܬ.

4. Third basis, f. 50 *a*:

ܐܠܪܟܢ ܐܠܬܐܠܬ ܐܠܩܘܠ ܦܝ ܐܠܬܟܠܡ ܥܢ ܐܠܐܠܗܝܬ.
ܘܦܝܗܐ (sic) ܐܪܫܐܕܐܬ ܟܬܝܪܗ.

5. Fourth basis, f. 81 *b*:

ܐܠܪܟܢ ܐܠܪܐܒܥ ܦܝ ܐܠܩܘܠ ܥܢ ܐܬܢܝܢ ܐܠܐܠܗ ܐܠܟܠܡܗ.
ܘܦܝܗ ܡܩܐܠܐܬ ܣܬܗ.

6. Fifth basis, f. 124 *a*:

ܗܘ ܐܠܪܟܢ ܐܠܚܐܡܣ ܦܝ ܟܪܡܐ ܐܠܟܗܢܘܬ ܐܠܡܩܕܣܐܝܢܗ
ܐܠܬܝ ܗܝ ܐܠܡܠܐܟܗ ܘܬܪܬܝܒ ܕܪܓܐܬܗܡ (sic). ܘܦܝܗܐ
ܐܪܫܐܕܐܬ ܓܡܝܠܗ.

7. Sixth basis, f. 143 *a*:

ܐܠܪܟܢ ܐܠܣܐܕܣ ܦܝ ܟܗܢܘܬܢܐ ܗܕܗ ܐܠܐܪܨܝܗ. ܘܦܝܗ
ܐܪܫܐܕܝܢ.

8. Seventh basis, f. 153 *b*:

ܐܠܪܟܢ ܐܠܣܐܒܥ ܐܠܩܘܠ ܦܝ ܐܠܐܣܪܐܪ ܐܠܡܩܕܣܗ: ܐܥܢܝ
ܐܠܩܪܒܐܢ. ܘܦܝܗ ܐܪܫܐܕܝܢ.

9. Eighth basis, f. 161 *a*:

ܐܠܪܟܢ ܐܠܬܐܡܢ ܐܠܩܘܠ ܥܢ ܐܠܢܐܡܘܣ ܐܠܟܐܗܢܗ:
ܘܦܝܗ ܦܨܘܠ ܘܐܪܫܐܕܐܬ ܡܬܟܬܪܗ.

10. Ninth basis, f. 197 *b*:

ܐܠܢܨܒ ܐܠܬܐܣܥ ܐܠܩܘܠ ܥܠܝ ܐܠܐܠܗܝܗ ܐܠܬܐܢܝܗ
ܘܐܠܡܣܝܚܝܗ ܐܠܡܩܕܣܗ ܥܢܗܐ ܚܐܠܗܐ ܐܠܐܒܬܕܐܝ ܐܠܕܝ ܠܐܒܕܐ
ܐܠܥܡܪ ܐܚܕܝ ܐܠܡܬܚܕܗ ܐܠܐܩܢܘܡܝܗ. ܘܩܝܠ ܐܝܨܐ ܚܝܬ
ܬܚܡܗ. ܘܐܠܡܩܘܡܐܬ ܥܠܝ ܗܕܐ ܐܠܡܬܠܠܒ. ܘܩܝܠ ܐܠܩܘܠ
(*sic*) ܘܐܠܡܙ ܘܐܠܢܝܠ. ܘܩܝܠ ܥܢܗܐ ܘܒܡܩܣܡܗ ܐܝܨܐ.

11. Tenth basis, f. 222 *b*:

ܐܠܢܨܒ ܐܠܥܐܫܪ. ܐܠܩܘܠ ܥܠܝ ܐܠܥܡܘܪ. ܐܚܕܝ
ܡܥܐܡܠܗ ܐܠܐܢܬܐܪ. ܘܩܝܠ ܬܠܬ ܐܝܨܐ.

12. Eleventh basis, f. 230 *b*:

ܐܠܢܨܒ ܐܠܚܐܕܝ ܥܫܪ ܐܠܩܘܠ ܦܝ ܐܠܐܒܪܗ ܘܐܠܬܥܕܝܗ
ܘܩܘܐܙ ܐܠܬܘܐܠܕ. ܘܩܝܠ ܐܝܨܐ ܚܡܠܗ.

13. Twelfth basis, f. 250 *a*:

ܐܠܢܨܒ ܐܠܬܐܢܝ ܥܫܪ. ܐܠܩܘܠ ܦܝ ܐܠܦܪܕܘܣ ܥܢ ܘܬܬܡܠܗ
ܡܚܠܘܡܐܬܗ ܐܠܓܐܙܝܗ ܥܢܗ. ܘܩܝܠ ܐܢܥܕܗ ܐܝܨܐ.

The colophon, f. 261 *a*, gives the name of the translator, as mentioned above, and that of the scribe, the monk and priest Mūsā ibn Mattā al-Mauṣilī, who copied this MS. in the year 2102 = A.D. 1790, in the convent of Mār Eugenius, commonly called the Dair az-Za'farān.

ܬܡ ܟܬܐܒ ܡܥܐܢܕܗ ܐܠܐܡܪܐܘ ܥܠܝ ܝܕ ܐܠܦܩܝܪ
ܐܠܚܐܛܝ ܐܠܝܒ ܠܝܣ ܗܘ ܡܣܬܚܩ ܠܕܟܪܗ ܐܠܕܝܪܐܢܝ
ܐܠܥܒܕ ܙܐܗܒ ܡܘܣܝ ܐܒܢ ܡܬܝ ܐܠܠܥܝ ܐܠܡܘܨܠܝ

ܡܢ ܐܠܗܐ. ܘܗܘ ܒܐܬܪܐ ܡܬܘܪܟܝܐ ܠܗ ܐܝܟ ܡܢ ܝܘܚܢܢ ܗܘ
ܦܘܠܚܢܗ ܕܡܕܒܪܐ ܘܢܘܦ ܐܠܟܣܢ ܘܠܟܠܗ ܕܐܝܟܢ ܟܠܟܠ
ܒܐܬܪܗ ܕܐܝܟܢܐ ܐܡܝܢ. ܘܦ̄. ܘܐܝܟ ܐܟܣܢܗ ܡܢ ܕܐܠܟܣܢܕܪܝܐ
ܕܡܨܪܝܢܝܬܐ. ܘܐܬܠܝܬ ܒܗܘ ܕܡܬܢܝܚܐ ܐܝܟ ܢܦܫܬܗ
ܐܠܗܐ ܠܥܠܡܝܢ ܘܢܛܘܪܝܗ ܕܦܩܘܕܐ ܦܪܝܩܐ. ܐܡܝܢ ܢܘܚܐ
ܕܝܫܘܥ ܕܫܪܒܬܐ: ܝܗܒ ܐܠܗܐ ܪܘܚܐ ܥܠ ܐܬܪܐ
ܘܐܝܟ ܗܟܢ: ܘܫܟܝܢܬܗ ܢܦܠ ܕܢܝܫܐ ܐܡܝܢ ܀ ܘܦ̄.
ܡܢ ܦܘܠܐ ܘܚܕܝ ܗܘܐ ܕܦܬܓܡ ܕܣܦܪ ܕܡܟܬܒܢܘܬܐ ܡܢ
ܕܣܝܡܬܐ ܘܕܡܦܩܢܘܬܐ. ܕܡܦܪܫ ܡܢ ܘܐܦܣܗ ܡܢܗܪܬܐ
ܐܠܟܣܢܕܪܘܣ. ܕܡܬܘܦܐ ܟܠܗ ܡܦܪܫܢܐ ܢܨܝܚ ܕܦܬܓܡ
ܕܡܬܦܫܩܬܐ. ܦܬܓܡ ܐܚܝܕ ܕܡܫܝܚܝܬܐ (sic) ܕܡܨܪܝܢ
ܕܒܟܢܘܫܬܐ. ܐܝܟܢܐ ܘܡܬܟܢܫܝܢ ܡܪܝ ܦܛܪܝܪܟܐ ܐܡܝܢ
ܕܟܠܗܝܢ ܡܨܪܝܢ ܕܡܦܪܫ ܡܢܗ ܐܠܗܐ ܪܘܚܐ ܀ ܘܟܠ
ܕܐܝܟܢܐ ܟܠܗ ܢܝܫ ܪܘܚܐ ܦܘܩܕܢܐ ܕܡܬܘܪܟܝܐ ܐܝܟ ܐܠܟܣܢܕܪ
ܕܗ ܕܫܢܝܐ ܘܕܬܠܬܐ. ܘܦ̄. ܘܫܠܡ ܒܐܝܕܝ ܫܢܝܐ ܕܩܕܡ
ܘܡܬܐܡܪ ܘܫܠܝܚ (sic) ܒܟܢܘܫܬܐ ܒܫܢܬ ܐܠܦ ܦܛܪܝܪܟܐ ܡܢ
ܬܫܥܝܢ ܐܝܟܢܐ ܕܐܝܟ ܗܘ ܪܫܐ ܕܫܢܬܐ ܕܡܨܪܝܢܝܬܐ. ܘܐܬܟܬܒ
ܗܢܐ ܟܕ ܡܪܝ ܐܦܪܝܡ ܕܡܪܝܢ ܕܐܬܪܐ ܕܡܠܟܘܬ ܒܝܕ
ܕܟܬܒܐ ܘܗܘ ܟܕ ܕܦܪܫ ܕܢܫܝܢ ܐܠܟܣܢܕܪ.

Add. 3278

Paper, about $8\frac{7}{8}$ in. by $6\frac{1}{4}$; 352 leaves, of which the first three are blank. The quires, of 8 and 10 leaves, are signed with letters only as far as f. 42 *a* (ܗ). The number of lines varies from 23 to 31. This volume is written in an inelegant Jacobite serṭā, and dated A. Gr. 2033 = A.D. 1722. It seems to have been copied from a defective manuscript, as rubrics are frequently wanting, and there are considerable lacunae marked, for example, at ff. 103, 129 sqq., 144, 148, 149, 151, and 181. It contains

An anonymous commentary, ascribed to a patriarch of Alexandria, on the books of Genesis and Exodus in Arabic. The text is divided into lessons, ܩܪܐܗ. It seems to agree very closely with the Paris MSS. Ancien fonds 7 and Supplément 6 (see De Slane's *Catal.*, p. 5, nos. 18 and 21).

1. Genesis, f. 5 *a*:

ܒܣܡ ܐܠܐܒ ܘܐܠܐܒܢ ܘܪܘܚ ܐܠܩܕܣ ܐܠܐܠܗ ܐܠܘܐܚܕ ܢܒܬܕܝ
ܒܥܘܢ ܐܠܠܗ ܬܥܐܠܝ ܒܢܣܟ ܐܠܣܦܪ ܐܠܐܘܠ ܡܢ ܐܣܦܐܪ
ܐܠܬܘܪܐܗ ܘܬܦܣܝܪܗܐ ܡܢ ܩܘܠ ܐܠܐܒ ܐܠܡܥܛܡ (*sic*) ܒܛܪܝܟ
ܐܠܐܣܟܢܕܪܝܗ (*sic*) ܐܠܟܒܝܪܗ (*sic*) ܐܠܩܕܝܣ ܐܠܥܠܐܡܗ ܘܐܠܡܫܗܘܪܗ (*sic*)
ܘܗܘ ܩܣܡ ܐܠܟܠܡ. ܐܠܩܪܐܗ ܐܠܐܘܠܐ. ܐܘܠ ܡܐ ܓܥܠ ܐܠܠܗ
ܐܠܣܡܐ ܘܐܠܐܪܨ. ܘܟܐܢܬ ܐܠܐܪܨ ܓܝܪ ܡܢܝܪܗ ܘܓܝܪ ܡܣܬܥܕܗ.
ܘܐܠܛܠܡܗ ܥܠܝ ܐܠܓܡܪ. ܘܪܘܚ ܐܠܠܗ ܬܪܦ ܥܠܝ ܐܠܡܐ.
ܐܠܬܦܣܝܪ. ܐܠܩܕܝܣ ܡܘܣܝ ܟܬܒ ܗܕܐ ܐܠܣܦܪ ܘܣܡܐܗ

ܐܠܦܝ. ܠܟܘܢܗ ܐܙܠܝ ܗܘ ܦܝ ܐܠܒܕܐ ܐܠܐܒ ܦܐܢܗ.
ܘܠܡ ܝܟܢ ܡܥܠܘܡ ܒܐܣܪܗ ܒܡܥܢܝ ܗܘ ܠܐ ܡܚܣܘܣ ܒܥܝܢ
ܦܝ ܐܠܒܕܐ ܒܐܠܐܒ ܡܢ ܐܠܩܕܝܡ ܦܐܢ ܗܕܐ ܐܠܩܕܝܡ ܘܐܒܕܝ
ܟܡܐ ܦܝ ܡܬܠܐ ܐܢ ܝܟܘܢ ܡܥܠܘܡ ܒܗ ܒܦܗܡ. ܘܕܠܝܠ ܟܟܠܡܬܗ
ܐܠܐܒ ܡܢ ܢܦܣ ܐܠܠܗ ܠܗ ܐܠܐܒ ܐܝ. ܘܠܡ ܝܟܢ
ܡܥܠܘܡ. ܠܐܢܗ ܓܡܠܗ ܦܠܐ ܡܥܠܘܡ. ܘܕܠܝܠ ܐܢ ܐܠܐܒ
ܠܡ ܝܣܡܝ ܒܗܕܐ ܐܠܐܣܡ ܐܠܐ ܠܟܘܢܗ ܐܒܬܕܐ (sic) ܒܐܡܪ ܠܡ
ܝܟܢ ܐܒ ܠܟܠܡܬܗ ܘܠܐ ܡܬܟܠܡ ܝܟܘܢ ܟܢܗ ܐܢ ܝܟܘܢ. ܘܟܠܡܐ
ܐܝ ܦܝ ܐܠܒܕܐ ܠܐ ܡܥܠܘܡ ܟܟܠܡ ܗܘ ܘܟܠܡܬܗ ܢܦܣܗ
ܐܠܠܗ ܠܗ (sic) ܗܕܐ ܐܠܐܒ. ܘܦܗܡ ܐܝܨܐ ܘܢܥܠܡ ܐܠܐܒܢ
ܒܡܥܪܦܬܗ ܠܐ ܡܬܠ ܡܐ ܐܠܗܘܐ ܘܡܥܠܘܡ ܦܐܢܗ ܐܠܐܒܢ
ܡܢ ܐܠܣܡܐ ܐܠܥܐܠܡ ܦܝ ܛܣܒܘܐ ܡܢ ܟܘܢܗܡ ܡܢ
ܡܟܢܘܢ ܐܠܣܡܐ ܘܐܠܐܪܨ. ܐܒܬܕܐܗܐ ܗܘ ܕܠܝܠܗܐ ܒܡܟܢܘܢ
ܡܢ ܩܒܠ ܐܢܗܐ ܐܠܟܢܗ ܠܡ ܬܙܠ ܡܥ ܐܠܐܒ. ܡܟܢܘܢ ܡܢ
ܓ̰ܠܐ ܐܠܗܘ ܡܪܟܙܗ ܐܠܥܐܠܡ. ܘܡܟܢܘܢ ܡܢ ܓ̰ܠܐ
ܐܠܢܦܣ ܘܐܠܥܩܠ ܡܢ ܐܠܠܗ ܡܬܘܠܕܝܢ ܠܐ ܡܥܠܘܡܝܢ
[ܡܥܠܘܡܝܢ marg.]. ܒܐܕܐ ܐܠܠܗ ܡܣܟ ܡܣܟ (sic) ܐܠܟܠܡ
ܐܝ ܢܦܣ (fol. 5 *b*) ܒܝ ܟܠܡܬܗ ܗܕܗ ܐܠܡܥܠܘܡܗ ܘܡܥܠܘܡܗܡ
ܐܢ ܦܠܐ ܕܠܝܠ ܡܥܠܘܡ ܡܚܝܕ. ܒܗ ܗܕܗ ܐܝܐܡ. ܘܒܝܢ
ܠܗܡ ܡܐ ܓ̰ܠܝ ܗܘ ܕܠܝܠ ܗܘ ܢܘܡ ܒܥܝܢ ܢܘܡ. الخ

2. Exodus, f. 220 *a*:

ܗܘܠܐܝ ܐܣܡܐ ܒܢܝ ܐܣܪܐܝܠ ܐܠܕܝܢ ܕܟܠܘܐ (*sic*) ܐܠܝ ܡܨܪ ܡܥ (f. 220 *b*) ܝܥܩܘܒ ܐܒܝܗܡ. ܟܠ ܘܐܚܕ ܡܒܝܬܗܡ ܘܐܬܘܐ ܒܝܬܗ ܕܟܠܘܐ. ܪܘܒܝܠ. ܫܡܥܘܢ. ܠܘܝ. ܘܝܗܘܕܐ. ܘܝܣܐܟܪ. ܙܒܠܘܢ. ܘܒܢܝܐܡܝܢ. ܕܐܢ. ܘܢܦܬܐܠܝܡ. ܓܐܕ. ܘܐܫܝܪ. ܘܝܘܣܦ ܟܐܢ ܒܡܨܪ. ܘܟܐܢ ܓܡܝܥ ܐܠܢܦܘܣ ܐܠܕܝܢ ܟܪܓܘܐ ܡܢ ܨܠܒ ܝܥܩܘܒ ܚܡܣܗ ܘܣܒܥܝܢ. ܫܡܥ ܗܕܐ ܐܠܣܦܪ ܣܦܪ ܐܠܟܪܘܓ ܠܟܘܢܗ ܝܟܒܪ ܥܢ ܟܪܘܓ ܒܢܝ ܐܣܪܐܝܠ ܡܢ ܡܨܪ. ܘܟܢܗ ܢܒܘܗ ܘܪܣܘܠ ܡܗܪ (*sic*). ܟܪܘܓ ܐܠܐܣܪܐܝܠܝܗ ܡܢ ܐܠܬܥܒܝܕ ܒܝܕ ܐܠܡܟܠܨ ܘܡܥܓܙܬܗ. ܘܡܢ ܟܪܘܓ ܐܠܫܥܒ ܡܢ ܐܠܬܝܗ ܒܐܠܩܘܬܗ. ܘܝܫܗܕ ܥܢ ܒܐܣܡܐ ܒܢܝ ܐܣܪܐܝܠ ܐܠܐܬܢܝ ܥܫܪ ܘܬܓܠܝܗܡ. ܥܢ ܙܘܪܐ ܚܡܣܗ ܘܣܒܥܝܢ. ܘܐܠܚܡܣܗ ܐܠܡܬܐܟܪܗ (*sic*) ܐܠܝ ܐܠܣܒܥܝܢ. ܐܥܢܝ̈ ܒܢܝ ܒܢܝܗ. ܘܐܒܢܐ ܙܒܐ ܒܐܠܢܣܒ ܒܢܝ ܝܘܣܦ ܐܠܐܪܒܥܗ. ܐܠܕܝ ܟܐܢ ܝܥܩܘܒ ܩܕ ܒܪܟ ܐܠܫܥܒܝܢ ܠܐܒܢܝܗ. الخ'

Colophon, f. 350 *a*:

ܫܘܠܡܐ ܐܬܡܐ ܕܚܕܐ ܐܠܦܐ ܡܐ ܕܡܢܝܢܐ ܠܝܘܢܝܐ ܠܟܠܡܐܝܐ.
ܗܘ ܚܕܐ ܒܟܘܠܐ ܒܣܘܪ̈ܝܝܐ ܐܚܪ̈ܢܐ ܕܟܬܒܐ.
ܐܠܬܡܝܚܝܢ (*sic*) ܘܐܠܡܓܕ ܠܠܐܒ ܘܐܠܐܒܢ ܘܪܘܚ ܐܠܩܕܣ ܐܠܐܠܗ̈
ܘܐܚܕ ܐܡܝܢ. ܐܢܬ ܝܐ ܩܐܪܝ ܝܐ ܡܬܐܡܠ ܝܐ ܟܐܬܒܝܢ. ܢܣܐܠܟ

ܢܝܚܐ ܡܢ ܠܗܘܢ ܠܡܫܡܫܢ ܠܟܢܘܫܬܐ ܘܥܕܬܗ. ܒܝ ܠܐ
ܠܬܘܡܘܬܐ ܘܠܬܠܒܘܬܐ ܕܠܟ ܠܟܢܫܝܢ ܒܫܝܢܐ ܟܠ ܐܝܟ (*sic*) ܥܠ
ܙܒܢ ܡܢ ܠܟܘܠ ܒܥܠܘܗ ܒܐܪܙܠܒܘܢ ܘܠܐ ܠܒܠܒܘܬܐ ܕܠܟ
ܠܟܘܠܢ ܠܟܢܫܗ ܠܐܝܟ ܠܝܘܡ ܗܘ ܒܐܝܬ ܟܠ ܒܐܝܢ.. ܘܒܝ
ܡܢ ܒܟܠ ܦܠ ܦܘܫܩ ܡ̈ܠܝ ܢ̈ܘ ܘܝܠܝ ܒܝ ܦܠ ܦܘܙ
ܢܦܠ ܠܒܩܠܝܗ ܦܬܘ ܐܬܐܡ ܦܠܗ.. ܦܩܝܢ ܢܦܘܦ
ܡܬܠܡܝ ܢܦܘܫ ܡܦܫܝܢܐ ܐܘ ܦܪܘܫܐ ܗܘܝܢ ܡܢܠܝܢܐ ܟܠ
ܒܬܘܒܐ ܡܦܝܠܐ ܘܕܘܫܐ ܐܦ ܦܢܝܐ ܢܠܦ ...... ܗܘ ܢܬܠܐ
ܦܝ ܦܢܝ ܐܢܐ ܘܦܠܦܝܢ ܦܢܘܫܐ ܐܝܢܐ ܀ ܦܩܝܢ ܐܦܪܝܡ.
ܠܦܢܝܐ ܦ̄ܘ ܐܦܝܢܐ ܕܠܝܦܘܢ ܬܢܫܐ ܦܢܘܫ ܕܝܢܐ ܘܠܝܢ ܢܬܠܐ
ܘܡܫܦܢܐ ܢܫܦܝܢܢ ܕܢܢܐ ܒܐܢܐ ܀

On f. 351 *a* was once recorded the name of an owner, but it has been designedly effaced. I can only read:

ܡܢ ܢܬܪ ܦܢ ܗܕܐ ܠܟܬܐܒ ܠܡܥܪܒ..............
ܐܚܝ ܡܩܕܣ ܦܬܠܬܝܢ.

The same name, and that of another owner, stood on f. 352 *b*, but the greater part of this leaf has been torn away.

F. 4 *b* exhibits a cross surrounded by an ornamental border.

Add. 3279

Paper, about 6 in. by $4\frac{1}{8}$; 192 leaves. The older portion of the manuscript, ff. 22—182, consists of quires of 8 or 10 leaves, signed with Syriac letters (ܟ to ܒܝ) and from ܟܐ onwards with Arabic words also (e.g., f. 102 *b*, الكراس الثانى عشر; f. 182 *b*,

الكراس العشرون). There were 20 lines in each page. The writing is a close, regular, Jacobite serṭā, of the xviith cent.—watermark

—except ff. 89 *b*—92 *b*, where the writing is larger and more straggling, with only 10 lines in the page. The remainder of the manuscript, ff. 1—21 and 183—191, is a more recent supply. The writing is less neat and regular, with 17 lines in a page. It belongs to the first half of the xviiith cent. (watermark, 3 crescents with letters, viz. C, I, and R I). The contents are—

Discourses of Isaac of Nineveh in an Arabic translation. The order is however quite different from that of the MSS. described by Assemani, *Bibl. Orient.* i. 446 sqq., and the version also.

I. 1. On love of silence, f. 1 *b*:
ܒܣܡ ܐܠܐܒ ܘܐܠܐܒܢ ܘܐܠܪܘܚ ܐܠܩܕܣ ܐܠܗ ܘܐܚܕ ܐܡܝܢ.
ܢܒܬܕܝ ܘܢܟܬܒ ܡܢ ܩܘܠ ܡܐܪ ܐܣܚܐܩ ܟܬܒ ܡܩܘܠܬܗ
ܐܠܡܩܘܠܗ ܐܠܡܩܘܠܬ (sic). ܐܡܐ ܐܠܡܩܘܠܬ ܐܠܪܐܒܥܗ ܘܗܝ
ܐܠܘܨܝܗ (sic) ܦܗܝ ܗܕܗ ܐܠܡܚܒܗ ܐܨܠ ܟܠܗܐ. ܐܡܐ ܡܢ
ܐܓܠ ܚܒܣ ܐܠܢܐܣ. ܘܐܡܐ ܡܢ ܓܗܗ ܐܠܚܪܝܗ ܗܘ
ܐܠܡܥܪܦܗ. ܘܐܡܐ ܡܢ ܐܓܠ ܟܘܦ ܐܠܐܢܣܐܢ ܡܬܠܗ ܘܗܕܝܗ
[marg. ܘܗܕܝܗ] ܐܠܐܨܠ ܡܢ ܕܐܬܗ. ܘܠܬܟܢ ܢܦܣܗ ܠܠܗ.
الخ'

See Assemani, *B.O.* i. 456, col. 2, liber III, sermo 23.

2. On the motion of the bodily members, f. 2 *a*:

ܠܡܐܡܪ̈ܐ ܕܬܠܬܝܢ ܥܠ ܬܢܘܥܬ̈ܗ ܕܗܕܡ̈ܐ. ܐܝܟ ܬܢܘܥܬ̈ܗ
ܐܠܗܝܐ ܕܡܫܬܪܝܢܘ ܕܡܫܬܐܠܢܘ ܠܟܘܢ ܡܢ ܕܝܢ ܗܟܢ.
ܚܙܝ ܡܢ ܐܠܦ̈ܐ ܕܐܪܡܝܘܬ̈ܐ ܕܡܫܟܢ. ܕܠܐ ܢܛܝܪ ܒܢܝܪܘܬܗ
ܠܡܪ ܕܢܩܫܘܢ ܕܠܐ ܕܩܠܐ. ܒܣܝܒܪ ܐܪܕܠܗܐ ܘܒܣܝܒܪ
ܘܡܘܩ. ܩܘܢ ܡܢ ܐܡܠܠ ܕܟܠܗ. ܐܠܟ̄

See *B.O.*, *loc. cit.*, sermo 24.

3. On the varieties and mutations of sorrows or trials, and how much delight and pleasure accrues to those who suffer patiently on behalf of the truth, etc., f. 5 *b*:

ܠܡܐܡܪ̈ܐ ܕܬܠܬܐ ܕܟܠܗ ܐܢܘܢ ܘܫܘܚܠܦ ܐܘܠܨܢ̈ܐ ܘܟܡܐ
ܢܝܚܘܬܐ ܘܒܣܝܡܘܬܐ ܠܟܘܢ ܕܡܫܝܒܪܝܢ (*sic*) ܡܢ ܐܝܕܐ ܕܫܪܪܐ.
ܘܐܝܟ ܢܬܠܘܢ ܘܐܝܟ ܕܢܬܠܝܘܢ ܗܘ ܕܠܐ ܡܫܬܒܗܪ ܒܗܘ ܐܠܗܐ.
ܠܡܬܒܥܘ ܕܐܝܟ ܒܢܝܘܗܝ ܡܢ ܒܬܪ ܟܠܗ ܠܟܘܢ ܐܡܪ
ܠܡܥܢܝܗ ܓܒܪܐ ܠܒܢܝܗ. ܐܠܟ̄

See *B.O.*, *loc. cit.*, sermo 25.

Then follows a fresh heading—

II. F. 10 *a*:

ܒܫܡ ܐܠܐܒ ܐܠܟ̄ ܢܫܪܐ ܟܬܒܐ ܕܟܠܗ ܘܣܝܡ ܠܗܘܢ ܗܘ̈
ܘܢܦܠܘܢ ܡܐܡܪܐ ܕܡܫܝܚܐ ܕܡܪܢ ܐܝܬܝܗ ܕܡܫܝܚܐ
ܕܐܡܪ ܕܐܠܗܐ ܡܠܟܐ ܐܡܝܢ.

1. On the abandoning of the things of this world and the warfare of the monkish life, f. 10 *a*:

ܡܐܡܪܐ ܩܕܡܝܐ ܕܥܠ ܫܘܒܩܢ (*sic*) ܐܡܘܪ ܕܥܠܡܐ ܘܕܘܒܪܐ
ܕܝܚܝܕܝܘܬܐ. ܡܛܠ ܕܫܠܝܚܐ ܡܟܝܠ ܦܘܠܘܣ ܗܘ ܕܐܡܪ
ܕܐܝܠܝܢ ܗܘܝ ܠܝ ܡܢ ܐܘܬܪܢܐ. ܐܠܟ'

See *B.O.* i. 449, col. 1, liber II, sermo 1.

2. On rest from this world, patience and humility, f. 29 *b*:

ܡܐܡܪܐ ܬܪܝܢܐ ܠܫܠܝܐ ܘܫܒܩܐ ܡܢ ܥܠܡܐ ܘܡܢ
ܡܣܝܒܪܢܘܬܐ. ܡܛܠ ܕܢܝܚܐ ܐܝܬܝܗ ܠܗ ܠܝܚܝܕܝܐ ܕܒܥܠܡܐ
ܡܫܝܢܐ ܠܗ ܕܐܝܬ ܒܗ ܕܝܪܘܬܐ (*sic*) ܕܒܗ. ܠܡܬܕܒܪܘ
ܠܗ ܡܬܪܡܝܢ ܠܢܝܚܘܬܗ. ܐܠܟ'

See *B.O.* i. 454, col. 1, liber III, sermo 2.

3. On the weakness of one's nature, f. 44 *a*:

ܡܐܡܪܐ ܬܠܝܬܝܐ ܕܥܠ ܟܘܪܗܢܐ ܕܟܝܢܗ. ܐܝܟ ܕܐܡܪ
ܒܟܬܒܐ ܗܘ ܕܡܢ ܐܠܗܐ ܡܬܝܗܒ ܚܝܠܐ ܠܟܠ
ܟܪܝܗܘܬܗ. ܐܢ ܠܟܠܗ ܠܡܫܝܚܗ ܝܗܒ ܠܗ ܠܡܚܝܠܘ
ܐܝܢܫ ܕܡܢܗ ܐܠܗܐ. ܐܠܟ'

See *B.O.*, *loc. cit.*, sermo 3.

4. Useful questions and answers; on tears and their various kinds, f. 56 *a*:

ܡܐܡܪܐ ܪܒܝܥܝܐ. ܫܘܐܠܐ ܘܦܘܢܝ ܦܬܓܡܐ ܕܥܠ ܕܡܥܐ.
ܘܥܠ ܫܘܚܠܦ ܙܢܝܗܘܢ. ܫܘܐܠܐ. ܡܢ ܚܝܠܐ ܕܡܥܐ
ܐܢ ܠܐ ܢܣܒܪ ܐܢܫ ܕܡܥܐ. ܦܘܢܝ ܐܢ ܢܩܘܡ ܥܠ ܗܘ

ܠܡܫܒܚܘ. ܘܡܬܦܨܝܢ (sic) ܒܗ ܓܒܪܘܬܐ ܠܡܫܝܚܐ. ܘܕܐܠܗܐ
ܐܒܘܗ ܠܥܠܡ ܢܛܪܝ ܐܦ ܐܢܫ ܠܡܫܬܡܥ ܐܝܟܢܐ ܠܥܠܡܐ
ܡܛܠ ܗܕܐ.

See *B.O.*, *loc. cit.*, sermo 5.

5. On the ordering of the monkish life, and how the virtues are born one of another, f. 72 *b*:

ܡܐܡܪܐ ܕܚܡܝܫܝܐ ܥܠ ܛܟܣܐ ܕܕܝܪܝܘܬܐ. ܘܐܝܟ
ܓܘܢܐ ܕܡܬܝܠܕܢ ܡܢ ܚܕܐ ܚܕܐ (sic). ܡܢ ܩܕܡ ܐܠܐ ܠܡܐܡܪܐ
ܓܘܢܐ ܕܡܬܝܠܕܢ ܡܢ ܚܕܐ. ܡܥܝܢܐ ܕܝܠܗ ܒܗ ܠܡܠܟܐ.
ܡܢ ܐܠܦܐ ܕܡܬܝܠܕܢ ܡܬܦܪܫܢ ܟܠܗ ܠܡܠܟܐ. الخ

See *B.O.*, *loc. cit.*, sermo 6.

6. On the various kinds of assaults wherewith Satan attacks those who walk in the narrow path, f. 74 *b*:

ܡܐܡܪܐ ܕܫܬܝܬ ܥܠ ܦܘܪܫ ܐܕܫܝ ܕܩܪܒܐ ܕܣܛ
ܓܒܪ ܥܡ ܕܝܪܝܐ. ܡܬܩܢܢܐ ܕܝܢ ܣܟܠܘܬܗ ܒܗ ܕܣܛܢܐ
ܠܐܘܪܚܐ. ܐܘ ܠܕܝܪܝܐ (sic) ܐܝܟܐ ܕܐܪܚܐ. ܠܗܝܢ ܗܘ ܡܛܠ
ܘܡܬܩܢܢ ܠܠܗܝܢ ܡܢ ܕܒܬܪ ܒܗ ܗܕܐ ܠܡܬܥܗܕܘ. الخ

See *B.O.*, *loc. cit.*, sermo 7.

7. On the second sort of assaults of the enemy, f. 76 *b*:

ܡܐܡܪܐ ܕܫܒܝܥܝܐ ܒܗ ܥܠ ܕܬܪܝܢ ܡܢ ܦܘܪܫܢܐ
ܕܩܪܒܐ. ܐܝܟ ܕܐܡܪܢ ܘܐܬܚܙܝ ܕܐܝܬܘܗܝ ܡܢ ܕܝܪܝܐ
ܘܠܐ ܠܡܬܩܢܘ ܗܕܐ. ܘܐܦ ܐܝܬܘ ܒܝܬܐ ܕܒܪܢܫܐ. ܘܐܦ ܒܗܕܐ
ܕܐܬܘܗܝ ܠܟܠܐ ܕܢܬܘܩܘ ܘܥܡܠܐ. الخ

8. Of the brave and their warfare, f. 79 *a*:

ܐܠܡܝܡܪ ܐܠܬܐܡܢ ܦܝ ܕܟܪ ܐܠܐܒܛܐܠ ܘܡܩܐܬܠܬܗܡ. ܐܢܐ
ܦܐܢ ܥܢܕܝ ܗܕܗ ܐܠܐܡܘܪ ܟܬܝܪܐ ܢܐܦܥ ܠܠܡܣܬܡܥܝܢ ܐܝܛܐ
ܘܠܟܢ ܢܛܩܗ ܦܝ ܐܠܫܗܐܕܗ. ܡܢ ܐܓܠ ܐܠܕܝܢ ܢܦܘܣܗܡ
ܘܒܕܠܘܗ ܐܠܕܝܢ ܗܡ ܢܐܦܥܢ ܐܠܐܝܡܐܢ. ܐܠܚ܆

9. F. 80 *a*:

ܐܠܡܝܡܪ ܐܠܬܐܣܥ. ܐܢܐ ܗܕܐ ܘܚܕܗ ܩܕ ܟܬܒܬ ܠܗ. ܠܐ
ܐܠܛܒܝܥܗ ܡܬܐܢܣܗ ܠܗܕܐ ܐܠܫܝ. ܦܡܐ ܐܟܬܪ ܓܘܗܪܗ ܢܥܠܡ
ܐܢ ܝܘܚܕ ܗܠܐܟ ܐܠܐܝܡܐܢ ܦܝܗ. ܡܫܟܠܗ. ܦܡܐ ܗܘ ܗܕܐ.
ܐܠܫܗܐܕܗ. ܐܢ ܝܛܠܒ ܐܠܐܝܡܐܢ ܦܝ ܣܐܝܪܗ ܐܠܛܒܝܥܗ. ܠܐܢܗ
ܝܟܬܪ ܦܟܪܗ ܒܟܠ ܫܝ ܐܠܡܬܓܐܘܙ ܡܢ ܐܠܥܩܠ ܘܐܠܡܥܪܦܗ
ܐܠܬܝ ܐܠܐܡܘܪ ܐܠܡܚܣܘܣܗ. ܐܠܚ܆

10. Teaching as to what brings man near unto God in his heart, and what is the real cause that leads man to humility, f. 83 *b*:

ܐܠܡܝܡܪ ܐܠܬܐܡܢ. ܠܠܬܥܠܝܡ ܒܡܐ ܝܩܪܒ ܐܠܐܢܣܐܢ
ܐܠܝ ܐܠܠܗ. ܦܝ ܩܠܒܗ. ܘܐܝ ܫܝ ܗܝ ܐܠܥܠܗ
ܐܠܚܩܝܩܝܗ ܐܠܬܝ ܬܩܘܕ (*sic*) ܐܠܐܢܣܐܢ ܐܠܝ ܐܠܬܘܐܨܥ. ܝܓܒ
ܠܠܡܬܩ̈ (*sic*) ܐܠܕܝ ܝܪܝܕ ܝܟܘܢ ܠܗ ܗܕܗ ܐܠܡܥܪܦܗ ܠܢܦܣ
ܠܗ ܐܣܐܣ ܘܩܘܐܡܐ. ܐܠܚ܆

See *B.O.*, *loc. cit.*, sermo 8.

11. On repentance, f. 88 *a*:

ܐܝܗܐ ܐܠܡܘܡܢܝܢ ܐܠܡܚܒܝܢ ܠܠܗ (*sic*) ܠܝ ܐܠܬܘܒܗ ܐܠܬܝ
ܗܕܗ ܗܝ ܐܠܒܐܒ ܐܠܐܠܗܝ ܐܠܕܝ ܗܕܗ ܗܝ ܦܝ
ܐܠܡܡܬܐܪܗ ܡܢ ܐܝܗܐ ܐܠܬܘܒܗ ܐܠܕܝ ܦܠܐ ܡܢ ܐܝܗܐ ܙܡܢ
ܐܠܕܐܗ ܒܕܐܝܗ ܠܟܡ ܡܢ ܐܠܠܗ ܐܠܐܒ. ܘܐܢ ܐܠܬܘܒܗ
ܡܡܟܢ ܠܟܠ ܠܐܢܣܐܢ ܣܝܬ̈ ܐܠܚܓܒܗ. ܐܠܡܫܝܚܗ ܐܠܬܐ
ܕܚܘܐ ܐܠܐܒ ܦܝ ܐܠܟܬܒ ܘܐܠܩܘܗ ܐܠܡܘܗܒܗ ܦܝܗܐ
ܡܢ ܐܠܚܘܐ ܘܐܠܐܝܡܐܢ ܡܐ ܝܟܘܢ ܟܒܝܪ ܐܢ ܢܕܒܪܗܐ ܦܝܓܒ
ܘܢܝܟܠܗܐ ܣܝܬ̈. الخ‘

See *B.O.*, *loc. cit.*, sermo 10.

12. Teaching as to how one may attain the beauty of the monkish life, and how to glorify God, f. 93 *a*:

ܐܝܗܐ ܐܠܡܘܡܢܝܢ ܐܠܬܐܝܒܝܢ ܠܟܡ. ܠܟܠܡܟܡ ܗܝ ܐܝ ܗܝ
ܠܐܢܗܡ ܐܠܐܚܘܐ ܠܚܒܙ ܢܥܡ ܗܢܐܟ ܐܠܚܪܒܐܢܝܗ ܘܐܝ
ܢܥܡ ܗܝ ܠܗܡܢܝܬ̈ ܐܠܠܗ ܘܠܬܡܓܝܕܗ. ܢܬܡܓܝܕ ܠܟܠܐܪܗܡ
ܐܢ ܢܚܢ ܗܝ ܦܠܐ ܐܡܘܪܗ ܢܗܡ̈ ܡܬܡܗܟܗ ܠܟܠܐ ܡܢ ܢܐܪܗ.
الخ‘

See *B.O.*, *loc. cit.*, sermo 11.

13. Of the changes that befal those that walk in the path of silence that is enjoined by God, f. 94 *b*:

ܐܠܡܘܡܢܝܢ ܐܠܬܐܠܒ ܠܟܡ ܗܝ ܐܠܟܝܦܝ̈ܬ (*sic*) ܘܐܘܠܐܕ ܡܐ
ܢܘܪ ܐܠܠܗ ܐܠܡܬܐܠܟܝܢ ܗܝ ܛܪܝܩ ܐܠܗܕܘܐ ܐܠܡܬܐܡܪ

ܗܘܐ ܡܢ ܐܠܠܗ. ܘܗܕܐ ܢܚܬܡܠܗ ܡܢܗ ܡܢ ܐܠܐܘܠܐܕ ܘܢܒܝܗ
ܐܠܢܦܣ ܘܡܢܗ ܒܬܘܒܬܗ ܦܪܚ ܘܐܚܪܐܙܗ ܠܗܐ ܢܦܥ ܠܗܡ
ܕܐܝܡ ܗܘܐ ܀ ܐܠܕܝܢ ܗܡ ܐܘܠܐܕ ܒܡܥܠܡܗ ܐܢ ܝܬܫܬܗܪܘ ܦܝ
ܐܠܨܡܬ. ܦܠܝܣܬܥܡܠ ܕܐܝܡܐ ܘܝܬܦܪܓ ܠܠܦܐܝܕܗ ܐܠܪܘܚܐܢܝܗ.
الخ ·

See *B.O.*, *loc. cit.*, sermo 13.

14. Of those that are in silence, etc., f. 95 *a*:

ܐܠܡܝܡܪ ܐܠܪܐܒܥ ܥܫܪ ܦܝ ܐܠܕܝܢ ܗܡ ܦܝ ܐܠܨܡܬ. ܘܦܝܗ
ܢܦܬܟܪ ܢܦܗܡܟܡ ܐܠܝܗ ܐܝܗ ܝܐ ܐܘܠܐܕ ܦܝ ܒܬܘܠܝܬܟܡ ܦܝ
ܗܕܐ ܐܠܚܣܢ ܐܠܕܝ ܠܐ ܝܓܐܪ ܐܚܕ ܬܪܟܗ ܐܠܨܡܬ ܘܦܝܗ
ܢܫܬܗܝܟܡ ܐܢ ܬܬܪܝܘܐ ܦܝܗ ܐܘ ܬܬܒܗܘܡ ܡܢ ܗܕܐ ܐܘ ܢܬܪܟ
ܬܟܠܡܐ ܀ ܐܦܥܠܘ ܟܡܐ ܐܡܪ ܦܠܐ ܬܬܗܐܘܢܘ ܦܥܠܗ ܦܝ ܢܦܣ.
ܘܠܐ ܬܬܦܘܗ ܦܝ ܒܝܬ ܗܝܟܠܗ. الخ ،

See *B.O.*, *loc. cit.*, sermo 14.

15. F. 96 *a*:

ܐܝܗܐ (*sic*) ܐܠܡܝܡܪ ܐܠܟܐܡܣ ܥܫܪ ܦܝ ܐܢܗ ܠܐ ܝܢܒܓܝ
ܠܥܒܕ ܐܠܠܗ ܐܠܕܝ ܦܝ ܐܫܓܐܠ ܐܠܥܐܠܡ ܘܐܦܥܐܠܗ (*sic*) ܡܥܗܡ.
ܘܓܒܪ ܢܫܟܪ ܐܠܠܗ ܒܟܠ ܩܘܬܗ ܐܕ ܠܐ ܝܬܪܟ ܐܠܢܦܣ ܐܢ
ܬܥܘܕ ܡܢ ܐܠܫܟܪܗ ܘܬܫܒܥ ܦܠܒܪ ܚܪܐܪܗ ܢܥܫܩܗ ܡܢ
ܐܠܚܪܐܪܗ ܐܠܡܬܘܠܕܗ ܦܝܗ ܡܢ ܐܠܥܫܩ ܐܠܐܠܗܝ. ܘܒܥܕ
ܦܐܚܪܗ ܠܐ ܐܠܥܒܕ ܒܗܕܐ ܐܠܢܘܥ ܝܟܘܢ ܦܝ ܕܪܓ ܐܠܐܠܡ ܀

ܒܥܕ ܙܘܐܠ ܟܠܗ ܗܘܐ ܡܬܚܝܪ ܐܠܐܕܗܐܢ. ܐܠܐܟܒܪ. ܘܐܠܬܘܩܦ.
ܘܐܠܐܪܬܒܐܟ. ܐܠܚ̄.

See *B.O.*, *loc. cit.*, sermo 12.

16. Of hope in God, f. 97 *b* :

ܐܠܡܝܡܪ ܐܠܬܐܣܥ ܥܫܪ ܥܢ ܐܠܪܓܐ ܒܐܠܠܗ ܘܡܢ
ܗܘ ܐܠܕܝ ܝܪܓܘܗ ܘܢܥܡ ܡܐ ܩܐܠ ܐܠܡܥܠܡ ܦܝܗ ܟܠܡܢ ܪܓܐ.
ܦܢ ܢܥܡ ܪܓܐ ܒܐܠܠܗ ܡܢ ܐܓܠܗ ܦܝ ܐܠܡܣܟܢ ܐܥܛܐܗ.
ܘܢܥܡ ܝܣܡܐ ܒܐܩܪܐܪ̈ܗ (*sic*) ܘܐܥܬܪܐܦ̈ܗ ܘܡܫܒܘܬ̈ܗ. ܐܠܚ̄ ،

See *B.O.*, *loc. cit.*, sermo 15.

17. Of fleeing from the world, f. 101 *a* :

ܐܠܡܐܡܪ ܐܠܬܐܣܥ ܥܫܪ ܘܗܘ ܦܝ ܦܪܐܪ ܐܠܡܬܥܒܕ ܥܢ
ܐܠܗܪܘܒ ܡܢ ܐܠܥܐܠܡ.

This is all that the MS. contains.

18. That being free from cares is profitable to those that live in silence, etc., f. 101 *a* :

ܐܠܡܝܡܪ ܐܠܥܫܪܝܢ ܘܗܘ ܦܝ ܐܢ ܐܠܬܚܠܝ ܡܢ ܐܠܐܗܬܡܐܡ
ܢܐܦܥ ܠܐܨܚܐܒ ܐܠܣܟܘܬ. ܘܐܢ ܐܠܬܥܒ ܘܐܠܬܥܪܝ ܝܥܛܝ
ܠܗܡ ܢܘܪ ܘܡܗܠܝܢ ؛ ܐܠܐܕܗܐܢ ܐܠܬܚܠܝ ܡܢ ܐܠܐܗܬܡܐܡ ܡܐ
ܝܣܬܛܝܥ ܐܢ ܢܥܡ ܢܘܪܐ ܘܐܦܪܐ. ܐܠܚ̄ ،

See *B.O.* i. 456, col. 1, sermo 16.

19. Of the path that brings nigh unto God, f. 103 *a* :

ܐܝܗܐ ܐܠܡܝܡܪ ܐܠܚܐܕܝ ܥܫܪ ܥܢ ܐܠܛܪܝܩ ܐܠܕܝ ܝܩܪܒ
ܐܠܝ ܐܠܠܗ. ܐܠܕܝ ܝܢܝܪ ܠܠܐܕܗܐܢ. ܡܢ ܥܢܕ ܦܝܠܐ ܢܘܪ

ܐܠܥܩܠ. ܘܐܢ ܠܡ ܝܟܢ ܗܘ ܦܝ ܗܕܗ ܐܠܡܥܪܦܗ ܡܬܡܝܙ ܦܟܠ
ܐܢܬ ܡܢܬܒܗܐ ܒܥܩܠ ܪܒ ܐܢܣܢ.. ܐܝܗܐ ܐܠܐܢܣܐܢ ܠܐ ܬܟܢ (sic)
ܐܘ ܦܝ ܥܡܪ ܒܥܩܠ ܐܠܪܗܒܐܢܝܗ ܦܝ ܐܕܒܪ ܡܢ ܬܕܒܝܪ ܦܗܘ
ܐܠܥܩܠ. الخ،

See *B.O.*, *loc. cit.*, sermo 17.

20. Of actions that strengthen the evils of sin, etc., f. 108 *b*:

ܐܠܡܝܡܪ ܐܠܥܫܪܝܢ ܦܝ ܐܥܡܐܠ ܬܩܘܝ ܫܪܘܪ ܐܠܚܛܝܗ
ܘܒܡܐ ܐܢ ܡܘܐܙܐ ܘܒܐܒ ܬܕܒܝܪ ܐܠܐ ܐܢ ܝܨܝܪ ܐܠܐܢܣܐܢ
ܒܐܠܢܦܣܗ ܟܠܠ ܐܠܚܛܝܗ ܡܢ ܩܠܠ ܡܥܪܦܗ ܦܝ ܢܝܗ
ܦܥܠܗܐ ܡܐ ܝܢܟܪ ܗܕܐ ܗܘ ܠܡܫܘܪܐ ܠܝܣ ܗܘ ܡܬܐܕܒ
ܝܨܝܪ ܘܡܬܐܘܠ ܠܠܐܢܣܐܢ ܠܐ ܠܐܢܗ ܠܝܣ ܒܗ ܬܕܒܝܪ
ܕܐܬܨܠܬܗ ܒܡܢܢܝܗ ܐܠܦܙܐܠܐ. الخ،

See *B.O.*, *loc. cit.*, sermo 18.

21. Of guarding the understanding, f. 113 *b*:

ܐܝܨܐ ܐܠܡܝܡܪ ܐܠܚܐܕܝ ܘܐܠܥܫܪܝܢ ܦܝ ܚܦܛ ܐܠܥܩܠ
ܘܡܛܐܦܗ ܐܠܡܬܘܚܕܝܢ ܐܚܒܒ ܐܠܡܬܐܠܡܝܢ ܐܠܐܠܗܝܗ. ܐܢ ܩܘܗ
ܘܚܝܙ ܦܝ ܐܠܥܩܠ ܗܘ ܩܘܝܐ ܕܐܝܡܐ. الخ،

See *B.O.*, *loc. cit.*, sermo 19.

22. Of the workings and signs of the Divine love, f. 115 *a*:

ܘܐܝܨܐ ܐܠܡܝܡܪ ܐܠܬܐܢܝ ܘܐܠܥܫܪܝܢ ܦܝ ܐܥܡܐܠ ܘܥܠܐܡܐܬ
ܡܚܒܗ ܐܠܠܗ ܬܥܐܠܝ. ܐܢ ܡܚܒܗ ܐܠܠܗ ܚܐܪܗ ܗܝ

ܡܢ ܐܠܗܘܬܗ. ܘܐܦ ܣܘܟܠܐ ܡܢ ܐܢܫܘܬܐ ܡܦܪܫ ܡܢܐܫ

ܢܟܠܬܐ ܠܟܠܗ ܠܐܢܫܐ ܕܢܩܘܡ ܘܓܘ̄܆

See *B.O., loc. cit.*, sermo 20.

23. Of various virtues, f. 116 *a*:

ܠܡܫܡܥ ܠܡܠܠܬܐ ܘܠܡܥܒܕ ܟܠܗ ܐܝܟܢܐ ܠܡܫܬܪܝܘ

ܗܘܐ ܐܡܒܘܗܝ. ܠܡܫܢ ܐܦ ܠܡܦܪܫ ܠܚܕ ܡܢܗܘ ܚܕ ܐܘܠܐ

ܡܢܐܡܘ ܠܡܝܘܬܐ ܠܡܬܠܝܢ ܠܠܟܘ. ܘܓܘ̄܆

See *B.O., loc. cit.*, sermo 21.

24. Of continuous fasting, f. 118 *a*:

ܐܝܟܐ ܠܡܫܡܥ ܠܡܪܥܝܘ ܘܠܡܥܒܕ ܗܝ ܠܨܘܡܐ ܠܡܬܢܝܚ

ܘܐܦ ܢܝܫܐ ܐܢܫܘܬܐ ܕܐܬܗ ܡܢ ܡܬܦܫ ܘܐܢܝ ܗܘܐ ܕܐ ܢܐܘܠܝ

ܡܢ ܗܘܐܝ ܘܡܫܒܚܘܬܗ ܐܢܫܝܐ ܒܠܡܫܬܐ ܠܡܫܝܚ ܡܢ ܡܫܬܡܥ

ܠܡܬܝܪܗ ܠܟܠ ܗܘܐ܀ ܡܢ ܐܡܬܐ ܚܒܝܒ ܐܡܬܢܝܬܐ ܡܢ

ܠܡܫܝܚ ܘܡܢ ܠܡܫܬܐ ܘܢܓܪܬܐ ܕܐܬܝ ܡܢ ܗܕܝܢ ܠܡܫܝܚ.

ܘܐܪܒܬܐ ܡܬܐܪ ܚܒܝܒܗ ܡܢ ܠܡܫܬܪܪܐ ܢܝܫܐܬܐ ܠܐ ܚܪܝܢ ܠܗܘܐ. ܘܓܘ̄܆

See *B.O., loc. cit.*, sermo 22.

25. Of pride, f. 126 *a*:

ܠܡܫܡܥ ܠܡܓܘܫܐ ܘܠܡܥܒܕܗ ܗܝ ܠܡܫܝܚܘ. ܐܡܬܐ

ܠܡܫܝܚ ܠܡܬܢ ܠܐܦܝ ܒܡܬܒܥܘ ܡܢ ܠܠܟܘ ܟܠܗ ܠܡܪܥܝ

ܢܬܦܫܝ ܘܢܫܬܚܦܪܝ ܒܐܦܪܗܘܢ ܡܬܐܡ ܕܐܝܢܘ. ܘܢܬܦܫܝ

ܕܐܝܢ ܠܠܟܘ ܒܡܬܒܥܬܗܘܢ. ܗܘܢ ܗܘܐ ܠܡܫܝܚ. ܘܓܘ̄܆

See *B.O , loc. cit.*, sermo 26.

26. Of purity of soul and body, and how purity of mind springs from it, f. 128 *a*:

ܐܠܡܝܡܪ ܐܠܬܐܡܢ ܘܐܠܥܫܪܝܢ ܦܝ ܛܗܐܪܗ ܐܠܢܦܣ
ܘܐܠܓܣܕ ܘܟܝܦ ܝܟܘܢ ܡܢܗܐ ܛܗܐܪܗ ܐܠܥܩܠ. ܛܗܐܪܗ
ܐܠܓܣܕ ܗܘ ܐܠܬܒܪܝ ܡܢ ܢܓܐܣܬܗ. ܘܛܗܐܪܗ ܐܠܢܦܣ
ܗܘ ܐܠܬܢܩܝܗ ܡܢ ܐܠܐܠܡ ܐܠܟܦܝܗ. ܐܠܟ̄ ‘

See *B.O.*, *loc. cit.*, sermo 28.

27. Of knowledge and faith, f. 128 *b*:

ܐܝܗܐ ܐܠܡܝܡܪ ܐܠܬܐܣܥ ܘܐܠܥܫܪܝܢ ܡܐܗܪܐ ܦܝ
ܐܠܡܥܪܦܗ ܘܐܠܐܝܡܐܢ ܐܥܠܡ ܐܢ ܒܐܕܪܗ ܘܣܒܒ ܡܢܒܥܗ
ܡܥܠܡܗ ܝܥܪܦܗ ܘܦܐܝܕܗ. ܐܠܐܝܡܐܢܗ ܒܐܒ ܐܠܣܪܐܝܪ.
ܘܗܟܐ ܐܢ ܢܥܡܝ ܐܠܓܣܕ ܐܠܐܒܨܐܪ ܐܠܚܣܝܗ. ܗܟܕܐ ܐܠܐܝܡܐܢܗ
ܢܥܡܝ ܐܠܢܦܣ ܗܝ ܐܠܥܝܘܢ ܐܠܥܩܠܝܗ ܐܠܟ̄ ‘

See *B.O.*, *loc. cit.*, sermo 29.

28. Of repentance, f. 129 *a*:

ܐܝܗܐ ܐܠܡܝܡܪܐ (*sic*) ܐܠܬܠܐܬܝܢ ܘܐܠܥܫܪܝܢ ܦܝ ܐܠܬܘܒܗ
ܐܠܬܐܝܒܗ. ܢܥܡܗ ܟܒܪ ܢܥܡܗ ܐܥܛܝܗ ܐܠܠܗ ܒܐܠܬܘܒܗ.
ܐܠܟ̄ ‘

29. Of the various virtues and the power of each, and how one exceeds the other, f. 131 *a*:

ܐܝܗܐ ܐܠܡܝܡܪ ܐܠܬܠܐܬܘܢ ܘܐܠܥܫܪܝܢ. ܠܒܥܝܢ ܦܨܠ
ܐܠܦܨܐܝܠ. ܘܟܐܢ ܗܘ ܦܘܩ ܦܠܐ ܘܐܚܕܗ ܡܢܗܘܡ ܘܟܐܢ ܕܐ

ܠܦܘܙ ܟܠ ܘܐܚܕ ܡܢܢܐ ܒܢܥܝܡ ܐܠܐܒܕܝ ܐܠܡܥܕܗ ܠܠܡܣܬܐܗܠܝܢܗ
ܡܢ ܐܠܡܣܝܚ ܝܣܘܥ ܘܡܥܠܡܢܐ ܠܠܡܣܬܐܗܠܝܢ: الخ'

30. Profitable counsels, f. 134 *a*:

ܐܝܗܐ ܐܠܡܘܡܢܝܢ ܠܠܐܠܗ. ܡܘܥܙܐܬ ܡܦܠܚܘܗ ܡܢܩܝܗ
ܘܐܠܗܝܗ ܒܡܥܘܢܗ ܐܠܪܘܚ ܐܠܩܕܘܣ. الخ'

See *B.O., loc. cit.*, col. 2, sermo 31.

31. Of knowledge and faith, f. 142 *b*:

ܘܐܝܗܐ ܐܠܡܘܡܢܝܢ ܐܠܐܚܒܐ ܘܐܠܐܒܢܐ. ܩܕ ܐܥܠܡܬ ܟܡ
ܐܠܡܥܪܦܗ ܘܐܠܐܝܡܐܢ. ܐܢ ܡܥܪܦܗ ܐܣܒܩ ܐܠܐܝܡܐܢ.
ܘܐܢ ܡܥܪܦܗ ܡܬܘܠܕܗ ܡܢ ܐܠܐܝܡܐܢ. ܘܐܠܡܥܪܦܗ
ܐܠܣܐܒܩܗ ܠܠܐܝܡܐܢ ܗܝ ܡܥܪܦܗ ܛܒܝܥܝܗ. ܘܐܠܡܬܘܠܕܗ
ܡܢ ܐܠܐܝܡܐܢ ܗܝ ܡܥܪܦܗ ܢܘܪܐܢܝܗ. الخ'

See *B.O., loc. cit.*, col. 1, sermo 30.

32. Of the angelic motion that awakens within the spiritual by the command of God's Providence for the safety of the soul, f. 145 *b*:

ܐܝܗܐ ܐܠܡܘܡܢܝܢ ܐܠܐܒܐ ܘܐܠܐܒܢܐ ܐܢ ܐܠܚܪܟܗ
ܐܠܡܠܐܝܟܝܗ. ܐܠܬܝ ܬܬܚܪܟ ܒܐܠܢܦܘܣ ܗܝ
ܐܠܪܘܚܐܢܝܝܢ ܘܒܐܡܪ ܐܠܥܢܐܝܗ ܐܠܐܠܗܝܗ ܠܚܠܐܨܗ ܗܢܐ.
ܐܘܠܐ ܢܥܪܦ ܐܢ ܡܢ ܐܝܢ ܬܐܬܝ ܐܠܚܪܟܗ ܐܠܬܝ ܬܬܚܪܟ ܐܠܝ
ܐܠܚܝܐܗ. ܡܢ ܐܘܠܐ ܡܐ ܢܥܪܦ ܡܢ ܐܠܐܝܡܐܢ ܗܕܐ ܐܠܐܡܪ
ܢܥܪܦܗ. ܐܠܐܪܐܕܗ ܐܠܟܐܡܠܗ ܐܠܡܝܬܝܗ. الخ'

See *B.O., loc. cit.*, sermo 32.

33. Of the second work in man, f. 147 *a*:

ܐܝܟܢܐ ܠܡܫܡܫܘ ܠܕܐܬܐ ܘܠܕܠܐܬܐ ܡܢ ܠܥܠܡܐ ܠܕܐܬܝܢ

ܠܟܝܢ ܗܘ ܐܠܗܐ. ܐܝܟ ܡܐ ܕܡܢ ܐܠܗܐ ܝܗܒܐ ܒܡܫܝܚܗ

ܘܐܠܗܘ ܘܐܝܟ ܐܢ ܝܬܒܠ ܠܗ ܕܬܐܒܘܬܗ ܠܬܘܒܬܗ ܘܐܝܟ ܐܢ

ܝܘܡ ܠܕܐܬܐ ܘܫܠܡܘܬܐ. ܐܝܟ ܡܐ ܐܝܟܢܐ ܠܐܢܫܘܬܗ ܡܢ

ܗܘܡ ܕܝܘܡ ܠܒܪܗ ܡܥܒܕܗ ܠܒܪܢܫ. ܐܠܟ'

34. Of the alternations of light and darkness and the trials thence manifestly arising, f. 148 *a*:

ܐܝܟܢܐ ܠܡܫܡܫܘ ܠܕܐܬܐ ܘܠܕܠܐܬܐ ܡܢ ܐܠܗܐ (*sic*) ܠܟܠܢ

ܠܟܠ ܗܘ ܟܠ ܗܘܐ ܕܐܬܘ ܘܠܐܢܫܘܬܗ ܘܐܠܗܐ ܠܟܠܢ

ܠܟܠ ܟܠܐ. ܢܗܝܪ ܐ ܐܢܫܐ ܗܘ ܐܢܫܐ ܗܘ ܗܕܟܢ

ܠܗܘܢܐ. ܐܢ ܟܠ ܟܠܐ ܠܐܘܪܚܐ ܗܘ ܐܡܫܝܚ (*sic*) ܠܟܠܢܐ

ܘܠܗܘܢܐ. ܡܗܝܡܢ ܠܕܝܢ ܡܢ ܠܡܫܡܫܘ ܠܡܫܝܚܐ ܗܘ

ܠܡܘܬ ܠܟܝܢ ܠܕܝܢ ܗܘ ܠܐܢܫܘܬܗ ܠܐ ܠܠܒܪܡܫ ܘܠܐ ܗܡܫܐ

ܐܝܟ ܠܗܘ ܠܟܠ ܒܠܠܗܘܢ ܡܟܠܐ. ܐܠܟ'

See *B.O.*, *loc. cit.*, sermo 33.

35. Short chapters against jealousy, f. 150 *a*:

ܐܝܟܢܐ ܠܡܫܡܫܘ ܠܡܐܬܘܬܐ ܘܠܕܠܐܬܐ ܪܘܚܐ ܕܝܠܟ ܡܫܝܚܐ

(*sic*) ܐܫܠܡ ܡܫܡܫܢܘܬܗ ܒܟܠܗ ܡܢܗܘܢ ܠܟܝܢܗ ܠܡܫܝܚܐ

ܠܟܠܢ ܠܟܠ ܒܟܠܢ ܝܗܘܗ ܡܫܡܫܢܗ ܠܟܠܗ.

See *B.O.*, *loc. cit.*, sermo 34.

Subscription, كمل الميمر الثالث والثلاثون بعون الله, whence false numeration subsequently.

36. Of evil thoughts arising involuntarily from previous negligence, f. 158 *a*:

ܐܝܗܐ ܐܠܡܣܬܡܥ ܐܠܪܐܗܒ [marg. السادس] ܘܐܠܡܒܬܕܝ ܦܝ
ܐܠܐܦܟܐܪ ܐܠܪܕܝܗ ܐܠܬܝ ܬܚܕܬ ܐܪܐܕܗ ܓܝܪ ܡܥܟܐ ܓܡܪܚܬܗ
ܡܢ ܐܠܬܘܐܢܝ. ܢܚܢ ܐܢܐܣ ܢܟܐܪܡ ܐܠܓܗܘܕ. ܘܢܬܘܢܝ ܐܢ
ܢܚܦܛܗ (*sic*) ܐܦܟܐܪܢܐ ܢܗܐܪܐ. ܡܢ ܐܓܠ ܒܡܠܠ ܐܠܠܗ. ܐܠܐ
ܐܢ ܢܦܘܬܢܐ ܦܣܕܢܐ ܒܚܪܘܒ ܐܠܬܝ ܒܡܠܟܬܗܡ ܐܠܐܘܠܐ. الخ،

See *B.O.*, *loc. cit.*, p. 458, sermo 35.

37. Of patience for the love of God, etc., f. 162 *b*:

ܐܝܗܐ ܐܠܡܣܬܡܥ ܐܠܟܐܗܢ ܘܐܠܡܒܬܕܝ ܦܝ ܐܠܨܒܪ ܡܢ ܐܓܠ
ܡܚܒܗ ܐܠܠܗ. ܘܦܝܗ ܐܢܘܐܥ ܗܡܘܡ ܐܠܡܬܥܒܕܝܢ. ܒܡܐ ܐܢ
ܡܐ ܢܥܛܐ ܐܠܐܢܣܐܢ ܒܗܕܐ ܐܠܥܐܠܡ. ܘܢܨܒܪ ܐܠܐ
ܒܩܘܬ ܐܠܠܗ. ܗܕܐ ܐܬܥܒ ܐܠܝܗ ܡܚܒܬܗ ܘܐܬܦܪܝܕܗ
ܐܗܬܡܐܡܗ. الخ،

See *B.O.*, *loc. cit.*, sermo 38.

38. Of experience that teacheth all, f. 165 *b*:

ܐܝܗܐ ܐܠܡܣܬܡܥ ܐܠܬܐܡܝܢ ܘܐܠܡܒܬܕܝ ܕܠܟ ܐܠܬܓܪܒܗ
ܐܠܬܝ ܬܥܠܡ ܟܠ. ܐܠܝܗ ܐܠܡܬܐܕܒ ܘܗܐܕܗ. ܕܬܐܢܝ ܒܐܬ
ܒܝܢ ܐܝܕܝܢܐ. ܐܢ ܠܐ ܢܬܥܠܡ ܒܗܐܠܟ ܡܢ ܐܠܐ ܒܗ. ܘܗܕܐ
ܬܬܓܐ ܘܬܬܐܕܒ ܟܠ ܡܢ. الخ،

39. Of spiritual love, f. 172 *a*:

ܐܝܗܐ ܡܣܬܡܥܝܢ ܟܠܟܡ ܐܠܚܒ ܐܠܪܘܚܐܢܝ. ܡܢ ܐܠܚܒ
ܐܠܓܝܕ ܝܥܪܦ ܐܠܡܪܝܕܝܢ ܟܠܗ ܗܘܠܐ؛ ܐܠܓܝܕ ܡܢ ܐܓܠ
ܐܫܬܗܘ ܝܬܟܠܡܘܐ ܐܕܐ ܓܐܬܘܐ ܒܝܢ ܐܠܡܪܐܝܐ. ܘܠܐ ܝܬܟܒܪܘܐ
ܡܢ ܓܝܪ ܐܠܠܗ. الخ،

40. That the Lord is nigh at all times with His help to the holy, f. 174 *a*:

ܘܠܗ ܐܝܗܐ ܡܣܬܡܥܝܢ. ܒܝܢ ܟܠܐ ܚܝܢ ܩܪܝܒ ܗܘ ܐܠܪܒ
ܒܡܥܘܢܬܗ ܠܠܩܕܝܣܝܢ. ܡܢ ܫܒ ܐܕܟܪܐ ܡܐ ܝܩܘܠ
ܦܘܠܣ ܒܐܠܟܬܐܒ. ܒܫܒܒ ܒܝܢ ܘܡܠܐܟܗ ܝܫܝܪܗ. ܠܟܢ
ܬܟܘܢ ܡܥܘܢܬܗ ܒܠܐ ܬܥܒ. ܘܡܕܝܢܗ ܬܗܝܢ ܠܟܐ ܗܕܗ ܚܝܬ
ܗܟܐ ܝܬܗܝܐ ܘܝܪܝ ܝܩܪܝܒܗ ܐܢ ܐܗܬܡܐܡܗ ܒܗܡ ܡܐ
ܝܟܠܐ ܘܠܐ ܫܐܟܗ ܘܐܚܕܗ ܒܐܠܟܒܫ. الخ،

41. Another discourse, beginning, f. 177 *b*:

ܡܣܬܡܥܝܢ ܐܓܪ ܐܝܗܐ. ܡܐ ܕܐ ܬܩܘܠܐ ܐܢܬܡ ܐܠܐܚܘܐ. ܐܢ ܟܢܬ
ܬܪܝܕ ܬܓܝܒ ܐܠܚܒ ܐܠܩܕܝܡ. ܘܟܠܟܝܪ ܐܠܡܚܒܘܬܗ ܬܓܕ
ܘܐܠܡܪܟܗ ܡܢ ܐܠܠܗ ܬܢܐܠܐ. الخ،

42. Of prayer, f. 180 *b*:

ܐܝܗܐ ܡܣܬܡܥܝܢ ܐܓܪ ܟܠܟܡ ܐܠܨܠܘܗ ܐܠܡܩܒܘܠܗ. ܐܠܡܩܒܘܠܗ.
ܐܥܠܡ ܗܝ ܐܠܨܠܘܗ ܐܠܨܝܒܗ ܘܟܝܦ ܝܩܘܠܗܐ ܐܠܐܚܘܐ.

ܠܐܒܘܗ. ܗܘ ܚܝܢܐܕ ܝܣܬܐܗܠܗ. ܦܩܒܠ ܪܒܗ ܠܠܟܪܦ
ܬܩܐܕܡ ܒܐܠܬܗܘܪܗ ܠܠܐܒܝܗ ܘܠܠܐܒܢܗ. الخ،

43. Another discourse, beginning, f. 182 *a*:

ܘܐܝܬܐ ܡܟܬܘܒ ܐܢ. ܐܕܐ ܓܠܣܬ ܠܠܢܦܣܗ ܦܝ ܠܠܝܠܝܗ.
ܘܐܠܠܦܡܐ ܠܠܚܝܪܗ ܠܚܡܣܐ ܢܠܕܢ. ܘܟܒܪ ܟܬܐ ܠܠܦܢ.
ܚܝܢ ܢܣܬܕܝܪ ܡܢܐ ܐܠܐܕܢ ܘܠܠܣܡܘܥܗ. الخ،

44. Another, beginning, f. 184 *a*:

ܘܟܠܗ ܐܝܨܐ ܡܟܬܘܒ ܐܢ. ܚܐܝܢ ܣܟܢ ܐܠܐܒܢܗ ܟܝ ܢܦܣܗ.
ܐܢܗ ܕܐܠ ܦܝ ܐܣܬܝܢ ܐܦܠܐܐ ܠܠܚܝܐܪܗ ܐܠܐܠܗܝܗ ܦܝܗ.
الخ،

On f. 191 *b* is a note of ownership dating from A. Gr. 2080 = A.D. 1769, but the name of the owner has been erased and that of another man substituted, viz. the deacon Ya'ḳūb ibn Ibrāhīm.

ܕܓܠ ܦܝ ܡܠܟ ܠܠܟܬܝܒ ܠܠܚܩܝܪ [ܝܥܩܘܒ ܫܡܡܫ ܐܒܢ
ܐܒܪܐܗܝܡ ܠܠܡܐܣܝܚ ܘܕܠܟ ܒܬܐܪܝܟ] ܦܝ ܣܢܗ ܒܦ ܝܦ.

The deacon 'Abd al-Aḥad ibn Tōmā owned the book in the year 2085 = A.D. 1774, *ibid.*

ܕܓܠ ܦܝ ܡܠܟ ܠܠܟܬܝܒ ܠܠܚܩܝܪ ܠܠܫܡܡܫ ܥܒܕ ܐ
ܠܐܚܕ ܐܒܢ ܬܘܡܐ ܠܠܡܐܣܝܚ ܘܕܠܟ ܒܬܐܪܝܟ ܦܝ ܣܢܗ
ܒܦ ܦܗ.

In the year 2151 = A.D. 1840 Rabban Mattā ibn Buṭrus, brother of the bishop 'Abd al-'Azīz, bought it from the priest

Gabriel, brother of the late maṭrān Simeon ibn ܠܐܟܪܣ (qu. ܐܠܐܟܪܣ, الاخرس ?).

ܡܢ ܐܦܛܪܝܪܟ̈ ܗܕܐ ܠܟܬܐܒ ܠܡܒܐܪܟ ܡܬܐܡܪ ܡܪܐ ܐܦܣܝܣ
ܐܢܐ ܐܠܚܩܝܪ ܢܨܪ ܡܛܠܒ ܐܒܢ ܒܛܪܣ ܐܒܘ ܐܣܛܦ ܥ̄
ܐܠܟܐܝܢ ܦܝ ܣܢܗ̈ ܟܢܬ ܗ̄ ܡܢ ܫܗܪ ܫܒܐܛ ܐܒܘ
ܐܠܡܪܚܘܡ ܡܛܪܐܢ ܫܡܥܘܢ ܐܒܢ ܠܐܟܪܣ ܒܡܘܐܗ̈ ܢܨܪ
ܝܫܘܥ ܐܠܡܣܝܚ.

Seal of Mattā ibn Buṭrus below, with the date 1235 (of the Hijra = 1819–20 ?).

On f. 192 *b* a recent hand has begun to write an account of the Apostles, their families, countries, etc. Here are mentioned S. Peter, S. Andrew, and S. James the son of Zebedee. The last leaf, containing the remainder of this tractate, has been torn out.

Add. 3280

Paper, about $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 176 leaves; 19 quires, mostly of 10 leaves (ܐ has only 9; ܝ̈, 12; ܒ to ܝ, 8 each; and ܝܛ only 5); 22 or 23 lines in a page. Written in a good, regular, Jacobite serṭā, A. Gr. 1918 = A.D. 1607. The contents are as follows.

I. A Commentary, in *Arabic*, on the Lessons from the Epistles of S. Paul, the Acts and the Catholic Epistles, as read at the celebrations of the Eucharist in Lent and on other occasions throughout the year. The Lessons are first quoted, and then the Commentary follows, introduced by the words قال المُفَسِّر. Title, f. 1 *b*,

ܕܐܠܐܝܠ ܬܕܠ ܥܠܝ ܩܪܐܝܗ̈ ܘܬܦܐܣܝܪ ܡܐ ܝܩܪܐ ܡܢ ܐܠܪܣܐܝܠ
ܘܐܓܒܐܪ ܐܠܪܣܠ ܘܐܠܐܒܘܠܝܩܝܢ ܦܝ ܐܠܩܕܐܣܐܬ. ܦܝ

ܐܝܟ ܠܡܚܒܫܝܢ. ܘܗܘ ܠܚܣܝܪ̈ܐ ܘܠܚܛܝܬܐ ܘܠܐܒܝܠܐ̈. ܘܗܘ
ܐܝܟ ܠܡܣܟܢ̈ܐ ܘܫܘܒܩܢܐ ܡܢ ܚܛܗ̈ܝܗܘܢ ܒܥܠܡܐ ܠܥܠܡ.
ܐܡܝܢ ܀

The use seems to be that of the Malkite or Greek Church.

1. *a.* Easter Sunday, f. 1 *b*, ܐܘܠܐ ܕܩܝܡܬܐ ܝܘܡ ܚܕܒܫܒܐ ܠܡܬܩܪܝܢܘ; margin, in a different hand, ܠܐܘܢܓܠܝ.

b. Monday in Easter week, f. 3 *a*; margin, ܠܡܣܪ ܠܐܘܢ ܕܒܪ ܠܐܘܢܓܠܝ.

c. Tuesday do., f. 4 *a*.

d. Wednesday do., f. 5 *b*.

e. Thursday do., f. 7 *b*.

f. Friday do., f. 9 *a*, ܝܘܡ ܠܦܘܩܕܢܗ ܕܒ ܥܘܡܐ ܠܡܬܩܪܝܢ; margin, ܕܬܪܥܐ ܕܩܕܝܫܬܐ.

2. *a.* The Sunday after Easter, the Sunday of Thomas or the new Sunday, f. 12 *a*,

ܠܐܡܪ (*sic*) ܕܒܪ ܠܡܬܩܪܝܢ. ܠܡܬܘܕܐ ܕܐܡܪ ܬܐܘܡܐ. ܐܦ
ܐܠܐܡܪ ܠܚܕܬܐ.

b. The following ferial days, f. 13 *a*.

3. *a.* The second Sunday after Easter, called that of the ointment-bearing women (τῶν μυροφόρων), f. 22 *b*,

ܐܠܐܡܪ ܠܬܐܢܝ ܕܒܪ ܠܡܬܩܪܝܢ: ܠܡܬܘܕܐ ܕܡܐܢܫܡܐܬ
ܠܠܚܢܘ.

b. The following ferial days, f. 24 *a*.

4. *a.* The third Sunday after Easter, f. 34 *b*,

ܐܠܐܡܪ ܠܬܐܠܬ ܕܒܪ ܠܡܬܩܪܝܢ.

b. The following ferial days, f. 36 *b.*

5. *a.* The fourth Sunday after Easter, of the Samaritan woman, f. 48 *a*,

ܠܠܐܚܕ ܐܠܪܐܒܥ ܡܢ ܐܠܦܨܚ. ܐܠܡܥܪܘܦ ܒܐܠܣܐܡܪܝܗ.

b. The following ferial days, f. 50 *a.*

6. *a.* The fifth Sunday after Easter, of the blind man, f. 57 *b*,

ܠܐܚܕ ܐܠܚܐܡܣ ܡܢ ܐܠܦܨܚ ܐܠܡܥܪܘܦ ܒܐܠܐܥܡܐ.

b. The following ferial days, f. 60 *a.* Thursday, f. 65 *b*, is the day of the Ascension,

ܝܘܡ ܐܠܚܡܝܣ ܝܟܘܢ ܥܝܕ ܘܐܠܨܥܘܕ ܝܣܘܥ ܐܠܡܣܝܚ ܐܠܝ ܐܠܣܡܐ̄.

7. *a.* The sixth Sunday after Easter, the Commemoration of the Nicene Fathers, f. 69 *b*,

ܠܐܚܕ ܐܠܣܐܕܣ ܡܢ ܐܠܦܨܚ: ܐܠܡܥܪܘܦ ܒܐܚܕ ܐܠܐܒܐ̄ ܐܠܩܕܝܣܝܢ.

b. The following ferial days, f. 72 *b.*

8. Pentecost or Whitsunday, f. 78 *b*,

ܝܘܡ ܐܚܕ ܐܠܥܢܨܪܗ ܐܠܡܥܪܘܦ ܠܥܝܕ (*sic*) ܐܠܚܡܣܝܢ.

9. *a.* The Sundays after Pentecost from the first, f. 80 *a*,

ܐܠܐܚܕ ܐܠܐܘܠ ܡܢ ܐܠܥܢܨܪܗ ܘܗܘ ܐܚܕ ܓܡܝܥ ܐܠܩܕܝܣܝܢ

to the 31st, f. 115 *b*,

ܐܠܐܚܕ ܐܠܚܐܕܝ ܘܐܠܬܠܬܝܢ ܡܢ ܐܠܥܢܨܪܗ.

b. The following Friday and Saturday, f. 116 *a.*

c. The 32nd Sunday after Pentecost, f. 118 *a*, to the 34th, f. 120 *b.*

d. The following Saturday, f. 121 *b.*

e. The 35th Sunday after Pentecost, f. 122 *a*.

f. The 36th Sunday after Pentecost, or the Sunday of the Priests, or of the Prodigal Son, f. 123 *b*,

ܐܠܐܚܕ ܠܩܫܝܫܐ ܘܠܬܐܒܐ ܗܘܝܘ ܐܚܕ ܠܟܗܢܘܗܝ ܠܡܩܪܒܘ
ܒܐܒܐ (*sic*) ܠܬܐܒܐ.

10. The Sunday of the Dead, f. 127 *a*, ܐܚܕ ܠܥܢܝܕܐ.

11. The first Saturday of Lent, the commemoration of Mār Theodore, f. 128 *b*,

ܠܫܒܬܐ ܐܘܠܝܬܐ ܡܢ ܨܘܡܐ ܠܡܫܡܫܘ ܗܘܬ ܫܒܬܐ ܡܪܝ
ܬܐܕܘܪܘܣ.

12. The six Sundays in Lent, f. 130 *a*, ending with ܐܠܐܚܕ
ܠܫܬܐ ܡܢ ܨܘܡܐ ܠܡܫܡܫܘ ܗܘܐ ܚܕ ܠܬܠܬܝܢ, f. 137 *a*.

13. The Great Thursday, f. 138 *a*,
ܝܘܡܐ ܠܚܡܫܐ ܠܪܒܐ.

14. The Great Saturday, f. 139 *b*,
ܝܘܡܐ ܠܫܒܬܐ ܠܪܒܐ.

15. The Elevation of the Cross, f. 146 *b*,
ܠܝܘܡܐ ܠܕܐܬܐ ܠܫܡ: ܪܒܐ ܠܨܠܝܒܐ ܠܡܫܝܚܐ،

16. The Sunday of the Rich Man and Lazarus, f. 148 *b*,
ܘܐܝܟܐ ܗܘܐ ܐܠܐܘܢܓܠܝܘܢ ܢܩܪܐ ܒܗ ܐܠܐܚܕ ܠܡܫܪܘܬ
ܥܝܢ ܠܥܬܝܪܐ ܘܠܠܥܙܪ.

17. The Sunday before the Nativity, f. 151 *a*,
ܠܐܚܕ ܠܩܪܒ ܦܬܐ ܠܡܘܠܕܗ.

18. The Eve of the Nativity, f. 152 *b*,

ܠܡܩܪܐܗ ܠܝܠܗ ܥܝܕ ܐܠܡܝܠܐܕ ܐܠܡܓܝܕ.

19. The Nativity, f. 154 *b*,

ܥܝܕ ܐܠܡܝܠܐܕ ܐܠܡܓܝܕ.

20. The Sunday before the Epiphany, f. 156 *b*,

ܐܠܐܚܕ ܐܠܕܝ ܩܒܠ ܐܠܕܢܚ.

21. The Eve of the Epiphany, f. 157 *b*,

ܠܥܫܝܗ ܐܠܕܢܚ (*sic*).

22. The Epiphany, f. 159 *a*,

ܠܡܩܪܐܗ ܥܝܕ ܐܠܕܢܚ.

23. The Sunday after the Epiphany, f. 160 *a*,

ܠܐܚܕ ܐܠܕܝ ܒܥܕ ܐܠܕܢܚ.

24. The Festival of our Lord's Entry into the Temple (the Presentation), f. 161 *b*,

ܥܝܕ ܕܟܘܠ ܐܠܡܣܝܚ ܐܠܝ ܐܠܗܝܟܠ.

25. The Commemoration of S. Peter and S. Paul, f. 163 *a*,

ܥܝܕ ܐܠܪܣܘܠܝܢ ܐܠܡܬܘܓܝܢ ܒܛܪܣ ܘܒܘܠܣ.

26. The Transfiguration, f. 164 *b*,

ܠܥܝܕ ܬܓܠܝ ܪܒܢܐ ܥܠܝ ܛܘܪ ܬܐܒܘܪ.

27. The Decease of the Virgin Mary, f. 165 *b*,

ܠܥܝܕ ܢܝܐܚ ܘܐܠܕܗ ܐܠܐܠܗ.

Subscription, f. 167 *a*,

ܬܡ ܟܬܐܒ ܦܘܩ ܐܠܪܡܠܐ ܡܢ ܪܡܐܠܐ ܟܬܒܝܢ ܘܟܐܬܒܗ ܡܦܪܝܗܘܢ
ܦܐ ܢܠܐܝܐ (*sic*) ܐܠܝܗ ܦܒ ܪܐܝܢ (*sic*) ܐܠܦܣܝܘ ܐܠܐܝܐܕ

ܘܐܠܐܒܢܐܝ ܘܟܠ ܐܠܫܪܝܪ ܡܢܗ̈ ܫܝ ܬܪ̈ܟ ܡܢ ܐܡܪ ܫܗܘܗ
ܐܟ̈ܝܣ ܢܘܐܝܣܗ ܫܝ ܕܝܢ ܐܠܫܝܕܗ ܐܠܡܥܪܘܦ ܒܥܕܘ ܐܠܫܪܝܪ
ܫܝ ܒܕܝ̈ܗ ܐܠܐܫܬܝܩܐ: ܒܟܠܡܢ ܝܨܝܪ ܠܐܪܝܣܛ ܒܟܠܝ. ܐܠܒܐܒ
ܐܠܒܐܒܗ ܐܠܡܩܕܣ.

II. Extracts from several writers; viz.

1. From the book entitled *al-Ḥāwī*, a translation into *Arabic* of the work of the monk Nicon, Πανδέκτης τῶν ἑρμηνειῶν τῶν θείων ἐντολῶν τοῦ Κυρίου (see Zotenberg, *Catal. des MSS. Éthiop.*, no. 110, p. 100, col. 2; De Slane, *Catal. des MSS. Arabes*, 1[er] fasc., nos. 181, 182).

a. From ch. 57, extract from Anastasius Sinaita, f. 167 *b*,

ܘܐܡܐ ܢܒܠܒ ܝܪ̈ܗ ܡܢ ܒܠܐܒ ܐܠܡܩܕ̈ܣ ܐܝ ܒܠܐܒ
ܐܠܚܐܘܝ ܡܢ ܡܩܐܠܬ̈ܗ ܫܒܥܗ ܘܥܫܪܝܢ ܕܟܠܝ ܐܠܐܦܪܝܒ
ܡܢ ܡܫܝ ܐܠܩܘܕܣ ܐܠܡܩܕܣ ܐܢܐܛ ܐܠܐܪܒܥܝܢ. ܘܐܢ ܐܠܚܒܝܢ
ܝܘܡܝܢ ܝܩܠ ܐܫܐܒܥ ܗܘܛ ܗܪܐܛܗ ܠܐܒܕܐ ܒܒܕ̈ܗ ܒܥܠ
ܐܪܝܫ ܡܢ ܐܝܘܐܒ ܐܠܐܒ ܐܠܛܘܪܝ ܐܢܣܛܐܣܝܘܣ ܐܠܣܝܢܐܝ.

b. Extract from Dorotheus, on Lent, f. 169 *a*,

ܐܝܪܐ ܫܘܠ ܐܟܪ ܡܢ ܒܠܐܒ ܐܠܚܐܘܝ ܒܐܠܐܡ ܠܐܒܝܢܐ ܐܠܒܐܪ
ܕܘܪܘܬܐܘܣ ܫܝ ܐܠܨܘܡ ܐܠܡܩܕܣ.

c. Extract from John Chrysostom, on Lent, f. 170 *a*,

ܐܝܪܐ ܡܢ ܒܠܐܒ ܐܠܚܐܘܝ ܡܩܫܐ ܕܟܠܝ ܐܠܨܘܡ ܐܠܡܩܕܣ
ܐܠܐܪܒܥܝܢ ܠܘܚܕܗ ܐܠܚܒܝܢ ܝܘܡܝܢ ܐܝܒ ܡܢ ܒܡܩܫܝܢ ܢܘܡ.
ܡܢ ܩܘܠ ܐܠܐܒ ܐܠܒܐܪ ܡܐܪ ܐܝܘܐܢܝܣ ܕܗܒܝ ܐܠܦܡ

ܡܛܪܐܢ ܠܠܩܘܣܛܢܛܝܢܝܗ ܡܢ ܟܠܐܡ ܠܐܒܣܩܘܦ ܩܘܠܗ
ܐܝܛܐ.

2. From the work entitled مِصْباح الظُّلْمة وإيضاح الخِدْمة, 'The Lamp of the Darkness and the Explanation of the Divine Service,' a sort of ecclesiastical encyclopaedia compiled for the Jacobites in Egypt by Abu 'l-Barakāt ibn Kabar al-Ḳibṭī (see De Slane, *Catal. des MSS. Arabes*, 1[er] fasc., no. 203), f. 171 *a*,

ܡܢ ܟܠܐܡ ܡܝܟܐܝܠ ܠܠܬܠܡܝܕܗ ܘܐܝܢܐܝ ܠܠܩܪܒܢܗ ܠܐܠܗܝܗ
ܐܠܐܒ ܠܠܛܘܒܐ ܠܠܩܣ ܘܩܘܠ ܠܠܡܪܐܬܗ ܐܚܕ ܠܠܡܪܐܬܐ
ܠܠܡܩܕܣܗ. ܟܐܢ ܠܠܒܛܪܝܟ ܠܠܩܕܝܣ. ܢܝܚ ܠܠܗ ܢܦܣܗ
ܐܡܝܢ ܀ ܦܨܠ ܦܝ ܕܟܪ ܠܠܡܠܠ ܠܠܡܟܬܠܦܗ ܘܡܐ
ܩܐܠܬܗ ܟܠ ܛܐܝܦܗ. الخ'

The extract is from the chapter on the various sects and their doctrines, and relates to the *Sabtīya*, f. 171 *b*,

ܡܠܬ ܐܠܣܒܬ ܠܠܣܒܬܝܗ ܘܗܡ ܟܐܢܘ ܠܠܝܗܘܕ ܠܠܕܝܢ
ܕܟܪܘܐ ܦܝ ܠܠܬܘܪܐܝܗ ܡܬܡܣܟܝܢ ܒܚܕ ܢܨܗܐ. ܘܩܐܠܘܐ
ܢܨ ܐܢ ܝܘܡ ܠܠܣܒܬ ܐܚܩ ܒܐܠܬܩܕܝܡ ܘܐܒܛܠܘ ܠܠܩܪܐܒܝܢ
ܡܢ ܝܘܡ ܐܠܐܚܕ. ܘܝܣܬܕܠܘ ܒܐܢ ܠܠܬܘܪܐܗ ܐܚܩ ܒܐܢ ܬܬܒܥ
ܠܟܝ ܠܠܡܣܝܚ ܩܕ ܠܠܬܙܡ ܥܡܠܗܐ ܡܢ ܠܠܐܢܓܝܠ.
ܘܩܐܠܘܐ ܟܘܢ ܝܣܘܥ ܐܢ ܢܩܛܥ ܠܠܫܪܝܥ ܘܠܐ ܢܩܨ ܠܠܢܐܡܘܣ
ܠܠܛܢ ܦܝ ܠܠܬܘܪܐܗ ܘܠܐ ܙܝܐܕܗ ܥܠܝܗܐ. ܘܠܐ ܢܩܨܐ
ܠܠܚܪܦ ܐܠܐ ܥܠܐ ܐܡܪ ܟܠ ܦܝܗܐ. ܘܐܣܬܦܬܘܐ ܦܝ ܕܠܟ

ܘܡܛܠܗܕܐ ܠܐ ܠܟܠܗܘܢ ܠܡܫܝܚܘܬܗ ܠܚܡܫܐ ܡܢ ܐܘܪܗܝ* ܠܟܠܗܝܢܗ.

ܘܢܚܬܘܢ ܡܢܗ ܠܬܫܒܘܚܬܗ ܠܟܗܢܘܬܗ ܐܝܟ ܗܘܐ ܡܢ ܩܕܝܡ.

ܘܗܘ̈ܐ ܗܘܐ ܠܐܝܢ ܩܠܐ ܗܢܘܢ ܒܟܠܗ ܠܥܠܡܐ. ܐܚܪܢܐ

ܡܢ ܠܐܝܠܝܢ ܠܒܝܬܗ. ܘܐܚܪܢܐ ܡܢ ܠܒܝܬܐ. ܘܐܚܪܢܐ ܡܢ

ܠܟܠܗܘܢ ܠܗܠܝܢ ܀

3. An extract in *Syriac* from an exposition of the Consecration of the Chrism (*τὸ μύρον*), ascribed to George (bishop of the Arab tribes), f. 171 *b*,

ܒܥܘܕܐ ܡܠܝܠܐ ܥܠ ܒܘܪܟ ܡܘܪܘܢ ܡܢ ܟܬܒܐ ܕܓܝܘܪܓܝ

ܐܦܝܣܩܘܦܐ ܀ ܡܘܪܘܢ ܐܘܟܝܬ ܡܫܝܚܐ ܕܡܫܝܚܘܬܐ ܡܬܩܪܐ.

ܒܟܠ ܦܥܠܐ ܚܕܐ ܐܟܢ ܒܫܡܝܢܐ ܒܦܬܓܡܐ ܕܐܪܙܐ. ܐܘ ܡܫܝܚܐ

ܕܡܠܟܐ ܠܡܫܡܫܢܐ ܕܢܦܩ. ܐܘ ܒܟܠܗ ܩܕܝܫ ܕܢܥܘܗ ܕܢܘܪܐ.

ܡܬܩܪܐ ܠܗ ܕܝܢ ܐܦܣܩܦܐ ܦܠܝܣܘܕ. ܘܫ.

It is therefore quite different from the metrical exposition in Brit. Mus. Add. 12,165, f. 262 *b* (see Wright's *Catal.*, p. 848, no. 78).

4. Letters of Simeon Stylites, in *Syriac*, to show that he rejected the Council of Chalcedon, f. 173 *b*,

ܐܓܪ̈ܬܐ ܕܩܕܝܫܐ ܡܪܝ ܫܡܥܘܢ ܕܐܣܛܘܢܐ ܕܫܕܪ ܠܟܠܗܘܢ

ܕܠܐ ܡܩܒܠ ܠܣܘܢܗܘܕܘܣ ܕܟܠܩܝܕܘܢܐ (*sic*).

See Brit. Mus. Add. 12,154, f. 199 *b* (Wright's *Catal.*, p. 986, no. 33).

* So. Read ܡܢ ܐܘܪܗܝ.

a. To the emperor Leo, f. 173 *b*,

ܡܗܝܡܢܬܐ ܠܟܘܬ ܠܐܘܢ ܦܠܚܐ ܗܘ ܕܐܡܠܟܬ. ܟܕ ܡܢܗܝܢܢ.
ܡܢ ܡܟܠܒ ܒܐܬܪܘܬܐ ܕܡܠܟܘܬܟܘܢ. ܡܗܝܡܢܐ ܫܡܥܢ. ܕܒܣܝܡܘܬܐ
ܦܫܝܛܬܐ ܡܬܟܫܦܝܢ ܐܢܐ. ܟܕ ܕܫܡܥܬ ܕܬܘܕܝܬܐ ܘܟܬܝܒܬܐ ܗܘܐ.
ܕܗܠܝܢ ܕܗܘܐ ܡܢ ܩܕܡ ܙܒܢܐ ܦܠܝܓܐ ܒܡܦܢܝܬܗ ܡܢܝܚܘܬܐ
ܕܟܠܢܫܘܬܐ ܡܢܝܚܢܝܬ ܘܡܦܠܝܢܬ ܠܥܘܠܐ ܡܟܠܝܐ ܕܐܝܢܐ. ܡܢ
ܕܠܒܝܫܐ ܗܘܐ ܠܗ ܕܠܗܘܢ. ܡܛܠ ܗܘܝܬܐ ܘܡܫܠܡܢܐ ܕܬܫܡܫܬܐ
ܗܘ ܕܗܝܡܢܘܬܐ ܡܢܝܚܐ ܘܫܠܝܐ. ܘܫ.

b. To the abbot Mār Jacob of Kaphrā Rĕḥīmā, f. 174 *a*,

ܐܓܪܬܐ ܠܘܬ ܡܪܝ ܝܥܩܘܒ ܕܟܦܪܐ ܪܚܝܡܐ. ܠܐܝܟ ܪܘܚܢܐ
ܕܒܡܥܡܝܢܐ ܡܢܘܬܟ ܒܡܘܗܒܐ ܡܫܝܚܐ ܘܟܠܗܘܢ. ܛܝܒܐ
ܕܗܝܡܢܘܬܐ ܬܪܝܨܬܐ ܕܐܒܗܬܐ: ܗܘ ܕܠܒܫܬܢ ܡܢ ܢܩܝܐ
ܘܩܠܝܠܐ ܘܐܒܗܬܐ ܩܕܝܫܐ. ܡܪܝ ܪܒ ܕܝܢ ܝܥܩܘܒ ܕܟܦܪܐ
ܪܚܝܡܐ. ܡܢ ܒܘܝܐ ܡܬܝܠܐ ܠܗܝܢ ܡܠܟܢ: ܕܦܐܫ ܟܠܠ
ܐܘܟܠܐ ܕܠܒܢܝܟ (*sic*) ܡܢܝܬܐ. ܦܫܝܛ ܘܡܬܝܪܐܝܬ ܒܡܠܝܢ
ܡܠܟ ܀ ܡܛܠ ܒܠܒܝܬܟ ܡܬܒܝܢ ܐܢܐ ܠܟ ܕܠܗܘܐ ܡܡܛܝܢ
ܟܠܬܐ ܣܠܩܝܢ ܠܐܠܗܐ. ܕܥܠ ܠܟܝ ܢܬܠܐ ܘܡܬܦܩܕܢܘܬܐ:
ܥܠ ܗܕܐ ܓܐܪܐ ܕܠܟܠܝܢ ܦܐܫ ܐܢܐ. ܘܫ.

c. To John, patriarch of Antioch, concerning Nestorius, f. 175 *b*,

ܠܘܬ ܐܚܪܬܐ ܕܝܠܗ ܡܢ ܕܝܠܗ. ܠܘܬ ܝܘܚܢܢ ܕܐܢܛܝܘܟܝܐ

ܡܛܠ ܢܛܘܪܐ. ܠܡܫܝܚܐ ܘܪܢܘܢ ܐܠܗܐ ܡܪܝ ܢܦܫܝ
ܐܦܝܣܩܘܦܐ ܕܐܘܪܫܠܡ. ܘܫܠܡ ܒܝܪܚܐ ܟܒ̈ ܘܫܢܬ.. ܡܛܠ
ܡܪܝ ܕܡܦܩܕ ܡܢ ܐܒܗ̈ܐ ܡܗܝ̈ܡܢܐ: ܕܐܬܩܪܝܘ ܡܢ ܢܣܡ
ܠܡܫܝܚܐ ܡܠܟܐ: ܠܥܠܡ ܠܣܘܪܝܝܐ ܩܕܝܫܬܐ: ܗ̇ܝ
ܕܡܛܠ ܢܛܘܪܝܬܐ ܘܟܪܝܣܛܝܢܘܬܐ ܗܘܐ ܠܗ ܦܩܠ ܛܒܐ
ܠܥܠܡܝܢ: ܕܬܫܒܘܚܝ ܥܩܒܐ ܐܦܝܣܩܘܦܐ ܠܐܦܣܩܘܦܘܣ:
ܘܢܚܣܘܬܗ ܐܝܟ ܕܦܠܝܓ ܐܢܐ: ܠܐ ܡܬܬܩܒܠܐ ܠܥܠܡ ܘܠܥܠܡܝ̈ܟܘܢ
ܒܫܡܗ. ܡܫܒܚܐ ܡܫܒܚܬܐ ܠܣܘܪܝܝܐ. ܕܠܐ ܬܬܒܠܥ
ܡܢ ܕܠܥܠܡ ܠܣܘܪܝܝܐ ܩܕܝܫܬܐ ܕܐܦܣܩܘܦܐ. ܘܦ̄.

The colophon, f. 176 *a*, informs us that this manuscript was completed on the 22nd of Īyār in the year 1918 = A.D. 1607, in the convent of S. Mary Deipara in the desert of Scete, by Gregory Behnām, bishop of Jerusalem. Incidentally we learn the nature of the special connexion between the convent of S. Mary Deipara and the city of Taghrīth (Tekrīt), viz. that merchants of Taghrīth were the owners of the convent, which they had bought for the sum of 12000 dīnārs of gold.

ܐܫܬܢܝ ܘܐܬܬܠܝܒ ܒܫܢܬܐ ܗܕܐ ܡܠܐ ܚܕ̈ܐ ܘܪܚܝܩܐ ܘܫܦܝܪܐ
ܠܐܒܘܗܝ ܘܡܫܒܚܢܐ ܕܒܫܢܬܐ ܕܫܒܥܝܢ ܕܡܫܝܚܐ ܡܪܢܐ
ܘܕܐܝܬܝܗ ܕܫܠܡܘܬ ܡܫܝܚܐ ܐܠܗܐ ܐܪܝܟܐ ܕܝܠܗ ܩܕܝܫܬܐ.
ܗܘܐ ܫܘܠܡܗ ܒܟ̄ܒ̄ ܒܐܝܪ ܠܐܚ ܕܝܠܐ ܩܕܡ ܟܠܗ
ܕܐܬܦܣܩܘܦ ܫܢܬ ܕܪܘܫܬܐ ܕܩܕܝܫܘܬܗ ܦܠܓ ܐܪܚܝ̈ ܕܝܢ
ܒܟܪܘܒܐ ܕܐܣܩܝܛ ܒܥܘܡܪܐ ܕܩܕܝܫܬܐ ܠܟܠܗܝܢ ܕܥܠܡܐ ܕܝܠܗܝܢ

ܒܪܝܐ ܡܪܝܡܐ ܕܥܡܗ ܢܟܝܬ ܠܐܠܗܐ ܡܪܝܡ ܕܝܠܕܬܐܠܗܐ ܐܘܡܬ
ܡܬܒܪܝܐ ܡܢ ܟܠܗܘܢ ܟܢܫܐ ܕܒܪܐ ܕܥܘܕܪܢܐ ܘܐܝܬܘܗܝ ܡܢܪܐܝܬ
ܕܠܥܠܡܘܗܝ ܐܡܝܢ ܕܐܬܟܬܒ ܦܐܣܩܘܡܝܣܛܝ̈ܩܐ ܕܕܝܪܐ ܕܒܪܨܘܡܗܝ
ܬܫܪܝ ܬܪ̈ܝܢܝܐ ܒܝܘܡ ܠܐ̈ܒܗܬܐ ܕܫܢܬܐ ܕܝܘܢܝܐ. ܐܬܟܬܒ ܒܐܝ̈ܕܝ
ܐܢܫ ܚܛܝܐ ܒܥܡܠܐ ܢܚܫܝܐ ܕܝ ܠܐ ܫܘܐ ܘܒܐܡܬܐ ܚܫܝܫܐ
ܦܛܪܝܪܟܘܣ ܡܚܝܠܐ ܒܥܠܬܡܫܝܚܗ ܕܟܠ ܐܦܪܝܡ ܘܥܒܘܕܐ
ܐܝܠܐ ܒܥܘܠܡ ܢܚܝܫܐ ܐܒܘܢܐ. ܕܒܪܐ ܚܝܠܐ. ܘܫ.

On f. 176 *b* are two notes of purchase, but the names of the buyers have been purposely effaced. The first is dated A. Gr. ܐܦܘܣ, which seems to be an error for ܐܪܦܘܣ (A.D. 1677). The other was written "in the days of our father Mār Ignatius George and our father Mār Basil Isaac his sister's son, the witnesses being the priest Simeon and the priest 'Abdu 'l-Azalī."

[ܐܦ ܒܠܚܘܕ] ܗܢܐ [ܡܫܝܚܝܐ ܬܘܬܒܐ ܕܐܠܗܐ] ܡܢ [ܡܘܕܝܢ]
ܡܢ .... ܒܫܢܬ ܐܦܘܣ ܢܩܘܕܐ (sic) ܠܝ̈ܘܢܝܐ.
ܐܦ ܒܠܚܘܕ ܗܢܐ ܡܫܡܫܢܐ ܡܢ .... ܒܝܘܡܝ ܐܒܘܢ
ܡܪܝ ܐܝܓܢܐܛܝܘܣ (sic) ܕܗܘ ܓܝܘܪܓܝܣ ܘܐܒܘܢ ܡܪܝ
ܒܣܝܠܝܘܣ (sic) ܐܝܣܚܩ ܒܪ ܚܬܗ. ܒܣܗܕܘܬܗ
ܕܩܫܝܫܐ ܫܡܥܘܢ ܘܣܗܕܘܬܐ ܕܩܫܝܫܐ ܥ̄ ܐܠܐܙܠܝ.

Below is written:

ܦܘܪܦܘܣ ܐܡܝܪܘܣ ܘܐܦܠܛܘܣ ܘܐܪܣܛܘܣ
ܡܚܝܠܐ ܢܗ̈ܝܪܐ ܣܓܝܐ ܛܘܒܐ

Add. 3281

Paper, about 8¼ in. by 6; 149 leaves, of which the first and last are blank; quires unsigned; 19 or 20 lines in a page. Written in a good, regular, Jacobite serṭā, of the xviiith cent.

Al-Mir'ât al-Majlîya or "the Polished Mirror," a treatise in defence of the Roman Catholic religion, composed in *Arabic* by the Chaldean patriarch Joseph II in the year 2017 = A.D. 1706 (f. 148 *a*)*. Title, f. 4 *b*:

ܟܬܐܒ ܐܠܡܠܩܒ ܒܐܠܡܪܐܗ ܐܠܡܓܠܝܗ ܡܢ ܓܐܢܒ
ܐܠܬܝ ܐܠܡܥܙܙ ܐܠܒܛܪܝܪܟ ܐܠܡܥܟܡ ܡܐܪ ܝܘܣܦ ܐܠܬܐܢܝ
ܡܢ ܒܛܐܪܟ ܐܠܟܠܕܐܢܝܝܢ. ܢܦܥ ܐܠܠܗ ܒܗ ܘܢܦܥܢܐ
ܒܒܪܟܬܗ ܘܕܥܐܗ ܐܡܝܢ.

The work is divided into five chapters, *ru'ûs*; and each chapter, except the fourth, into several sections, *fuṣûl*. Of these an index is prefixed, ff. 2 *b*—4 *a*, which I transcribe.

ܐܒܬܕܐ ܦܗܪܣܗ ܐܠܟܬܐܒ ܘܐܠܠܗ ܐܠܡܥܝܢ ܐܠܝ
ܐܠܨܘܐܒ. ܐܠܪܐܣ ܐܠܐܘܠ ܦܝ ܐܢ ܐܠܟܢܝܣܗ ܐܠܪܘܡܐܢܝܗ
ܗܝ ܪܐܣ ܓܡܝܥ ܐܠܟܢܐܝܣ. ܘܐܢ ܡܘܠܐܢܐ ܐܠܒܐܒܐ ܗܘ
ܐܒ ܐܠܟܐܦܗ ܠܟܐܦܗ ܐܠܫܥܘܒ. ܘܦܝܗ ܥܫܪ ܡܩܐܨܕ ܐܘ
ܬܒܛܠ ܗܝ ܐܠܟܢܝܣܗ ܐܠܪܘܡܐܢܝܗ ܒܐܡܘܪ ܐܠܐܡܦܠ.

ܐܠܪܐܣ ܐܠܬܐܢܝ ܗܘ ܡܬܪܘܟ ܦܝ ܐܠܬܦܪܝܕ ܠܟܢܝ
ܡܟܬܬܒܐ ܐܠܡܠܟܝܢ ܐܠܢܣܛܘܪܝܗ. ܘܦܝ ܬܟܢܝܦ ܐܡܐܢܗ

* See *B.O.* iii. 1. 603 sqq. Assemani describes and analyses the Syriac version of this work, ܟܬܒܐ ܕܡܦܠܓܢܘܬܐ ܡܚܙܝܬܐ.

ܐܠܟܢܝܣܗ ܐܠܪܘܡܐܢܝܗ ܒܐܠܐܬܚܐܕ. ܘܗܝ ܐܢ ܗܕܐ ܗܘ ܐܝܡܐܢ
ܨܚܝܚ.

ܐܠܒܐܒ ܐܠܬܐܠܬ ܦܝ ܩܘܠ ܐܠܬܝܣ ܘܗܘ ܕܝ ܒܐܩܗ
ܐܠܡܪܬܒܗ. ܘܗܘ ܒܐܢܗ ܕܝ ܐܠܡܬܐܒܗ ܘܐܠܐܙܠܝ. ܐܠܕܝ
ܝܬܠܩܘܢ ܠܟܢܝܣܗ ܘܐܚܕܗ ܘܡܩܕܣܗ ܘܐܚܕܗ ܦܝ ܐܠܡܣܝܚ.

ܐܠܒܐܒ ܐܠܪܐܒܥ ܦܝ ܬܣܡܝܗ ܐܠܬܐܠܘܬ ܡܢ ܕܘܢ
ܐܠܬܓܣܕ ܐܠܡܐܠܗܝܗ.

ܐܠܒܐܒ ܐܠܚܐܡܣ ܦܝ ܐܠܪܐܝ ܐܠܡܣܬܩܝܡ ܐܠܕܝ
ܠܠܟܢܝܣܗ ܐܠܪܘܡܐܢܝܗ. ܘܙܠܠܗ ܐܠܗܪܛܩܗ ܦܝ ܟܠ
ܒܐܪܐܝܗܡ ܐܠܬܝ ܬܕܥܝ ܐܠܚܩ. (f. 3 *a.*)

ܦܗܪܣܬ ܐܠܦܨܘܠ.. ܐܠܒܐܒ ܐܠܐܘܠ ܘܦܝܗ ܐܪܒܥ ܦܨܘܠ.

ܐܠܦܨܠ ܐܠܐܘܠ. ܦܝ ܐܢܗ ܝܓܒ ܡܥܪܦܗ ܐܢ ܡܢܗ ܪܐܣ
ܠܠܟܢܝܣܗ.

ܐܠܦܨܠ ܐܠܬܐܢܝ ܦܝ ܐܢ ܐܠܒܐܒ ܐܠܕܝ ܠܒܛܪܣ ܦܝ
ܐܠܦܨܠ ܐܠܐܘܠ ܗܘ ܫܒܝܗ ܐܠܟܬܐܒ ܐܠܪܘܡܐܢܝ ܘܬܐܒܥܝܗ
ܠܗ ܘܠܟܠܡܐܬܗ ܡܢ ܐܠܟܬܐܒ ܡܩܕܣܗ ܐܠܪܣܐܝܠ.
ܘܟܠܗܡ ܒܝܢ ܐܠܟܢܝܣܗ.

ܐܠܦܨܠ ܐܠܬܐܠܬ ܦܝ ܐܢ ܐܠܟܬܐܒܐܬ (*sic*) ܐܠܕܝ ܡܢ
ܐܝܐܡ ܦܛܪܣ ܘܟܠ ܢܡܐܝܐ ܗܕܐ ܦܗܡ ܟܬܐܒܗ ܘܟܬܒ
ܐܠܡܣܝܚ.

ܐܠܦܨܠ ܐܠܪܐܒܥ ܦܝ ܐܢܗ ܓܝܪ ܡܬܓܝܪ ܠܐ ܝܬܚܪܟ
ܠܐܢ ܐܠܡܬܓܝܪ ܦܝ ܐܦܬܩܐܪ ܐܠܐܫܝܐ.

ܐܠܒܐܒ ܐܠܬܐܢܝ ܘܦܝܗ ܬܠܐܬܗ ܦܨܘܠ.

ܐܠܦܨܠ ܐܠܐܘܠ ܦܝ ܬܦܣܝܪ ܐܠܐܣܡܐ ܐܠܬܝ ܬܛܠܩ
ܥܠܝܗ ܐܠܚܩܝܩܗ ܦܝ ܬܥܠܝܡ ܗܕܐ.

ܐܠܦܨܠ ܐܠܬܐܢܝ ܦܝ ܐܬܒܐܬ ܐܠܬܐܠܘܬ ܘܐܠܬܘܚܝܕ ܘܐܢ
ܦܝ ܩܢܘܡ ܐܠܟܠܡܗ ܦܩܛ ܕܘܢ ܩܢܘܡ ܐܠܛܒܝܥܗ
ܐܠܐܢܣܐܢܝܗ.

ܐܠܦܨܠ ܐܠܬܐܠܬ ܦܝ ܐܢܗ ܥܢܕ ܐܠܐܬܚܐܕ ܐܢ ܐܠܛܒܝܥܗ
ܐܠܐܢܣܐܢܝܗ ܠܗ ܐܬܚܐܕ ܩܢܘܡܝܐ ܠܟܢ ܐܢ ܢܥܡ ܐܬܚܐܕܗ
ܡܥ ܩܢܘܡ ܐܠܟܠܡܗ ܐܬܚܐܕܐ ܩܢܘܡܝܐ ܘܓܘܗܪܝܐ. (f. 3 b.)

ܐܠܒܐܒ ܐܠܬܐܠܬ ܘܦܝܗ ܐܪܒܥܗ ܦܨܘܠ.

ܐܠܦܨܠ ܐܠܐܘܠ ܐܢ ܐܠܡܣܝܚ ܐܠܗ ܬܐܡ ܘܐܢܣܐܢ ܬܐܡ.

ܐܠܦܨܠ ܐܠܬܐܢܝ ܦܝ ܐܢ ܐܠܡܣܝܚ ܒܛܒܝܥܬܝܢ ܡܬܚܕܬܝܢ
ܦܝ ܩܢܘܡ ܘܐܚܕ.

ܐܠܦܨܠ ܐܠܬܐܠܬ ܦܝ ܟܝܦܝܗ ܐܬܚܐܕ ܐܠܛܒܝܥܗ
ܐܠܐܢܣܐܢܝܗ ܡܥ ܩܢܘܡ ܐܠܟܠܡܗ.

ܐܠܦܨܠ ܐܠܪܐܒܥ ܦܝ ܟܝܦܝܗ ܬܣܡܝܬ ܐܠܡܣܝܚ ܒܐܠܒܫܪ
ܐܠܡܣܝܚ ܒܐܣܡܐ ܬܣܡܝܬܗ.

ܐܠܒܐܒ ܐܠܬܐܣܥ ܦܝܗ ܦܨܠ ܘܐܚܕ ܦܝ ܐܠܣܝܐܣܗ ܐܠ ܬܐܡܗ
ܐܠܡܫܬܡܠܗ ܐܠܐܢܣܐܢܝܗ ܢܦܣܗ ܦܩܛ ܐܘ ܬܕܒܝܪ ܡܢܙܠ ܒܥܝܢܗ
ܒܠܕ ܡܬܡܕܢܗ ܐܠܐܡܪ.

ܐܠܒܐܒ ܐܠܥܐܫܪ ܘܦܝܗ ܐܪܒܥ ܦܨܘܠ.

ܐܠܦܨܠ ܐܠܐܘܠ ܦܝ ܐܢ ܐܠܚܝܘܢ ܐܠܢܦܣ ܐܢܡܐ ܗܘ ܡܢ
ܐܠܐܒ ܘܐܠܐܡ ܡܥܐ ܘܟܝܦ ܡܢ ܐܠܐܒ ܦܩܛ.

ܐܠܦܨܠ ܐܠܬܐܢܝ ܦܝ ܐܢܗ ܡ ܝܟܘܢ ܫܒܗ ܐܠܐܒܢܐ ܐܒ
ܐܠܡܬܩܕܡ.

ܐܠܦܨܠ ܐܠܬܐܠܬ ܦܝ ܐܢܗ ܡܢ ܐܠܢܐܣ ܝܫܒܗ ܐܠܐܒܢܐ
ܠܠܐܒܐܐ ܦܝ ܐܠܣܝܪܗ. ܘܐܠܒܢܐܬ (f. 4 *a*) ܠܠܐܡܗܐܬ ܦܝ
ܐܠܣܝܪܗ. ܘܟܝܦ ܗܘ ܒܥܟܣ (*sic*) ܐܠܬܫܒܗ ܒܐܢ ܠܡ
ܝܫܒܗ ܠܒܐ ܢܦܣܗ ܘܠܐ ܒܢܬ ܠܠܐܡܗ ܐܠܐ ܣܐܝܪܗ
ܐܠܢܣܐ.

ܐܠܦܨܠ ܐܠܪܐܒܥ ܦܝ ܟܝܦ ܐܠܡܪܐܬ ܬܠܕ ܟܐܢ ܝܬܘܠܕ
ܐܠܬܘܐܡ ܒܟܠ ܟܝܦ ܗܕܗ ܐܠܟܝܦܝܗ ܐܠܡܘܠܕܐܢ.
ܘܦܝ ܢܦܣ ܐܠܬܘܐܡ. ܘܦܝ ܐܠܓܢܝܢ ܐܠܡܥܠܘܡ ܘܦܝ
ܡܐܕܗ ܐܠܡܬܟܘܢ.

After a short preface, ܕܝܒܐܓܗ ܐܠܟܬܐܒ, f. 4 *b*,
Chap. I. begins on f. 6 *a*,
Chap. II. „ „ f. 32 *a*,
Chap. III. „ „ f. 61 *a*,

Chap. IV. begins on f. 104 *a*,

Chap. V. „ „ f. 107 *a*.

At the end, f. 147 *a*, is a brief autobiography, which I copy in full*. The author was born at a village called ܬܠܟܝܦ (read ܬܠܟܐܦ, Tell-Kêf) in the district of Mosul, in the year 1978 = A.D. 1667. His father's name was Jum'â, his mother's Shĕmônī. Here he received his education, and became deacon when about fourteen years old. At the age of twenty-two he went to Āmid or Diyârbekr, and received the grade of priest at the hands of Mār Joseph I. In two years he was made Maṭrān or bishop, and in two years more patriarch, when Joseph I. retired to Rome. Joseph II. studied in the Moḥammadan schools logic, physics and other sciences, "because the Christians of the East had no colleges." He composed the following works—

(1) *Surûru 'l-Abrâr wa-Dawâ'u 'l-Ashrâr*, which he translated from Arabic into Syriac.

(2) *Al-Misbâḥ al-Munîr*, which he also translated.

(3) A volume in which he arranged the services of the four festivals of the Circumcision, the commemoration of Mār Pethiôn, the Decease of the Virgin Mary, and the Nativity of the Virgin Mary.

(4) A metrical discourse in amplification of the ܡܐܡܪܐ ܐܘܪ̈ܟܢܐ ܕܥܠ ܐܟ̈ܣܢܝܐ ܘܡܟܣܢܘܬܐ ܕܒܗܘܢ of Barhebraeus; and another on the excellence of a life of exile, with a rebuke of those who live among their kinsfolk, ܡܐܡܪܐ ܕܥܠ ܡܘܬܪܗ ܕܐܟܣܢܝܘܬܐ ܘܡܟܣܢܐ ܝܬ̈ܒܐ ܕܥܡ ܩܪ̈ܝܒܐ†.

(5) A treatise on logic, *al-manṭiḳ*, which he translated from Arabic into Syriac, with a concise commentary in Syriac.

* See the Syriac counterpart in *B.O.* iii. 1. 603—4.

† See Sachau *Kurzes Verzeichniss*, etc., no. 229.

(6) A work entitled "the Magnet," ܡܓܢܐܛܝܣ, in Syriac.

(7) *Al-Mir'ât al-Majlîya*, ܐܠܡܪܐܬ ܐܠܡܓܠܝܗ, also translated into Syriac.

ܐܠܚܡܕ ܐܠܕܝ ܠܐܟܠܡ ܒܗ ܟܠܝ ܢܥܡܗ ܐܠܡܬܘܦܪܗ

ܐܠܪܒ ܐܢܐ ܢܣܦܗ ܐܠܥܐܝܢ ܐܠܕܝ ܒܟܠܡܬܗ ܐܠܟܠܗ ܒܬܕܒܝܪ

ܐܠܟܠܐܝܩ ܐܝܢ ܒܐܠܐܙܠ ܡܢ ܩܕܝܡ ܐܠܥܢ ܠܬܩܡܢ

ܠܟܠܡܦ (*sic*). ܐܠܘܐܨܦܗ (f. 147 *b*) ܦܝ ܢܘܐܚܝ (*sic*) ܡܬܢܝܗ

ܡܬܘܙܠ. ܘܩܕ ܨܐܪ ܡܬܘܠܕ ܦܝ ܐܠܩܕܝܡܗ ܐܠܡܬܒܘܪܗ. ܗܢܗ

ܐܠܦ ܘܬܗܦܐܢܗ ܘܬܡܐܢܗ ܘܗܝܟܡ ܢܘܐܢܗ. ܡܢ

ܘܐܟܝܪ ܠܐܘܙܐܠ ܡܬܥܨܡܡܟ ܐܠܐܥܨܐܪ ܘܐܦܝ ܒܐܠ ܢܗܡܟ

ܝܡܟܢ. ܘܐܡܟܢ ܡܬܘܝܢ. ܐܠܡܬܟܠܡܝܢ ܒܦܥܠ ܡܬܪܘܦ

ܘܬܪܦܥ ܦܝ ܐܠܩܪܝܗ ܒܟܝܢܗܐ. ܘܬܟܬܠܡܥ ܒܗܐ ܩܪܐܗ

ܟܬܒ ܐܠܦܪܐܝܢ ܘܬܘܐܦܪܝܗ ܡܢ ܐܠܡܬܟܠܡܝܢ ܐܠܡܬܐܘܪܝܢ

ܘܕܘܢ ܐܠܐܥܨܐܪ ܐܠܡܢܦܝ. ܘܢܥܠ ܐܠܓܙܝܗ ܐܠܐܦܛܐܢܘܦܝܗ

ܦܝ ܐܠܩܪܝܗ ܐܠܡܬܒܘܪܗ. ܐܕ ܐܢܐ ܐܟܝ ܐܪܒܥ ܟܬܪ ܦܝܗ

ܐܐܒ ܐܡܐ ܐܟܝ. ܘܢܝܝ ܨܐܪ ܠܝ ܡܢ ܐܠܥܡܪ ܐܠܢܥܡ ܘܟܬܪܘ

ܦܝܗ. ܐܢܬܩܠ ܡܢ ܐܠܩܪܝܗ ܐܠܡܬܒܘܪܗ. ܘܓܥܠ ܐܠܝ

ܡܕܝܢܗ ܐܡܝܕ ܐܠܡܬܟܠܡܗ ܒܐܬܪܒܕ. ܘܦܝ ܠܠܝ ܐܠܦܝܗ

ܟܬܝܪܐ. ܢܠܬ ܕܓܪܝܗ ܐܠܒܘܢܛ ܡܢ ܐܠܡܬܝܘܡ ܡܢ

ܐܠܠܗ ܡܐܪ ܢܦܣ ܐܠܐܘܠ. ܐܕ ܐܢܐ ܠܝܣ ܠܠܡܬܠܗ. ܘܡܢ

ܒܥܕ ܦܝܥܠܝ ܡܢܝ ܠܝ ܕܓܪܝܗ ܐܠܡܬܓܪܝܗ. ܘܐܝܓܐ ܡܢ ܒܥܕ

ܣܟܢ ܡܢܗ ܟܢ ܕܢܝܐܗ ܠܠܡܣܝܚܝܗ. ܘܐܝܛܟܫܢ ܟܠܢ
ܒܣܝܪܗ. ܘܗܘ ܐܢܬܩܠ ܡܢ ܐܒܝ ܘܡܢܗ ܐܠܝ ܪܘܡܝܗ
ܐܠܟܠܡܗ. ܚܬܝ ܗܢܐܟ ܢܥܘܢ ܒܐܡܪ ܐܒܐܗ ܚܝܐܬܗ.
ܘܠܐܡܬ ܡܦܐܪܩ ܐܠܐܣܛܐܩܟܠܝܢ. ܠܐ ܟܢܗ ܒܐ ܢܥܝܡ ܡܦܪܘܩܗ
ܡܐ ܐܠܝ ܢܘܐܒ ܐܠܡܣܝܚ. ܘܬܟܠܡܬ ܡܢ ܡܦܐܪܩ ܐܠܒܘܐܛܪܝܢ
ܟܠܡ ܐܠܡܣܝܚ. ܘܟܠܡ ܐܠܛܒܝܥܬ. ܘܡܐ ܒܝܢ ܐܠܛܒܝܥܬ
ܐܠܬܝ ܗܝܡ ܐܠܩܠܣܦܗ ܐܠܐܘܠܝܢ. (f. 148 a) ܘܬܟܠܡܬ ܐܝܨܐ
ܩܐ ܡܢ ܐܠܩܠܣܦܗ ܐܠܐܒܪܗ. ܐܠܬܝ ܗܝ ܟܠܡ ܐܠܐܠܗܘܬ
ܘܗܝ ܒܬܡܬܗ ܐܠܟܠܡܗ. ܘܟܠܡܐ ܠܐ ܐܟܬܒ ܓܐܙ ܟܢ ܡܢܝܢܐ.
ܪܦܥܐ ܢܬܠܐ ܚܝܐ ܠܠܡܣܝܚܝܢ. ܡܘܡܐ ܦܪܘܬ ܡܢ ܐܠܪܒ
ܒܐܪܝܢ ܡܣܟܬܢܐ. ܘܦܢ ܗܢܝܢ ܕܪܗܢ ܓܢܬ ܗܬܗ ܒܬܐܒܬ.
ܘܝܟܠܬܗܡ ܟܬܐܒܗ ܐܠܐܝܡܐܢ.. ܐܠܐܘܠ.. ܨܠܐܬ ܡܫܝܚ
ܐܠܡܝܒܗ ܒܗܪܘܪ ܐܠܐܒܐܪ ܘܕܘܐܝ ܐܠܐܫܪܐܪ. ܐܠܕܝ ܢܬܠܬܗ ܡܢ
ܟܗܢ ܐܠܟܢܒܝܢ ܐܠܝ ܐܠܫܝܐܛܝܢ.. ܐܠܬܐܠܬܗ.. ܨܠܐܬ
ܐܠܡܘܥܝܕ ܐܠܡܩܕܣ. ܐܠܕܝ ܢܬܠܬܗ ܐܝܨܐ ܡܢ ܐܠܟܢܒܝܢ
ܐܠܝ ܐܠܫܝܐܛܝܢ.. ܐܠܬܐܠܬܗ.. ܦܢܬܗ ܐܠܬܝ ܪܬܒ ܦܝܗܐ
ܐܪܦܥ ܐܟܚܐܝ. ܐܢ ܟܢܝ ܐܠܟܬܐܝܗ. ܘܒܟܝܠ ܡܐܪ ܦܬܝܩ. ܘܟܢܝ
ܐܝܣܛܠܐ ܐܠܟܪܘܒ. ܘܟܢܝ ܡܚܠܐܝ ܐܠܟܪܘܒ.. ܐܠܪܐܒܥ.. ܨܠܐܬ
ܐܠܕܝ ܬܡܢܝܬ ܦܝܗ ܐܠܡܣܝܚ ܐܠܥܘܝܢ. ܘܢܬܗ ܦܝܗ ܡܩܡܝܪ
ܦܢ ܩܘܠܐ ܐܠܫܝܛܐܢ ܘܬܟܢܝܩ ܡܟܐܝܕܗ ܐܠܐܢܐܣ.. ܐܠܟܐܡܣ..
ܨܠܐܬ ܐܠܡܣܝܚ ܐܠܕܝ ܢܬܠܬܗ ܡܢ ܐܠܟܢܒܝܢ ܐܠܝ
ܐܠܫܝܐܛܝܢ. ܘܡܟܬܠ ܠܗ ܬܦܣܝܪܐ ܡܟܬܘܪܐ ܫܝܐܛܝܢܐ..

ܠܠܩܐܪܝ.. ܟܠܐܡ ܠܠܡܓܝܕ ܒܡܥܪܦܬܗ ܫܪܐܝܥ.. ܒܠܐܓܠܝܐ
ܗܕܐ ܠܓܝܪ ܡܢ ܐܠܐܒܪܝ. ܘܡܢ ܫܡܟܠܬܗ ܒܟܠܐܡ ܠܠܡܪܐܐܗ
ܠܠܡܫܝܚܝܗ. ܠܠܡܘܠܦ ܦܝ ܫܢ̈ܗ ٢٠١٧ ܢܘܐܝܗ ܘܦܝ
ܫܢ̈ܗ ١٧٠٦ ܡܫܝܚܝܗ. ܐܕ ܐܢܐ ܡܩܠܐܡ ܘܡܩܘܡ ܒܟܠܡܬ
ܒܠܐܕ ܚܠܒ ܘܐܓܪܒܬ ܦܝ ܗܕܐ ܠܟܠܐܡ ܡܢ ܐܡܘܪ
ܐܠܐܡܡ (f. 148 b) ܘܗܘ ܗܘ ܐܡܬܐܢ ܘܐܟܠܐܡܪܝ. ܘܐܡܘܪ
ܟܠܝ ܓܝܪ ܗܕܗ ܐܠܐܡܬܢ ܒܘܢܗ ܡܢܦܥܗ ܟܒܝܪ ܐܢܗ ܠܝ
ܢܨܝܒ ܠܠܟܐܢ ܠܐܢܝ ܒܢܘܥܗ ܐܒܪܐ. ܘܐܛܠܒ ܡܢ ܠܠܩܐܪܝ ܐܢ ܠܐ
ܝܐܪܡܢܝ ܡܢ ܗܕܐ ܐܠܐܟܠܐܡ ܠܠܝ ܠܠܢܦܣ ܐܠܐܡܝܢ. ܠܐ
ܠܢܝ ܘܠܐ ܠܠܓܝܪ ܐܡܪܐ ܘܡܪܐ ܟܠܝܗܡ ܢܘܪ ܠܠܡܩܕܣܝܢ
ܐܡܝܢ.

The colophon, f. 148 b, is as follows:—

ܡܢ ܢܣܝܚ ܟܠܐܡ ܡܪܐܐܗ ܠܠܡܫܝܚܝܗ ܬܐܠܝܦ ܠܠܡܥܠܡ
ܠܠܡܢܦܥ ܠܠܦܝܠܣܘܦ (sic) ܠܠܡܢܦܥ. ܘܢܣܝܡ ܕܗܪܗ
ܘܐܢܣܢ ܒܢܝ ܙܡܐܢܗ. ܠܠܝܥܩܘܒ ܠܠܐܪܡܢܝ ܠܠܡܥܬܗ.
ܦܝ ܐܝܦ ܠܠܒܢܝܗ ܠܠܐܪܬܘܕܟܣܝܗ. ܫܒܝܐ ܠܠܟܬܪܝܢ
ܠܠܡܬܟܝܡܢ. ܡܬܝ ܢܘܫܦ ܠܠܐܠܒ ܒܟܬܪ ܠܠܡܠܠܗ ܠܠܟܐܠܒܝܗ
ܡܢܫ ܠܠܟܠܗ ܙܢܝܗ ܘܢܘܪ ܙܢܝܗ. ܘܡܥܠܐ ܠܠܢܝܚܗ ܡܐܘܐܗ
ܘܢܥܝܡܐ ܒܒܪܟܗ ܕܐܬܗ امينَ والحمد لله دايم امين'

A later hand has added A.D. 1725 as the date of transcription, ܒܟܬܒܐ ܗܢܝܢ ܠܠܦ ܘܡܐܬ ܘܥܫܪܝܢ ܘܚܡܫܐ ܒܫܢܬ ܡܫܝܚܝܐ; and this is probably correct, for the author died in 1714, according to Assemani (*loc. cit.*, p. 603).

Add. 3282

Paper, about 8½ in. by 6½; 40 leaves, of which the first and last are blank; quires unsigned; 18 or 19 lines. Written in a rather irregular Jacobite serṭā of the xviiith cent.

The services for the Consecration of the Oil used in anointing the Sick, in *Arabic*, with *Syriac* hymns interspersed.

Fol. 2 *b*:

ܢܟܬܒ ܪܬܒ ܐܠܩܢܕܝܠ ܐܠܕܝ ܢܩܕܣܗ ܠܐܓܠ ܐܠܡܪܝܐ.
ܢܩܘܠ ܐܘܠܐً ܬܪܬܝܠܘܢ ܐܠܩܣܘܣ ܘܬܪܬܝܒܘܢ ܐܒܐً ܡܢ
ܐܠܡܙܐܡܝܪ. ܘܝܪܬܠܘܢ ܟܠ ܡܙܡܘܪܐ ܡܢ ܐܠܐܪܒܥ. ܘܒܥܕܗ ܩܐܠ
ܩܕܐܡ ܐܠܗܝܟܠ. ܘܐܚܕܗ ܡܢ ܐܠܡܫܪܩ. ܘܘܐܚܕܗ ܡܢ
ܐܠܡܓܪܒ. ܘܘܐܚܕܗ ܡܢ ܐܠܫܡܐܠ. ܘܘܐܚܕܗ ܡܢ ܐܠܩܒܠܗ.
ܘܐܠܟܗܢܗ ܒܝܕ ܐܠܩܣܝܣ. ܒܝܟܘܢܘ ܒܩܕܣܘ ܩܒܠ ܟܪܙ ܐܠܒܩܕܣ
ܩܐܕܘܠ ܐܠܡܓܡܪܐ. ܘܟܐܢܬ ܒܬܩܐܠܝܠ ܟܬܐܠ ܒܘܩܪܘܢ ܡܢ
ܐܠܩܐܘܠ ܘܐܚܕܗ. ܘܐܢܬܡ ܕܝܫ ܐܠܟܗܢܗ ܝܐܚܕ ܒܝܕܗ ܘܠܝܗ
ܐܠܐܒܩܪܐ. ܘܐܢܬܡ ܠܝܫ ܝܐܚܕ ܕܝܫ ܟܗܢܗ. ܘܐܚܕ ܡܢ
ܐܠܟܗܢܗ. ܘܝܠܒܗ ܐܠܐܒܩܪܐ ܗܘ ܗܕܐ. ܘܦ.

Part 1, f. 2 *b*; part 2, f. 11 *a*; part 3, f. 16 *b*; part 4, f. 21 *a*; part 5, f. 25 *b*.

At the end are some prayers to the Virgin Mary, beginning, f. 31 *a*:

ܢܟܬܒܗ ܐܠܝ ܐܠܥܕܪܐ. ܐܩܐܕܝܫ ܠܒܐ ܩܐܡ ܐܠܩܕܝܣ

ܢ̈ ܘܐܠܚܒܗ ܐܠܠܗ ܐܠܡܬܘܐܬܪܗ. ܠܐܢܗܐ ܒܐܠܬܐܠܝܐ ܠܠܡܢܦܥ
ܡܐ ܢܒܝܢ. ܟܡܐ ܢܒܝܢ ܡܢ ܒܥܕ ܐܠܡܣܝܚ. ܠܐܢܗܡ ܐܬܒܥ
ܓܐܙܐ ܠܝܗܘܕ ܐܠܡܬܢܨܒܝܢ. ܐܢܒܝܐ ܡܐ ܕܟ ܐܢܒܝܐ.
ܠܐܢܗܐ ܒܥܕ ܐܠܐܢܒܝܐ ܦܠܐ ܬܩܒܠ ܒܥܕܗܐ ܐܝܬܐ ܘܠܐ ܬܪܕ ܟܬܒ
ܐܠܐܢܒܝܐ ܐܠܡܬܩܕܡܝܢ. ܘܡܐ.

Add. 3283

Paper, about 12½ in. by 8½; 210 leaves; 22 quires of 10 leaves, except ܐ, ܟܐ and ܟܒ, which have 7, 8 and 5 respectively; they are signed with letters and the leaves are numbered with letters throughout; 2 columns; 26 lines in each full page. Written in good regular Kārshūnī, and dated A. Gr. 1989 = A.D. 1678. There are large lacunae in several places, e.g. ff. 60, 172 *a*, 196 *b*, 198 *a*, and 200 *a*.

The *Nomocanon*, ܡܓܡܘܥ ܐܠܩܘܐܢܝܢ, of Abū Isḥāḳ Hibatu 'llāh ibn Abi 'l-Faḍl, commonly called Ibn al-'Assāl, composed in *Arabic*. Compare Zotenberg, *Catal. des MSS. Syriaques*, no. 225, and S. E. Assemani, *Bibl. Medic. Laurent. et Palat. Codd. MSS. Orient. Catal.*, no. lx. p. 98 sqq. The text of this manuscript differs considerably from those mentioned above, as the following detailed account will show.

1. General preface, f. 1 *b*:

ܒܣܡ ܐܠܠܗ ܐܠܘܐܚܕ ܒܕܐܬܗ ܐܠܡܬܠܬ ܒܐܩܢܘܡܝܗ
ܐܠܐܠܗ ܘܐܚܕܐ ܐܡܝܢ ܒܚܩ ܐܠܚܡܕ ܠܠܗ. ܘܫܟܪܗ ܡܢ
ܐܦܥܐܠ ܢܥܡܗ. ܘܐܠܐܣܬܥܐܢܗ ܠܗ ܒܐܠܐܟܡܐܠ ܘܐܣܬܟܡܐܠ
ܓܡܝܥܗ. ܦܐܢܗ ܠܡܐ ܟܐܢ ܒܥܕܐ ܫܪܝܥܬܗ ܬܟܐܠܝܦ. ܘܗܘ

ܐܦܢܐ ܠܛܐܠܝܢ ܘܡܛܪܐ ܟܠܗ ܗܢܘܢ ܡܫܡܫܢܘܬܐ ܒܡܠܬܐ.
ܘܡܫܪܐ ܒܗ ܡܫܡܫ ܘܡܫܬܠܛ. ܘܡܫܪܐ ܒܗܘ ܡܢ ܒܢܝ
ܦܠܐ ܠܡܬܝܩܘܬܐ ܠܒܐܢܫܐ. ܟܕܟܠܗ ܒܗܘ ܠܦܪܝܫ. ܒܥܝܩܘܒ
ܐܠܗܝܢܐ ܘܠܩܕܝܫܐ. ܐܠܟ.

2. Special preface, giving an account of the works consulted by the author, f. 5 *b*,

ܠܡܟܬ̈ܒܘ ܠܒܐܬܐ ܟܠܗܝܢ ܐܣܟܡܐ ܘܦܘܪܫܢ ܠܫܡܗܝܢ
ܠܥܒܪ̈ܝܐ ܘܐܠܝܘܢܝܐ ܠܦܪ̈ܣܝܐ ܠܡܕܢܚܝܐ ܗܢܐ ܠܟܬܒܐ
ܥܠܘ ܐܣܟܡܐ ܐܠܟ. ܗܢܐ ܠܟܬܒܐ ܡܬܩܪܐ ܡܢ ܠܫܡܗܝܢ
ܠܥܒܪ̈ܝܐ ܠܡܬܪܓܡܢܐ ܠܗ ܚܢܝܢ ܒܪ ܠܥܒܕܝܢ
ܠܣܘܪ̈ܝܝܐ ܘܠܡܦܫܩ̈ܢܐ ܠܡܬܬܩܢܬܐ ܠܗ ܠܠܫܢܐ
ܠܥܪܒܝܐ. ܘܡܢ ܫܡܗܝܢ ܠܡܦܫܩܢ. ܘܐܟܠܗ ܠ ܠܫܡܗܝܢ
ܝܘܢܝܐ ܠܦܫܩܬܐ ܒܗ ܠܥܒܪ ܠܥܒܪܝܐ. ܒܬܫܡܐ ܐܣܟܡܐ.
ܠܫܡܗܐ ܐܠܦܐ ܐܣܟܬܐ ܝܘܢܝܐ ܟܠܗ ܐܚܪܢܐ ܘܡܒܪܟܐ.
ܘܗܘ ܠܫܡܥ ܠܡܦܫ ܡܫܡܐ. ܦܣܩܐ ܕܝܢ ܘܠܗ ܒܗ
ܢܫܐ ܘܡܦܫܩ. ܠܫܡܗ ܠܡܐܝܢ ܟܠܗ ܒܐܚܪܢܐ
ܠܡܒܠ ܘܠܡܦܫܩܢܐ ܕܝܢ ܠܢܫܡܬܐ. ܘܒܥܝܬ ܡܢ ܦܗ
ܣܠܠ ܠܢܫܡܬܐ ܡܢ ܟܬܒܐ ܠܫܡܗܝܢ ܠܦܪܝ (f. 6 *a*) ܝܘܢܝܐ
ܠܫܡ ܠܫܡܠܐܣܦ ܐܦܗ ܠܫܡܪܝ ܐܦܝ ܠܛܒܐ
ܠܢܫܡܬܐ ܘܫܡܗܘ ܒܫܡܬܐ ܠܡܐܬܐ ܕܗܘ ܠܟܬܒܐ.
ܦܐܠܫܡܗ ܠܟܬܒܐ ܐܦܝܢܗ ܠܡܦܫܩܢܗ ܘܠܢܫܡܬܐ ܕܝܢ

ܠܠܫܡܫ. ܘܡܫܬܪܝ ܙܚܠ ܡܢ ܒܥܕܗ ܒܐܠܬܪܬܝܒ ܠܠܡܕܟܘܪ
ܘܡܢ ܩܘܬܗ ܦܝ ܬܠܬ ܡܘܐܨܥ ܠܠܡܡܠܟܗ ܓܝܪ ܠܠܫܡܫ.
ܠܠܩܡܪ ܠܐܢܗ ܝܟܘܢ ܒܐܬܨܐܠܗ ܠܠܫܡܫ ܓܝܪ ܠܠܡܡܠܟܗ
ܘܠܠܡܫܬܪܝ ܘܠܙܗܪܗ ܙܚܠ ܡܢ ܠܠܡܘܐܨܥ ܠܬܝ ܝܡܠܟܗܐ.
ܐܠܐܢ ܠܠܫܪܩ ܠܠܡܫܬܪܟ ܐܩܘܝ ܡܢܗܐ. ܘܡܢ ܬܠܬ
ܡܘܐܨܥ ܠܠܫܡܫ. ܠܠܐܘܠ ܒܝܬܗ ܓܝܪ ܡܢܗܐ. ܘܬܐܢܝ
ܡܢܗܡ ܚܨܬܗܐ ܘܠܐܬܨܠ ܒܟܘܢܗܡ ܒܢܨܝܒ ܠܠܡܡܠܟܗ.
ܦܗܐ ܝܬܨܠ ܐܝܙܐ ܒܟܠ ܐܠܐܦܪܕ ܡܢ ܠܠܡܡܠܟܗ. ܢܨܝܒܗܡ
ܒܢܨܝܒ ܠܠܫܡܫ. ܘܠܠܟܠܗ ܒܗ ܙܚܠ. ܠܐ ܡܫܗܘܪ ܡܐ
ܐܓܪܝܗ ܠܠܩܐܝܠ ܡܘܐܦܩ ܠܡܐ ܐܓܪܝܗ ܐܠܐܚܪ. ܘܟܠ ܡܐ
ܝܓܪܝ ܦܝܗ ܐܠܙܝܐܕܗ ܐܘ ܢܩܨ. ܘܐܢ ܟܐܢ ܠܐ ܝܒܠܓ ܡܢ ܙܚܠ ܟܠܟܝ
ܡܐ ܗܐܓܪܐ ܒܐܠܝܗ. ܠܠܩܡܪ ܠܒܐܠܩܘܗ ܐܓܪܝܗ ܠܠܡܡܠܟܗ
ܒܐܠܩܘܗ. ܘܠܟܢ ܙܚܠ ܡܢ ܒܥܕܗ ܢܨܒ ܠܠܫܡܫ ܘܬܠܬ ܐܚܪ
ܠܠܡܢܬܗ ܡܢ ܙܚܠ. ܘܒܥܕܗ ܒܗ ܢܨܒ ܠܠܡܡܠܟܗ.
ܘܐܠܬܐܦܪܐ ܙܐܝܕ ܠܠܚܐܘܝ ܠܠܦܟܪ ܒܒܪܗܢܗ ܒܗ.
ܘܠܓܠܝܠ ܠܠܝܘܡ ܚܠܝ ܒܝܢ ܠܠܫܡܫ ܘܒܝܢ ܝܕܝܪܗܡ ܡܢ
ܐܠܙܝܐܕܗ ܐܘ ܢܩܨ. ܠܟܢ ܝܘܪܝ ܒܗ ܐܝܙܐ ܗܕܐ ܠܠܟܬܐܒ. ܟܠ
ܝܟܠܐ ܝܬܢܐܘܠܗ ܐܝܙܐ ܠܗ. ܘܗܟܕܐ ܐܢܨܒ ܝܫܐܪܟ
ܗܕܗ ܐܠܐܨܐܠܬ ܐܠܐܪܒܥܗ. ܒܗ ܬܠܬ ܡܢܗܐ ܒܐܠܩܐ
ܡܐ ܠܡ ܝܒܝܢ ܒܗ ܗܘ ܡܢ ܬܠܬ ܫܡܫ ܐܠܐܘܠ ܠܬܝ

ܐܓܬܡܥܘܐ ܐܠܪܣܠ ܐܠܬܠܡܝܕ ܦܝ ܨܗܝܘܢ. ܘܟܬܒܘܐ ܟܬܒ
ܡܥܛܝܐ ܡܢ ܢܚܘ ܟܬܒ ܡܐ ܝܣܘܐܝܗ ܐܠܝ ܐܠܬܐܠܬܗ (sic)
ܟܠܗܐ ܡܢ ܣܘܐܗܡ ܗܕܐ ܐܠܟܬܐܒ.

The works named are :—

Canons of the Apostles, sometimes ascribed to Clement, f. 6 *a*,

ܐܠܟܬܐܒ ܐܠܐܘܠ ܟܢܐ ܒܐܓܬܝܗܘ ܐܠܡܠܟܘܬܝܗ ܘܐܠܡܢܣܘܒ.

ܘܟܠܗܡ ܦܝܗ ܓܠܦ ܩܘܐܢܝܢ ܘܩܒܠ ܐܠܩܘܐܢ ܦܝ ܨܚܝܚܗ.

ܘܗܘ ܝܬܠܘܐ ܟܬܒ ܐܠܩܘܐܢܝܢ ܐܠܬܝ ܘܪܬܗܐ ܐܠܪܣܠ

ܐܠܐܛܗܐܪ. ܦܝ ܟܬܝܒܗ ܝܘܢܣ. ܦܡ ܐܠܪܘܡܝ. ܘܩܒܠ ܐܢ

ܝܩܪܘܐ ܦܝ ܐܘܛܐܪ ܐܠܒܝܥܗ ܘܐܡܢܐܪܗܐ ܟܠܟܗܢܝ. ܘܩܪܝܒ

ܟܬܐܒ ܐܚܝ ܐܠܛܝܒ. ܐܠܗܡ ܘܪܟܘܗ ܝܘܡ ܢܘܠ ܪܘܚ ܐܠܩܕܣ

ܟܠܝܗܡ ܦܝ ܐܠܟܠܝܗ. ܘܐܬܒܐܒܗܡ ܐܠܟܗܢܐ ܐܠܡܓܬܠܒܝܗ

ܒܐܠܐܩܝܡ ܐܠܬܐܪܝܗ ܐܠܣܐܒܩܗ ܟܠܝܗܡ. ܘܩܒܠ ܐܢܗ ܡܢ

ܐܠܟܬܐܒ ܐܠܡܩܕܣܝܗ ܒܟܬܐܒ ܐܩܠܝܡܝܛܘܣ ܬܠܡܝܕ ܒܛܪܣ.

ܐܠܟ̄

Other Canons of the Apostles ascribed to Clement, f. 6 *a*,

ܐܠܟܬܐܒ ܐܠܬܐܢܝ ܐܠܩܘܐܢܝܢ ܐܠܬܝ ܘܪܬܗܐ ܐܠܪܣܠ

ܐܝܨܐ ܘܪܣܠܗܐ ܟܬܒ ܚ ܐܩܠܝܡܝܛܘܣ ܬܠܡܝܕ ܒܛܪܣ

ܪܐܣ ܐܠܬܠܐܡܝܕ ܐܠܝ ܣܐܝܪ ܐܠܐܡܡ. ܐܠܓܝܡ ܐܩܣܡܐ ܟܠܝ

ܐܝܢܗܡ. ܦܥܠ ܡܗܪ ܓܝܠܪ ܕܓܒܗܐ ܐܠܪܣܐܠܗ. ܐܠܟ̄

The *Didascalia*, f. 7 *a*,

ܘܠܒܬܪ ܬܠܬܐ ܠܡܣܩܘܣ ܕܐܬܟܢܫܘ ܐܝܟ
ܠܬܠܡܝܕܐ ܬܪܥܣܪ ܐܝܟ ܐܢܬܘܢ ܟܠܟܘܢ ܘܐܢܘܢ ܕܐܬܚܡܬܘ
ܠܢܛܘܪ ܠܫܠܝܚܐ ܐܚܪܢܐ. ܘܠܢܛܘܪ ܠܐܦܣܩܘܦܐ
ܒܥܠܡܐ. ܘܟܢܘܫܐ ܕܝ ܢܗܘܐ. ܠܐܦܣܩܘܦܐ ܐܚܐ ܠܢܒ.
ܐܝܟ ܐܬܢܦܠܣ ܕܚܢܢܐ. الخ

The Epistle of S. Peter to Clement, f. 7 *b*,

ܘܠܒܪܐ ܢܫܒܬܗ ܕܗܕܐ ܠܬܘܠܝܬܐ ܠܟܠ ܐܒܠܝܢܘܬܐ
ܠܡܩܒܠ ܕܢܗܘܐ ܒܟܠ ܢܫܒܬܗ ܡܬܩܢܗ ܡܬܦܠܚܢܗ ܒܟܠ
ܒܗ ܒܐܝܕ. الخ

Other Canons of the Apostles, f. 7 *b*,

ܘܠܒܪܐܡܣ ܒܗ ܦܘܩܕܢ ܢܡܘܣܐ ܡܦܠܓܢܘܬܗ ܒܟܢܫܐ
ܡܫܬܒܢ ܠܟܠ ܒܗܢܐ ܘܡܟܢܫܐ ܠܟܠ ܒܥܠܡ ܘܒܟܢܫܐ ܒܢܝܢܐ
ܦܠܚܘܬܐ. ܘܡܢܝܢܐ ܗܘ ܘܗܝ ܡܢܝܢܘܬܐ ܒ ܡܫܝܚܘܬܐ ܡܢ
ܠܡܢܦܩܢ ܕܐܬܦܠܓܘ ܠܒܢܝܢܐ. الخ.

The Canons of the Council of Ancyra, f. 8 *a*.

" " " Neocaesarea, f. 8 *a*,

ܠܫܠܝܚ ܦܘܩܕܢ ܠܩܫܝܫܐ ܠܬܠܝܬ ܡܢ ܠܩܫܝܫܐ
ܠܟܗܢܐ ܘܗܢܐ ܠܩܫܝܫܐ ܐܝܬܝܗܘܢ ܒܢܝܢܐ ܡܢ ܐܒܝܠܐ
ܐܦܝܣܩܘ ܠܬܘܒ ܠܡܦܩܢܘܬܐ ܠܟܠ ܦܘܩܕܢܐ. الخ

The Canons of the Council of Gangra, f. 8 *a*,

ܘܐܠܬܐܡܢ ܩܘܐܢܝܢ ܐܠܡܓܡܥ ܐܠܬܐܠܬ ܡܢ ܡܓܐܡܥ
ܐܠܟܒܐܪ ܘܗܘ ܐܠܡܓܡܥ ܕܟܪܗ ܒܡܣܬܗܘ ܒܥܕ ܐܣܩܦܐ
ܐܝܬܐܠܡܣܟܘܢܐ ܒܡܕܝܢܗ ܟܢܓܪܐ (*sic*). الخ

The Canons of the Council of Antioch, f. 8 *b*,

ܘܐܠܬܐܣܥ ܩܘܐܢܝܢ ܐܠܡܓܡܥ ܐܠܪܐܒܥ ܡܢ ܡܓܐܡܥ
ܐܠܟܒܐܪ ܘܡܟܪܗ ܐܪܒܥܗ ܘܥܫܪܝܢ ܩܐܢܘܢ ܘܗܘ ܐܠܡܓܡܥ ܟܐܢ
ܒܐ ܐܢܛܐܟܝܗ ܙܡܐܢ ܝܘܠܝܐܢܘܣ. ܐܠܬܐܠܬ ܥܫܪ ܡܢ ܟܬܐܒܗ
ܐܠܐܣܟܢܕܪܝܗ. ܘܐܝܛܐ ܗܘ ܡܕܝܢܗ ܐܢܛܐܟܝܗ ܟܠܗ
ܟܐܢ ܐܠܡܓܡܘܥܝܢ. الخ

The Canons of the Council of Nicaea, f. 8 *b*,

ܐܠܒܐܒ ܩܘܐܢܝܢ ܡܓܡܥ ܐܠܢܐܡܘܣ ܘܗܘ ܐܘܠ ܡܓܡܥ
ܡܢ ܐܠܡܓܐܡܥ ܘܗܘ ܐܠܡܓܡܥ ܐܝܛܐ ܟܢܝܩܝܗ ܦܝ ܐܝܐܡ
ܩܣܛܢ ܘܒܥܕܗ (*sic*) ܘܟܐܢ ܡܓܡܘܥܗ ܠܬܠܬܡܝܗ ܐܠܡܬܐܩܦܗ
ܠܠܐܣܩܦܗ ܐܠܬܐܡܢܗ ܥܫܪ ܡܢ ܡܛܪܢ ܘܐܣܩܦܝܢ ܐܠܟܬܒ.
ܐܘܠܐ ܡܠܟܝ ܐܠܚܘܐܪܝ. ܘܗܘ ܬܐܪܝܟ ܐܓܪ. ܣܢܗ ܥܫܪܝܢ
ܠܡܠܟܗ. ܟܠܟ ܪܐܝ ܐܚܕ ܒܛܪܣ. ܘܟܠܟ ܪܐܝ ܬܠܡܝܕ
ܐܚܕ ܚܪܒ. ܗܕ ܗܘܝ ܐܠܐܟܐܢܗ. الخ

The Canons of the Council of Laodicea, f. 10 *a*,

ܘܐܠܚܐܕܝ ܥܫܪ ܩܘܐܢܝܢ ܐܠܡܓܡܥ ܐܠܩܐܪܣ ܘܗܘ
ܐܠܓܐܡܥ ܡܢ ܡܓܐܡܥ ܐܠܟܒܐܪ ܡܟܪܗ ܬܠܬܗ ܘܥܫܪܝܢ

ܐܣܩܦܐ ܘܩܣ̄ ܟܢܙ ܠܠܡܣܝܚ ܬܣܥܗ ܟܥܢ ܐܣܩܦܐ ܘܗܘܐ
ܐܠܡܣܝܚܝܝܢ ܐܝܡܐܢܗܡ ܒܡܢܙܠܬܗ ܠܐܒܢܗ̈. ܒܣܒܒ ܡܩܐܠܬ.
ܘܡܩܐܠܬ. ܘܦܪܝܕܗܐ ܡܢ ܐܠܡܓܐܠܣܝܢ. الخ

The Canons of the Council of Sardice, f. 10 *a*,

ܐܠܬܐܠܬ ܟܥܢ ܩܘܐܢܝܢ ܐܠܡܣܝܚܝܝܢ ܐܠܣܐܒܥ ܘܗܘ ܐܠܣܐܕܣ
ܡܢ ܐܠܡܣܝܚܝܐܝܢ ܐܠܟܒܐܪ ܘܥܕ̈ܬܗܐ ܬܠܐܬܗ ܘܐܪܒܥܝܢ ܐܣܩܦܐ.
ܘܐܝܡܐܢܗܡ ܗܕܐ ܐܠܡܣܝܚܝܝܢ ܒܡܢܙܠܬܗ̈. الخ.

The Canons of the Council of Constantinople, f. 10 *a*, defective at the beginning,

ܘܠܝܣ ܠܗܐ ܩܘܐܢܝܢ ܐܟܬܪ ܡܢ ܗܕܐ ܐܠܟܬܐܒ. ܦܗܘ
ܐܠܡܣܝܚܝܝܢ ܐܠܬܐܡܢ. ܘܗܘ ܐܠܬܐܢܝ ܡܢ ܡܓܐܡܥ ܐܠܟܒܐܪ.
ܘܥܕ̈ܬܗ ܡܐܝܗ ܘܚܡܣܝܢ ܐܣܩܦܐ. ܗܕܐ ܐܠܡܣܝܚܝܝܢ ܐܓܬܡܥ
ܒܩܣܛܢܛܝܢ. ܒܥܕ ܡܣܝܚܝܝܢ ܢܝܩܝܗ̈ ܒܐܡܪܗ ܘܒܡܫܘܪܗ
ܗܕܘܗ̈ ܦܝ ܙܡܢ ܘܐܡܪܗ ܘܒܐܬܐܡܪܗ ܠܠܡܠܘܟ̈. الخ

The Canons of the Council of Ephesus, f. 10 *b*,

ܐܠܡܣܝܚܝܝܢ ܐܠܬܐܣܥ ܘܗܘ ܐܠܬܐܠܬ ܡܢ ܐܠܡܣܝܚܝܐܝܢ
ܐܠܟܒܐܪ. ܐܝܡܐܢܗܡ ܒܡܢܙܠܬܗ ܐܒܣܘܣ ܒܥܕ ܡܣܝܚܝܝܢ
ܩܣܛܢܛܝܢܝܗ̈ ܐܠܡܩܕܣܗ ܕܪܗ ܒܐܡܪ ܘܒܡܫܘܪܗ ܗܕܘܗ.
ܦܝ ܗܕܗ ܐܪܒܥ ܡܐܝܗ ܘܐܪܒܥ ܘܬܠܐܬܝܢ ܠܠܡܠܘܟ̈. الخ

Canons of Hippolytus, f. 11 *b*,

ܘܐܠܬܐܠܬ ܟܥܢ ܩܘܐܢܝܢ ܐܒܘܠܝܛܘܣ ܒܛܪܝܪ ܪܘܡܝܗ
ܐܠܐܘܠ ܒܐܠܪܘܡܝ. ܘܥܕ̈ܬܗܐ ܬܡܐܢܝܗ ܘܬܠܬܝܢ ܩܐܢܘܢܐ. الخ

Canons of Basil the Great, f. 12 *a*,

ܘܠܐܒܝܢܐ ܒܥܙ ܩܘܐܢܝܢ ܠܠܩܕܝܣ ܒܣܝܠܝܘܣ ܠܠܟܒܝܪ
ܐܝܨܐ ܡܢܬܙܥܗ ܦܓܘܦܢܐ ܐܟܝ ܓܪܝܓܘܪܝܘܣ ܐܣܩܦ
ܢܝܣܣ. ܐܠܚ

Canons of the Emperors, f. 12 *a*,

ܠܠܚܐܡܣ ܒܥܙ ܠܩܘܐܢܝܢ ܠܡܢܬܙܥܗ ܡܩܘܐܢܝܢ
ܠܡܠܘܟ ܘܗܝ ܠܩܘܐܢܝܢ ܠܠܥܐܠܡܝܗ ܠܠܬܝ ܘܙܥܬ
ܠܥܡܐܪܗ ܠܠܒܝܥܗ ܘܓܡܐܥܬܗ ܠܠܥܐܠܡ ܘܐܟܬܠܦܬ ܟܠܗ
ܠܠܟܒܝܪ ܡܢ ܠܠܨܓܝܪ. ܘܠܠܚܨܘܪ ܠܠܟܗܢܘܬܗ ܘܩܒܠܠܐ ܡܢ
ܦܪܐܝܙ ܠܠܐܟܘܐܢܗ. ܘܐܠܬܙܡ ܒܗܐ ܡܠܘܟ ܠܠܢܨܐܪܝ. ܦܝ
ܐܝܐܡܗ ܠܠܚܨܘܪ. ܘܐܟܬܠܦ ܟܠܗܐ ܠܠܚܟܐܡ ܦܝ ܐܚܟܐܡܗܡ.
ܘܢܨܐܠܠ ܡܟܢܗܐ ܘܡܢ ܠܡܠܘܟ ܟܢܗܐ ܐܝܗܐ ܟܪܗ ܟܐܨ
ܘܡܟܘܪܬܐ. ܘܠܝܗ ܘܡܥܗ ܟܠܡܗ ܐܪܟܢܗ ܟܐܨ ∴ ܐܝܨܐ
ܟܐܨ ܠܡܟܘܪܗ ܒܐܠܟܗܢܬ. ܠܡܬܥܠܩܐ ܟܠܗ ܐܪܒܥܝܢ
ܒܐܒܐ. ܘܗܕܐ ܠܟܐܨ ܐܒܬܕܗ ܠܡܢܬܟܝܗ ܡܢ ܢܡܠܟܗ
ܩܘܐܢܝܢ ܠܡܠܘܟ. (f. 12 *b*) ܘܐܘܠܗܐ ܒܗܘ ܒܬܘܒܗ ܠܠܐܘܠܝ ܐܝܒܐܒܐ
ܟܠܝܦܐ ܩܐܨܐ. ܘܐܠܒܘܐܒ ܠܠܟܝܪ ܒܗܐ. ܐܠܒܐܒܐ ܡܠܟܒܐ
ܟܐܨܐ. ܘܝܡܟܢܗ ܐܠܒܐܒܗ ܟܝܪܗ ܠܠܒܐܒ ܘܐܚܕܗ
ܠܒܐܒ ܡܬܐܠܩܗ ܟܠܟܠܐ ܘܠܟܠܐ. ܘܡܢܗ ܒܗܘ ܐܢܗ
ܐܠܬܙܡ ܟܠܗ ܠܒܠܝܢ ܠܐܦܠܘܗ ܠܠܩܕܝܣ ܘܠܒܠܝܢܗ (*sic*).

ܘܐܦ ܘܐܬܚܙܝܘ ܒܝܕ ܐܦܝܦܢܝܘ (sic). ܗܘܝܘ ܕܐܬܟܢܝ ܒܗܘ. ܡܢ ܕܒܥܐ
ܒܗ ܠܡܗܝܡܢܘ ܠܡܫܝܚܗ ܒܗ ܗܫܐ ܡܬܚܙܝܐ ܒܥܝܢ
ܡܫܬܠܐ ܕܒܝܬ ܡܬܒܪܟ ܘܚܙܘܐ ܡܢ ܕܝܢ ܒܫܠܐ ܡܬܚܙܐ ܒܗ
ܕܝܫܘܥ ܘܐܬܒܗ ܠܡܫܝܚܐ ܒܫܠܝܐ ܘܐܬܒܪܟܘ. ܘܟܠܗ
ܠܡܫܝܚܐ. ܗܘܘ ܐܢܫܝܢ ܡܢ ܠܡܫܬܡܥ ܒܗ. ܠܡܫܡܥܝܢ
ܡܢ ܠܡܫܡܥܢ ܠܡܬܐܡܪܗ. ܘܠܚܝܘܬ ܠܡܫܡܠܝܗ.
ܗܘܐ ܐܦܪܝ ܡܢ ܐܬܡܨܝܐ. ܒܗ ܗܕܐ ܠܟܬܒܐ ܘܠܡܥܡܪ
ܕܟܠܗ ܒܗ ܒܫܠܡܗ ܐܚܪܢ. ܗܘܐ ܠܗܘ ✣ ܘܠܟܬܒܐ
ܠܫܡܥܢ ܠܡܫܡܥܢ ܠܡܬܩܢܘܬܗ ܒܫܡܥܢ ܡܬܩܢܝܢ
ܘܠܐܬܪܘܬܗ ܘܠܐ ܘܡܢܗ ܒܗ ܠܡܫܒܚܢ. ܠܡܫܠܡܘ
ܘܠܡܫܡܠܝܗ ܡܢܗ ܘܠܐܠܦ ܒܐܝܕܐ. ܘܟܠܗ ܒܒܝܬܐ
ܒܗ ܓܒܗ. ܐܝܟ ܒܐܠܡܫܠܡܘ. ܘܡܢܗ ܒܗ ܟܬܒ ܒܫܡܗ (sic)
ܠܚܝܘܬ. ܠܘܬ ܠܡܫܠܡ ܠܡܬܩܢ ܗܫܐ ܘܫܡܥܢ
ܒܐܝܕܐ. ܘܡܢܗ ܠܡܐܬܐ ܒܗ ܠܡܫܡܥܢ ܘܡܢܗ ܠܡܫܬܐܠ
ܘܒܗ ܠܡܫܚ. ܘܡܫܬܘܕܝܐ ܡܫܡܥ (sic) ܒܗ. ܡܢ ܗܕܐ
ܐܬܗܘܝܬ ܠܡܬܚܙܝܐ ܐܬܒܚܪܘ ܡܢ ܕܝܢ ܒܗ ܒܗ ܗܕܐ ܠܟܬܒܐ
ܘܠܚܝܘܬܗ ܕܟܠܗܘܢ ܒܗ ܒܫܡܥܢ ܗܘܐ ܡܢ ✣ ܘܠܟܬܒܐ
ܠܬܐܬܐ ܠܡܬܚܙܝܐ ܒܥܝܢܐ ܠܡܫܡܠܝ. ܠܡܫܬܐܠܢ
ܡܫܬܠܡܢ. ܘܠܐ. ܘܐܬܚܙܝܘ. ܠܡܫܡܥܢ ܒܗ. ܐ
ܢܫܡܐ ܘܡܫܬܠܡܢ ܡܢ ܠܡܫܬܐܠܢ. ܘܐܬܒܗ ܡܢ ܠܡܫܬܐܠܢ

ܠܒܝܬ ܐܦܝܣܩܘܦܘܬܗ. ܘܫܘܪܝܗ ܡܢ ܐܒܗܬܗ. ܘܟܕܝܢ
ܒܦܪܨܘܦܗ ܠܡܠܟܘܬܗ ܒܐܪܥܗ. ܗܘܐ ܢܨܝܚܐ ܟܠܗ ܟ
ܦܪܫܘܗ ܘܠܐܝܬ ܟܠܗ ܒܚܪܫܝܢ ܗܘܝܬܐ ܡܫܝܚ ܗܘܐ
ܗܟܢܐ ܘܟܬܒܝܢ ܦܪܝܫܐ. ܗܘܝܐ ܠܟܢܘܫܝܐ. ܒܫܘܬܐ ܡܢ
ܠܐ ܐܫܬܡܥܘ ܠܟܢܘܫܝܐ (f. 13 a) ܠܡܬܩܪܒ ܕܦܘܚܪܐ. ܘܡܫܬܒܗܪܐ
ܢܐܡܪܘܢ ܡܬܚܒܠܢܘ. ܘܡܫܬܒܗܪܐ ܒܗܢ ܡܬܚܒܠܢܘܬܐ (sic).
ܒܒܠܗ ܐܝܟܢܝܬܐ ܘܡܝܬܪܘܬܗ. ܘܐܦܠܐ ܒܥܘܒܕܐ ܗܘ
ܢܟܠܝܐ ܘܪܒܬܐ ܒܗܕܐ ܐܦܠܐ ܟܠܗ ܘܐܦܪܝܣ ܠܟܢܫܐ
ܘܡܬܢܚܬܐ. ܘܡܫܬܒܗܪܐ ܢܦܩܬ ܠܒܝܬܐ. ܘܐܝܟܢܐ ܠܟܢܫܐ ܀
ܘܠܟܢܘܫܝܐ ܠܟܬܒܐ. ܠܟܢܘܫܝܐ ܠܡܫܬܪܝܘ ܒܐܦܝܣܩܘܦܘܬܐ ܦܘܠܚܢ
ܐܘܪܬܘܕܘܟܣܘܬܐ ܘܠܐܘ. ܠܡܬܚܪܘܢ ܒܗܘ ܐܝܟ ܐܢܫܐ ܠܡܐ.
ܐܦܝܣܩܘܦܐ ܠܟܢܫܐ ܠܡܫܬܡܠܝܘ ܒܦܘܠܚܢ ܠܡܠܟܘܬ. ܗܘܐ ܢܨܝܚܐ
ܟܠܗ ܕܡܫܬܘܕܝܐ ܘܡܫܬܒܚ ܗܘܐ ܐܦܠܐ ܒܝܬ ܒܗܘ. ܐܝܟ
ܠܫܠܡܐ ܘܠܡܫܡܠܝܘ. ܘܐܦܘܗܝ ܠܥܠܡ ܘܠܟܠܗܘܢ ܘܠܡܐܬܐ.
ܘܐܬܦܪܣ ܡܢ ܐܡܬܝ ܠܟܢܘܫܝܐ ܘܦܘܠܚܢܐ. ܘܡܫܬܒܗܪ ܡܢܐ
ܢܦܩܬ ܠܡܬܝܚܕܘ ܘܡܢ ܢܦܩܬ ܟܠܗ ܕܠܐ ܗܘ ܠܡܫܬܟܚܢܘܬܐ
ܡܢܗ ܒܗܘܐ ܠܟܢܘܫܝܐ. ܒܡܠܝܢ ܕܠܐ ܟܠܗ ܐܝܟ ܡܢ ܠܟܢܘܫܝܐ.
ܗܘܐ ܟܢܘܫܝܐ ܦܐܪ. ܠܡܐ ܐܝܟܢܐ ܗܘܐ ܗܘ ܢܦܩܬ ܘܐܝܟܢܐ.
ܡܫܬܒܚܢ ܠܗܘ ܠܡܫܝܚ. ܘܠܐܝܬ ܟܠܗ ܒܚܪܫܝܢ
ܗܘܝܬܐ ܡܢ ܀ ܢܐܡܪܘܢ ܠܟܢܘܫܝܐ ܠܟܬܒܐ ܠܡܫܬܒܚܢ ܠܒܫ

ܗܘ ܕܝܢ. ܟܠ ܗܘ ܕܥܒܕ ܒܪܘܓܙܗ ܡܬܬܘܒܘܬܗ ܠܒܪܢܫ ܐܚܪܢ
ܠܫܢ̈ܝܢ ܠܐܪ̈ܒܥܝܢ ܠܡܬܩܪܒܘ ܕܪ̈ܙܐ ܀ ܐܠܚ

Canons of Dionysius of Athens, f. 14 *a*,

ܦܐܫܐ ܕܝܢ ܠܩܢܘܢܐ ܠܡܬܘܪܒܘ ܡܢ ܠܒܢ̈ܝ ܡܛܠ
ܥܒܕܐ ܐܝܟ ܠܡܐܪܐ ܕܢܗܘܢ ܩܪܒ ܐܒ̈ܗܝܗܘܢ ܐܘܟܝܬ
ܘܡܬܒܥܐ ܒܝܫܐ. ܠܡܬܥܒܕܢ ܠܥܡܠܐ ܠܡܫܟܚ. ܦܐܝܢ
ܠܬܠܐܗ ܡܬܒܥܝܢܗ ܥܡ ܠܡܫܟܚ ܡܢ. ܘܠܡ ܢܬܠܐܡ
ܡܢܗ ܡܛܠ ܕܟܠ ܡܢ ܗܕܐ ܠܥܠܡ. ܡܢ ܒܝܫ ܠܡܬܡܬܪܢܗ
ܘܠܥܒܕܗ ܘܠܡܬܦܢܝܢ ܘܠܡܬܦܢܝܢ. ܐܠܚ

Canons of Gregory Theologus, bishop of Nazianzus, ܢܐܙܝܢܙ; John Chrysostom, ܝܘܚܢܢ ܠܐܦܝܣܩ ܠܫܠܡ; Gregory Nyssen, ܐܦܝܣܩ ܕܢܘܣܐ; Epiphanius of Cyprus, ܩܦܪܣ; etc., f. 14 *b*.

Canons derived from the New Testament, f. 15 *a*.

At the end of this section we read, f. 15 *a*:

ܘܗܕܗ ܠܩܢܘܢܐ ܡܫܬܡܫܝܢ ܡܢ ܗܕܐ ܠܥܠܡ. ܡܢ
ܝܘܡܢ ܡܫܬܡܠܝܢ ܟܠܗ ܐܝܟ ܘܡܫܡܫܝܢ ܒܐܦܐ ܐܝܕܘܟܐ
ܢܛܘܪ ܟܠܗ ܩܢܘܢܐ ܠܥܕܬܐ ܠܩܕܝܫܬܐ ܠܡܫܬܡܠܝܘ
ܟܠܗ ܠܦܪܘܩܢ ܠܐܠܗܘܬܗ. ܠܟܠ ܐܡܪ ܠܫܡܥ ܠܒܪܢܫ
ܠܐܬܡܢܝܘ. ܒܪ (f. 15 *b*) ܕܢܬܡܠܝܘܢ ܠܗܘܢ ܕܡܬܩܪܒܘܢ ܡܢ
ܡܫܝܚܐ ܐܠܗܐ. ܘܒܪܘܚܗ ܒܩܕܝܫܬܐ. ܘܐܡܪ ܠܡܫܝܚܐ
ܠܥܠܡ ܒܫܪܪܐ ܟܠܗ ܠܥܠܡ ܕܥܬܝܕ ܡܢ ܟܠ ܗܕܐ.

ܘܠܟܠܗܝܢ܆ ܐܠܐܒ ܢܥܡܬܗ ܟܠܝܗ ܐܒܘܠܦܪܓ ܐܠܡܦܪܝܢܗ
ܐܠܩܕܝܣܗ ܘܐܠܡܦܪ ܐܠܟܐܬܠܝܩܗ ܐܠܡܫܪܩܝܗ ܡܢ ܐܝܠܐ
ܡܛܠ ܫܪܒܗ ܐܠܟܬܐܒ ܠܒܬܪܟܠ ܫܠܡܬܗ. ܒܪܡ ܡܢ
ܠܢܣܟܗ ܐܠܡܟܬܘܒ ܡܢܗܐ ܗܕܐ ܐܠܟܬܐܒ ܗܟܕܐ. ܟܬܒ
ܦܝܢ ܐܠܡܪܝܕ ܐܒܘ ܠܫܝܘܟ ܒܡܕܝ̈ܢܗ ܡܝܦܐܪܩܝܢ. ܡܢ
ܬܐܪܝܟ ܬܡ ܡܢ ܫܢܗ ܠܠܡܣܝܚ ܐܠܡܬܐܢܣ. ܘܟܬܒ
ܒܗ ܐܠܐܒ ܐܠܐܣܩܦ ܐܢܐ ܡܒܪܟ ܢܝܚ ܐܠܠܗ ܢܦܣܗ
ܐܡܝܢ.

On the margin is written:

ܘܟܐܢ ܢܣܟܗ ܐܠܟܬܐܒ ܐܠܟܬܐܒ ܡܢ ܐܠܐܒ ܐܠܐܣܩܦ
ܐܢܐ ܡܒܪܟ ܘܟܬܒܗܐ ܒܝܕ ܐܠܡܣܝܚ ܐܦܐ ܢܣܝܚ ܐܝ
ܐܢܐ ܢܘܚܢܐ ܐܠܡܛܪܐܢ ܒܥܠ ܕܝܪܗ ܡܢ ܒܝܕܘ ܡܝܦܐܪܩܝܢ ܘܟܠ
ܐܠܬܐܪܝܟ ܡܢ ܬܐܪܝܟ ܬܡ ܡܢ ܫܢܗ ܠܠܡܣܝܚ
ܐܠܡܬܐܢܣ.

3. Index of the chapters contained in the two books into which the work is divided; viz., book I., f. 15 *b*, 22 chapters; and book II., f. 16 *b*, 29 chapters.

4. Book I., f. 19 *a*,

ܐܠܡܩܐܠܗ ܐܠܐܘܠܐ ܡܢ ܟܬܐܒ ܐܠܡܢܐܪܗ ܐܠܩܕܣܐܢܝܗ ܐܠܬܝ
ܘܡܥܢܝ ܡܢܐܪܗ. ܬܦܣܝܪܗܐ ܐܢܘܪ ܐܠܩܕܣ ܐܠܡܩܕܣܝܢ
ܘܡܥܢܝ ܐܠܟܠܝܗ ܐܠܐܪܘܚܢܝܗ ܒܥܕܗ ܐܩܘܐܠ ܬܦܣܝܪܗܐ (*sic*).

Chap. 1, of the Church, f. 19 *a*,

ܐܠܒܐܒ ܐܠܐܘܠ ܡܢ ܐܠܩܐܢܘܢ ܐܠܡܩܕܘܬܗ ܡܢ

ܐܠܟܠܡܗ ܐܠܡܬܓܣܕܗ. ܘܒܫܪܝܬܗ ܒܐܠܗܐ. ܘܬܕܒܝܪ ܗܕܐ ܐܠܟܠܗ.
ܘܗܕܐ ܝܫܬܡܠ ܒܗܐ.

Chap. 2, of the canonical books of the Old and New Testaments, f. 21 *a*,

ܐܠܒܐܒ ܐܠܬܐܢܝ ܝܫܬܡܠ ܥܠܝ ܕܟܪ ܐܠܟܬܒ ܐܠܐܠܗܝܗ
ܐܠܡܬܘܐܬܪܗ ܒܡܣܡܝܐܬܗܐ ܦܝ ܐܠܟܢܝܣܗ ܘܐܣܡܐܗܐ ܘܐܥܕܐܕܗܐ.
ܘܝܠܝܗ ܦܨܠ ܦܝܗ ܒܝܐܢ ܘܩܣܡܗ ܝܥܠܡ ܐܢ ܐܥܕܐܕܗܐ ܥܠܝ
ܐܠܐܬܢܝܢ ܡܢ ܐܠܡܬܐܟܪܝܢ.

Chap. 3, of those who desire to enter the Way, f. 27 *a*,

ܐܠܒܐܒ ܐܠܬܐܠܬ ܦܝ ܐܠܕܝܢ ܝܪܝܕܘܢ ܐܠܕܟܘܠ ܦܝ
ܐܠܛܪܝܩ.

Chap. 4, of Baptism, f. 28 *b*,

ܐܠܒܐܒ ܐܠܪܐܒܥ ܦܝ ܐܠܥܡܐܕ ܘܐܠܫܡܐܣܝܢ ܐܠܡܥܡܘܕܝܢ
ܦܝܗ.

Chap. 5, of the Holy Eucharist, f. 32 *b*,

ܐܠܒܐܒ ܐܠܟܐܡܣ ܦܝ ܐܠܩܪܒܐܢ ܘܐܠܩܕܐܣ.

Chap. 6, of Patriarchs, f. 38 *a*,

ܐܠܒܐܒ ܐܠܣܐܕܣ ܦܝ ܐܠܐܒܐ ܐܠܒܛܐܪܟܗ.

Chap. 7, of Bishops, f. 40 *a*,

ܐܠܒܐܒ ܐܠܣܐܒܥ ܦܝ ܐܠܐܣܐܩܦܗ ܘܗܘ ܝܫܬܡܠ ܥܠܝ ܥܕܗ
ܡܢ ܐܠܪܬܒ.

Chap. 8, of Priests and Deacons, f. 55 *a*,

ܐܠܒܐܒ ܐܠܬܐܡܢ ܦܝ ܐܠܩܣܘܣ ܘܐܠܫܡܐܡܣܗ.

Chap. 9, of Monks, f. 59 *a*,

ܟܬܒܐ ܬܫܝܥܝܐ ܥܠ ܕܝܪ̈ܝܐ ܘܥܠ ܕܝܪܝܘܬܗܘܢ.

Chap. 10, of the office of Bishop (Maṭrān or Metropolitan and Patriarch) as above all the orders of the Priesthood, f. 66 *a*,

ܟܬܒܐ ܥܣܝܪܝܐ ܥܠ ܪܝܫܘܬܗ ܕܟܗܢܘܬܐ ܥܠ ܐܦܝܣܩܘܦܘܬܐ
ܕܟܗܢܘܬܐ ܟܠܗܝܢ.

Chap. 11, of Prayer, f. 71 *b*,

ܟܬܒܐ ܚܕܥܣܪ ܕܥܠ ܨܠܘܬܐ ܘܥܠ ܬܫܒܘܚܬܐ ܐܠܗܝܐ
ܘܡܛܠ ܕܐܝܟ ܗܘܐ ܘܡܬܝܬܝܐ ܕܐܠܗܐ ܀ ܐܬܝܒ ܟܬܒ ܕܒܪܐ
ܟܬܒܐ ܬܪܥܣܪ ܥܠ ܨܘܡܐ ܘܗܘ ܐܠܗܐ ܥܠ ܗܕܐ
ܨܘܡܐ.

Chap. 12, of Fasting, f. 81 *a*,

ܟܬܒܐ ܬܠܬܥܣܪ ܥܠ ܨܘܡܐ ܕܥܕܬܐ ܟܠܗ ܐܚܕ
ܟܢܫܗ ܕܡܫܝܚܐ. ܘܥܠ ܕܡܬܐܡܪ ܕܡܫܘܕܥܐ
ܗܘܐ.

Chap. 13, of Alms, f. 88 *a*,

ܟܬܒܐ ܐܪܒܥܣܪ ܥܠ ܙܕܩܬܐ ܘܡܛܠ ܕܐܝܟ ܗܘܐ
ܡܢ ܫܡܝܐ ܟܠܗ ܘܕܝܢܗ.

Chap. 14, of Almoners and the Property of Churches, etc., f. 93 *b*,

ܟܬܒܐ ܚܡܫܥܣܪ ܥܠ ܕܝܪ̈ܝܐ ܡܫܡܫܢܐ ܘܐܦܣܩܐ
ܘܥܕܬܐ. ܘܐܦܣܩܐ ܕܟܗܢܐ ܘܡܫܡܫܢܐ ܘܡܪܕܘܬܐ
ܘܩܢܝܢܗ ܕܥܕܬܐ ܘܡܫܡܫܢܐ ܘܡܛܠ ܕܐܝܟ ܗܘܐ ܟܬܒܐ.

Chap. 15, of Vows and Legacies, f. 96 *a*,

ܐܠܒܐܒ ܐܠܚܐܡܣ ܥܫܪ ܦܝ ܐܠܢܕܘܪ ܘܐܠܘܨܐܝܐ.

ܘܐܠܥܘܐܝܕ ܐܠܡܣܝܚܝܗ ܡܢܗܐ ܘܡܐ ܝܠܝܩ ܒܗܐ.

Chap. 16, of Sunday and the Dominical Festivals, f. 97 *b*,

ܐܠܒܐܒ ܐܠܣܐܕܣ ܥܫܪ ܦܝ ܐܠܥܘܐܝܕ ܐܠܡܣܝܚܝܗ

ܡܢ ܝܘܡ ܐܠܐܚܕ ܘܐܠܐܥܝܐܕ ܐܠܣܝܕܝܗ.

Chap. 17, of the Pilgrimage to Jerusalem, f. 99 *a*,

ܐܠܒܐܒ ܐܠܣܐܒܥ ܥܫܪ ܦܝ ܐܠܣܦܪ ܐܠܝ ܐܠܩܕܣ

ܐܠܫܪܝܦ.

Chap. 18, of the Martyrs and Saints, f. 99 *b*,

ܐܠܒܐܒ ܐܠܬܐܡܢ ܥܫܪ ܦܝ ܐܠܥܘܐܝܕ ܐܠܡܣܝܚܝܗ

ܡܢ ܐܠܫܗܕܐ ܘܐܠܩܕܝܣܝܢ.

Chap. 19, of the Sick, f. 101 *b*,

ܐܠܒܐܒ ܐܠܬܐܣܥ ܥܫܪ ܦܝ ܐܠܡܪܝܐ ܡܢ ܐܠܐܒܗ

ܐܠܡܣܝܚܝܝܢ ܘܬܪܬܝܒܗܡ ܐܠܪܘܚܐܢܝܗ.

Chap. 20, of the Dead, f. 102 *b*,

ܐܠܒܐܒ ܐܠܥܫܪܘܢ ܦܝ ܐܠܐܡܘܐܬ ܘܕܦܢܗ ܘܡܐ ܝܠܝܩ

ܒܡܠܬܗ ܦܝ ܐܠܡܣܝܚܝܝܢ ܚܬܝ ܪܐܘܝܬܗܡ ܘܩܒܪܗ.

Chap. 21, of the Duties of Christians towards one another in their various stations, etc., f. 108 *a*,

ܐܠܒܐܒ ܐܠܚܐܕܝ ܘܐܠܥܫܪܘܢ ܦܝ ܐܠܘܐܓܒܐܬ ܘܐܠܚܩܘܩ

ܐܠܡܣܝܚܝܗ ܠܒܥܛܗܡ ܠܒܥܛ. ܒܡܪܬܒܬܗܡ ܟܠ ܘܐܚܕ. ܘܐܠܩܣܡܗ

ܐܠܝ ܦܨܘܠ ܐ̄ ܐܘܠܗܐ ܦܝ ܐܠܐܒ ܘܐܠܐܡ. ܡܢ

ܐܦܠܐ ܠܡܫܡܠܝܘܬܗܘܢ ܗܢ ܐܪ̈ܙܝܗܘܢ ܡܫܬܐܠܝܢ ܘܐܠܐ ܕܝܢ

ܐܠܐ ܚܝܒ ܐ ܕܠܐܠܗܐ ܠܟܗܢܐ ܠܡܫܡܫܢܘܬܐ ܟܠܗ

ܐܦܠܐ ܐܟܠܙܪܘܗܝ (*sic*) ܘܐܚܐܠܐܘܗܝ.

Chap. 22, of various Rules, the observance of which is incumbent on Christians, f. 113 *b*,

ܠܒܬܪ ܕܠܐܢܫ ܘܠܟܠܢܫ ܢܫܬܥܠܐ ܟܠܗ ܕܗܘܐ

ܢܘܡܘܣ ܐܠܐܗܘܗܝ ܚܝܒ ܟܠܗ ܦܩܕܗ ܠܡܫܡܫܢܐ ܠ

ܢܛܘܪܘ ܡܠܐ ܗܘ ܘܠܐ ܢܛܘܪܐ ܡܫܬܡܫܢܐ ܡܛܠ ܦܪܬܐ

ܕܡܐ ܕܢ ܡܢܝܢܐ ܗܘ ܐܝܬܘܗܝ.

5. Book II., f. 117 *a*,

ܠܬܪܝܢ ܕܐܢܫ ܡܢ ܡܕܒܪ ܠܥܡܐܢܫ. ܠܗܘܢ ܡܫܥܝܢ

ܒܐܬܐ ܐܠܡܘܬ ܠܦܬܓܡܝܗ ܗܘܐ ܠܡܢܗܘܢ ܡܢ ܐܠܡܘܬ ܠܟܪܝܘܬܗ

ܠܗܘܢ ܐܒܘܐ.

Chap. 23, of Forbidden Kinds of Food, f. 117 *a*,

ܠܒܬܪ ܕܐܢܫ ܡܫܥܝܢ ܗܢ ܠܡܐܟܠܐ ܠܡܫܬܡܫܢܘܗܝ.

ܡܛܠ ܕܠܐ ܘܠܡܫܬܡܫܢܘܗܝ ܘܡܢ ܕܟܠ ܡܐܟܠ ܠܐܢ ܕܢܗܘܐ.

Chap. 24, of Marriage, f. 119 *a*,

ܠܒܬܪ ܕܐܢܫ ܘܠܡܫܥܝܢ ܗܢ ܐܠܡܠܟܐ ܘܠܡܘܬܐ

ܗܘܐ ܗܘ ܐܠܡܘܗܝ ܠܡܘܐܢܫܘܗܝ. ܗܘܐ ܢܟܠܗܘܢ ܗܘ ܘܐܢܫܐ

ܡܫܡܫܘܗܝ.

Chap. 25, of the Prohibition of Concubinage, f. 133 *b*,

ܠܒܬܪ ܕܠܡܘܬܐ ܡܫܥܝܢ ܗܢ ܠܡܫܬܡܫ ܘܠܡܫܡܫܘܗܝ.

Chap. 26, of the Purification of Women, f. 135 *b*,

ܟܬܐܒ ܐܠܥܐܕܗ ܘܐܠܡܥܢܝ ܦܝ ܛܗܘܪ ܐܠܢܣܐ ܡܢ
ܚܝܨܗܢ ܘܢܦܐܣܗܢ ܘܛܗܘܪܗܢ ܦܘܐܨܠܗܢ ܐܠܝ ܗܢܐ ܝܨܝܪ ܡܩܕܐܪ
ܬ̈ܠܬ ܩܕܪ ܐܠܟܬܐܒ ܘܢܨ̄ܦ ܥܫܪܗ ܗܟܗ.

Chap. 27, of Wills and Testaments, f. 137 *b*,

ܟܬܐܒ ܐܠܘܨܐܝܐ ܘܡܥܢܝ ܦܝ ܐܠܘܪܐܬܗ ܘܐܠܡܘܐܪܝܬ
ܐܠܡܘܪܘܬܗ ܦܝ ܐܠܡܘܬܝ ܘܐܠܚܝ ܘܗܘ ܢܨ̄ܦ ܩܕܪ
ܐܠܟܬܐܒ.

Chap. 28, of Inheritances, f. 140 *b*,

ܟܬܐܒ ܐܠܦܪܐܝܨ ܘܐܠܡܥܢܝ ܦܝ ܩܣܡ ܐܠܡܘܐܪܝܬ.

Chap. 29, of Judges and Witnesses, f. 151 *a*,

ܟܬܐܒ ܐܠܩܐܨܝ ܘܐܠܡܥܢܝ ܦܝ ܐܠܚܐܟܡ ܘܐܠܚܟܡ
ܘܐܠܫܗܘܕ ܘܐܠܫܗܐܕܐܬ. ܘܗܘ ܢܨ̄ܦ ܩܕܪ ܐܠܟܬܐܒ.

At the end of this chapter, f. 154 *a*, is the following note,

ܬܡ ܟܬܐܒ ܐܠܩܐܨܝ ܘܐܠܡܥܢܝ ܦܝ ܐܠܚܐܟܡ
ܘܐܠܫܗܘܕ ܠܠܫܗܕ ܐܠܡܬܘܐܠܝ ܥܢ ܐܠܫܗܐܠܐ. ܘܗܘ ܡܐ
ܘܪܕ ܦܝ ܢܣܟܗ ܐܟܪܝ ܠܟܬܐܒ ܐܠܡܢܩܘܠ ܢܒ̇ܝ ܐܠܠܗ
ܢܦܣܗܐ. ܘܚܝܢܬܕ ܐܠܟܬܐܒ ܐܠܡܥܕܝ ܙܡܢ ܐܦܣܘܣ
ܘܐܟܘܗ ܦܩ̄ܛ ܘ ܐܠܡܣܝܚ ܘܡܥܠܡ. ܘܐܟܘܗ ܡܛܪܐܢ ܐܦܣܣܗ.
ܐܠܠܗ ܝܪܚܡܗܡ ܐܡܝܢ.

Chap. 43 (*sic*), of Judges, f. 154 *b*,

ܟܬܒܐ ܕܥܠܬܐ ܘܐܪ̈ܥܢܝ ܠܠܡܠܟܘܬܐ ܘܠܚܘܫܒܢܐ ܗܘܘ ܕܠܒܬܐ ܕܡܢ ܦܘܠܐ ܡܦܩܐ ܕܝܢ ܒܒܢܝܗ ܡܢ ܠܡܫܒܗ ܐܪ̈ܥܐ ܘܦܫܓܐ. ܘܢܣܒܠܐ ܡܐ ܦܝܗ ܕܠܝܢ ܡܐ ܕܝܢ ܒܗ ܒܡܦܩܢܝ ܠܦܝܠܘܣ.

Chap. 30, of Kings, f. 165 *b*,

ܟܬܒܐ ܠܡܠܟܐ ܡܢ ܠܡܠܟܘܬܐ ܗܘܐ ܢܝܫܐ ܐܘ ܕܟܬܒܐ ܕܡܢ ܡܢܝܢܐ ܗܘܝܢܐ ܘܡܢ ܢܝܫܒܘܢܐ. ܗܘܐ ܕܟܬܒܐ ܕܒܪܗ ܟܬܒܐ ܡܦܩܐ ܕܝܢܐ ܡܢ ܐܠܘܦܝܪܐ. ܘܠܦܝܠܘܣ ܗܘܝ ܠܢܝܘܬ ܠܡܦܩܢܐ ܡܢ ܕܝܢܐ ܡܢ ܦܐܢܝܢ ܠܡܠܟܐ ܡܢ ܠܬܘܪܗ ܠܡܦܩܢܐ.

Chap. 31, of Slaves, f. 170 *a*,

ܟܬܒܐ ܠܥܒܕܐ ܘܠܥܒ̈ܕܐ ܡܢ ܠܟܒܫܐ ܘܐܡܗܬܐ ܘܠܡܦܩܐܠܟܢ.

Chap. 32, of Trade, imperfect at the beginning, f. 172 *b*,

.... ܠܡܦܐܡܢܐ ܠܟܠ ܐܢܝ ܕܒܪܗ ܗܘܐ ܕܬܪܝܢ ܡܦܩܢܗ. ܘܢܝܢ ܡܢܝܢܐܗ ܘܢܝܫܘܢ ܠܟܠܗ.

Chap. 33, of Loans and Pledges, f. 175 *a*,

ܟܬܒܐ ܕܥܠܬܐ ܘܠܥܠܝܢ. ܡܢ ܠܡܫܘܪ ܘܠܟܪܗܝ.

Chap. 34, of Leases, f. 179 *a*,

ܟܬܒܐ ܕܐܓܪܐ ܘܠܥܠܝܢ ܡܢ ܐܠܓܪܐܬܐ ܘܠܟܪܝܢܘܬ.

Chap. 35, of being Surety and Guarantee, f. 181 *b*,

ܟܬܐܒ ܐܠܟܦܐܠܗ ܘܐܠܐܚܟܐܡ ܦܝܗ ܐܠܚܘܐܠܗ ܘܐܠܡܦܐܠܣܗ.

Chap. 36, of being Agent or Commissary, f. 182 *a*,

ܟܬܐܒ ܐܠܘܟܐܠܗ ܘܐܠܐܚܟܐܡ ܡܢ ܢܣܟܗ ܐܠܡܘܟܠ
ܐܠܘܟܝܠ ܐܚܕܗ. ܦܝܗ ܐܠܡܘܟܠܗ [ܘ]ܐܠܐܣܬܚܠܐܦ ܐܠܝܗ.

Chap. 37, of Partnerships, f. 183 *a*,

ܟܬܐܒ ܐܠܫܪܟܗ ܘܐܠܐܚܟܐ[ܡ] ܦܝܗ ܐܠܡܙܪܥܗ.

Chap. 38, of Deposits or Trusts, f. 184 *a*,

ܟܬܐܒ ܐܠܘܕܐܝܥ ܘܐܠܐܚܟܐܡ ܦܝܗ ܐܠܘܕܝܥܗ.

Chap. 39, of things lent, f. 184 *b*,

ܟܬܐܒ ܐܠܥܘܐܪܝ ܘܐܠܐܚܟܐܡ ܦܝܗ ܐܠܥܐܪܝܗ.

Chap. 40, of Gifts, f. 185 *a*,

ܟܬܐܒ ܐܠܐܪܦܩ ܦܝܗ ܐܠܗܒܗ.

Chap. 41, of Roads and Streets, Buildings, Aqueducts, etc., f. 187 *a*,

ܟܬܐܒ ܐܠܫܘܐܪܥ ܘܐܠܐܪܦܩ ܦܝܗ ܥܡܐܪܗ ܐܠܛܪܩܐܬ
ܘܡܘܐܪܕ ܐܠܡܝܐ ܘܐܠܡܫܕܗܐ. ܘܡܢܐܦܥ ܐܠܐܪܙ. ܘܬܩܣܝܡ ܐܟܢܐܬܗܐ.
ܘܐܠܐܣܬܐܘܢ ܐܠܡܘܩܘܦܗ ܦܝܗ ܐܠܫܘܐܪܥ ܘܬܚܘܝܠ ܐܠܡܝܐܗ.
ܘܐܚܟܐܡ ܐܠܛܪܩ. ܘܗܕܐ ܐܟܪ ܡܐ ܦܝ ܐܠܟܬܐܒ.

Chap. 42, of Unbelief and Apostasy, etc., f. 190 *b*,

ܟܬܐܒ ܐܠܡܫܝܚܝ ܫܪܚܐ ܐܠܡܬܐܒܥܗ ܠܫܪܝܥܗ ܐܠܡܣܝܚ
ܐܝܫܘܥ ܐܠܡܠܟ ܐܠܡܠܟܝܢ. ܐܠܫܪܝܐܢ ܐܠܡܐܡܘܪ ܒܐܠܩܢܘܢ.

ܕܥܒܪܗ ܐܚܘܐܬ ܐܠܐܘ̈ܠ ܡܢܗܐ ܐܠܒܐܒ ܐܠܬܐܢܝ ܘܐܠܐܪܒܥܘܢ
ܦܝ ܐܠܟܦܪ ܘܐܠܬܩܘܐܙ ܕܠܝܠܗ. ܘܡܢ ܐܝܬܐܠܐ ܡܢ ܟܪܘܙܗ
(sic) ܐܠܐܘܠܐ ܐܠܝ ܐܠܐܣܠܐܡ. ܘܠܡ ܐܝܬܐܠܐ ܐܠܝ ܟܦܪܗ. ܘܗܘ
ܡܢ ܟܠ ܡܬܘܟܝܢܐ. ܘܢܣܐ ܒܝ ܐܝܡܐܢܗ. ܘܠܡ ܒܐܪ ܐܠܝܗ.
ܘܗܘ ܠܟܦܪܗ ܘܐܠܡܬܘܬ̈ܩܡ. ܘܡܢ ܢܟܠ ܒܐܟܠܐܡܗܡ.
ܘܢܪܝ ܟܦܗܡ.

Chap. 43, of Homicide and Murder, f. 193 *b*,

ܐܠܒܐܒ ܐܠܬܐܠܬ ܘܐܠܐܪܒܥܘܢ ܦܝ ܐܠܩܬܠ ܘܠܐܥܬܕܐܗ
ܘܐܠܡܬܩܕܡ ܦܝܗ ܘܐܠܡܬܩܕܡ ܕܠܝܠܗ. ܘܗܘ ܢܒܬܕܝ ܦܝܗ ܘܢܩܘܠ
ܐܠܩܐܬܠ ܠܗ ܘܐܠܡܩܬܘܠ ܦܝܗ. ܘܗܘ ܢܒܝܢ ܦܝܗ.

Chap. 44, of Fornication, f. 197 *b*,

ܐܠܒܐܒ ܐܠܪܐܒܥ ܘܐܠܐܪܒܥܘܢ ܦܝ ܐܠܙܢܐ ܘܐܩܣܐܡܗ.

Chap. 45, of Thefts, f. 200 *a*,

ܐܠܒܐܒ ܐܠܚܐܡܣ ܘܐܠܐܪܒܥܘܢ ܦܝ ܐܠܣܪܩܗ.

Chap. 46, of Drunkenness, f. 201 *a*,

ܐܠܒܐܒ ܐܠܣܐܕܣ ܘܐܠܐܪܒܥܘܢ ܦܝ ܐܠܣܟܪ ܘܬܚܪܝܡܗ.

Chap. 47, of Undutiful Children, f. 203 *a*,

ܐܠܒܐܒ ܐܠܣܐܒܥ ܘܐܠܐܪܒܥܘܢ ܦܝ ܐܠܥܩܘܩ ܠܠܐܒܐ ܘܗܘ
ܚܪܐܡ ܕܠܝܠܗ.

Chap. 48, of Usury, f. 203 *a*,

ܐܠܒܐܒ ܐܠܬܐܡܢ ܘܐܠܐܪܒܥܘܢ ܦܝ ܐܠܪܒܐ. ܘܐܠܥܝܢܗ
ܠܘܐܙܡܗ ܦܝ ܬܚܪܝܡܗ.

Chap. 49, of Slander and Calumny, f. 204 *a*,

ܐܠܒܐܒ ܐܠܬܐܣܥ ܘܐܠܐܪܒܥܘܢ ܦܝ ܐܠܢܡܝܡܗ ܘܐܠܣܥܐܝܗ ܘܐܠܓܡܙ.

Chap. 50, of the Punishment of various offenders, f. 204 *b*,

ܐܠܒܐܒ ܐܠܚܡܣܘܢ ܦܝ ܬܬܡܗ ܐܠܚܕܘܕ ܐܠܘܐܓܒܗ ܥܠܝ ܐܪܒܐܒ ܐܠܓܪܐܝܡ ܘܐܠܓܢܐܝܐܬ. ܐܠܚܕ ܝܐܬܝ ܕܟܪܗ.

Chap. 51, of cutting the hair of men, of circumcision, of bathing in company with women, etc., f. 205 *a*,

ܐܠܒܐܒ ܐܠܚܐܕܝ ܘܐܠܚܡܣܘܢ ܐܠܡܬܥܠܩܗ ܥܠܝ ܐܠܓܘܐܙ ܐܠܟܠܐܡ ܦܝܗܡ ܒܐܠܬܥܠܝܩܐܬ ܐܠܝ ܡܐ ܬܩܕܡܗ ܡܢ ܐܠܟܬܐܒ. ܘܐܡܐ ܡܢ ܚܠܩ ܗܘ ܦܝ ܢܦܣܗ ܦܠܝܚܠܩ ܚܘܐܝܙ. ܘܦܝ ܐܝܬܐܗ ܒܐܡܪ ܥܠܝ ܐܠܟܦܐܪ.

The colophon, f. 208 *a*, states that this book was finished by Rabban Isaac, son of the deacon 'Abd al-Ḥaiy and his wife Maryam, on the Saturday before Palm Sunday, in the convent of Mār Matthew (at Mosul), A. Gr. 1989 (A.D. 1678), when Ignatius 'Abd al-Masîaḥ was patriarch of Antioch, Basil Yaldā maphriān of the East, Mār Gregory Buṭrus, bishop of Jerusalem, and Mār Dioscorus George of the see of al-Jazīrah.

ܟܡܠ ܥܠܝ ܝܕ ܐܠܚܩܝܪ ܪܒܢ ܐܝܣܚܩ ܘܠܕ ܐܠܡܪܚܘܡ ܫܡܫ ܥ ܐܠܚܝ ܘܐܡܗ ܡܪܝܡ. ܐܠܡܪܝܐ ܥܠܝ ܐܢܐܡܠ ܐܠܫܡܣ ܡܢ ܩܒܠ ܐܚܕ ܫܥܐܢܝܢ ܒܕܝܪ ܐܠܐܒ ܡܪ ܡܬܝ ܐܠܫܗܝܪ ܠܠܝܘܢܐܢ ܐܠܡܣܝܚ. ܘܒܐܠܝܐܡ ܐܠܦܛܪܝܪܟ. ܘܐܠܡܦܪܝܢ ܡܟܠ ܝܠܕܐ ܘܐܠܡܛܪܐܢ (*sic*) ܡܟܠܐܬܗ. ܟܡܠ ܦܝ ܝܘܡ ܣܒܬ ܐܠܫܥܐܢܝܢ.

ܥܠ ܫܘܪ̈ܝܐ ܕܫܘܪܝܗ. ܥܠ ܕܝܢ ܡܢ ܡܛܠ. ܥܠ ܐܝܬܝܐ
ܠܐܝܬܘܗܝ ܠܓܘܫܡܐ ܠܫܡܝܐ ܡܢܝܢܐ. ܡܛܠ ܦܘܢܝܩܐ ܘܗܝܠܐ
ܐܝܣܛܘܟܣܐ ܘܗܝܠܐ ܕܐܝܬܘܗ ܘܗܝܠܐ ܐܝܬܝܩܘܢ ܘܗܝܠܐ ܢܦܫܢܝܐ
ܘܗܝܠܐ ܥܠܝܗ ܠܟܠܗ ܘܗܝܠܐ ܦܪܝܫ. ܘܩܕܡ ܒܛܪܣ. (f. 208 b)
ܠܠܘܩܒܠ ܘܠܠܡܬܚܫܒ ܘܠܟܠ ܘܠܒܗܘܢ ܘܐܠܐܒܪܐ ܠܠܐܒ
ܘܐܠܐܒ ܘܠܠܪܘܚ ܠܠܦܪܘܫ ܠܗ ܘܐܝܟ. ܐܠܚ. ܘܐܝܟܐ ܒܟܝܢܐܝܬܗ
ܠܡܬܝܕܥܢܐ ܗܕܐ ܠܠܒܐܒ ܠܠܦܪܝܩ ܠܠܡܬܒܪܝ. ܠܠܝܢ ܗܘ
ܒܐܒ ܠܠܡܫܐܠܬܗ. ܘܠܠܫܐܠܢ ܠܠܡܫܠܡܗ. ܘܠܠܚܝܘܕ
ܠܠܒܝܢ̈ܗ. ܠܦܪܝܩ ܦܘܐܕ ܦܪܘܩ ܐܠܐܗ̈ ܠܠܡܫܝܚ̈ܗ.
ܘܕܠܝ ܥܠ ܫܢ̈ܝ ܠܠܟ ܘܠܫܟܐ ܡܐܢܗ ܘܠܫܟܢܗ ܘܠܡܐܢܝܢ
ܢܘܐܢܗ. ܥܠ ܠܠܦܘܪ ܠܠܫܟܝܢ ܠܠܡܒܐܪܝ ܐܕܐܪ. ܘܐܝܟ
ܘܡܦܪܝܢ ܒܗ ܢܘܐܪ ܠܠܫܒܠ ܠܢܠܝ̈ ܠܠܫܒܐܢܝܢ. ܥܠ ܫܐܒ̈ܝ
ܠܠܫܐܒܗ. ܥܠ ܐܝܬܐ ܐܒܘܐܠܢܐ ܠܠܡܒܪܝܡܢ ܘܒܐܠܢܐ
ܠܠܡܟܝ̈ܢ. ܡܢ ܐܝܬܐܝܬܘܬܐ ܕܐܒܐ ܠܠܒܪܫܐ ܠܠܫܠܝܚܐ
ܐܠܐܠܗܐ. ܐܝܟ ܒܛܪܣ ܒ̈ ܠܠܡܫܝܚܐ. ܘܡܢ ܒܫܠܠܝܚܐ
ܡܒܪܢܐ ܠܠܡܦܪܩ ܐܝܬ ܐܠܐܢܘܪ. ܐܝܟ ܡܒܪܢܐ ܢܘܪܐ. ܘܡܢ
ܦܝܠܘܣܘܦܘܣ ܕܐܝܬ ܒܐܒ̈ܗ ܦܪܘܫ ܠܠܦܪܝܩ. ܡܐܪܒ
ܠܠܒܪ ܠܠܡܫܝܚܐ ܐܝܟ ܡܛܠ ܒܛܪܣ ܠܠܡܒܪܝܐ ܒܐܝܢ
ܐܠܐܒܐ ܘܠܠܒܐܪܒܗ ܚܐܡܠܠ ܠܠܦܠܝܟ ܠܠܡܦܪ̈ܫ. ܘܡܢ
ܕܢܫܦܘܪܫ ܘܐܠܟ ܒܪܫܐ ܠܠܥܝܢܐ ܠܠܒܐܪܐ ܠܠܢܦܫܐ.
ܐܝܟ ܡܛܠ ܦܘܢܝܩܐ ܐܕܐܡܬܗ ܠܠܟܠܗ ܥܠ ܛܘܠܐ ܐܠܐܝܬܐ

ܘܠܡܫܝܚ܀ ܐܡܝܢ.. ܟܬܒܗ ܐܠܚܩܝܪ ܐܠܦܩܝܪ ܐܠܡܬܒܬܠ
ܐܠܓܗܐܠ ܐܠܡܥܬܪܦ ܒܐ ܒܓܪ ܢܦܣܗ ܒܐܠܚܛܝܗ ܙܐܝܕ
ܘܒܐܠܟܣܠ ܘܐܙܟ ܐܝܫܘܥ ܒܐܠܚܛܝܗ ܩܫܝܫ.

ܒܬܒܘ ܒܝܕ ܡܢܝ ܡܛܝ ܒܐܝܐܡ ܐܠܐܒܘܗ ܥܒܕ ܐܝܫܘܥ
ܥܒܕ ܗܐܪܘܢ ܥܒܕ ܐܢܛܘܢܝܘܣ ܥܒܕ ܣܡܥܢ ܥܒܕ ܦܬܚ ܐܠܠܗ
ܘܐܫܥܝܐ ܥܒܕ ܝܘܚܢܐ. ܘܟ̄ܐܢ ܒܬܐܪܝܟ ܐܠܠܗ ܝܣܗܠܗ ܡܒܐܪܟ
ܐܡܝܢ ܐܡܝܢ.

At f. 28 *a* and f. 170 *a* the scribe gives some additional particulars regarding himself and his family.

ܘܩܕ ܟܬܒ ܐܠܟܬܐܒ ܥܒܕ ܐܝܫܘܥ ܘܠܕ ܩ̄ܣ ܐܠܡܪܚܘܡ
ܝ ܐܠܚܢܝܢ. ܐܒܢ ܡܩܕܣܝ ܝܘܚܢܐ ܐܠܡܥܠܡ ܡܢ ܡܕܝܢܗ
ܐܠܢܨܝܒܝܢ. ܐܠܟܐܝܢ ܦܝ ܕܝܪ ܡܪܝ ܡܛܝ. ܘܩܕ ܟܬܒ
ܐܠܟܠ ܐܠܚ̄.

ܟܬܒ ܐܠܟܐܬܒ ܐܠܚܩܝܪ ܟܬܒ ܡ ܐܫܥܝܐ ܟܬܒܗ ܐܠܠܗ
ܐܫܥܝܐ ܘܠܕ ܐܠܡܪܚܘܡ ܩ̄ܣ [ܝ] ܐܠܚܢܝܢ ܡܢ ܒܝܬ ܙܚܪ
ܦܝ ܡܕܝܢܗ ܐܠܢܨܝܒܝܢ ܐܒܢ ܐܠܡܩܕܣܝ ܡܩܕܣ ܝܘܚܢܐ.
ܪܚܡ ܐܠܠܗ ܡܢ ܩܪܐ ܟܬܒ ܐܠܡܪܚܘܡ. ܐܠܚ̄.

Ff. 209 and 210 contain an index to the above 51 chapters.

Add. 3284

Paper, about 12 in. by 4; 83 leaves, of which ff. 1—5, 34, 42—44, and 53—83, are blank; the quires, eight in number, are signed with letters, the first having 14 leaves and the last only 9; number of lines in a page very variable. Written in a cursive Jacobite hand towards the end of the xviiith cent. (see below).

This volume contains translations of the Aristotelian logic in *Syriac* and *Arabic*.

1. The *De Interpretatione*, with a marginal commentary, f. 7 *a*,

ܡܫܪܐ ܐܢܐ ܕܐܦܠܘܢ ܟܬܒܐ ܕܬܪܝܢ ܕܐܪܣܛܘ ܕܡܫܬܠܡܢܘܬܗ

ܦܪܝܡܢܝܐܣ ܗ̄ ܡܛܠ ܦܘܫܩܐ. ܦܬܓܡܗ ܗܢܘ ܕܠܘܩܒܠ. ܡܢ

ܡܠܐ. ܘܡܢ ܡܠܬܐ. ܒܠܘܩܒܠ ܕܝܢ ܡܢ ܐܝܠܝܢ ܡܠܝܐ. ܘܐܦܘܦܣܐ.

ܘܐܦܘܦܣܝܣ ܘܡܬܐܡܪܐ. ܘܫ̄.

The translation and commentary are identical with those in Zotenberg's *Catal.*, no. 248, 6. A note on f. 25 *a* states that this is believed to be the translation of Probus,

ܡܛܠ ܡܬܐܡܪܐ ܕܦܪܝܡܢܝܐ ܕܐܪܝܣܛܘܛܠܝܣ ܦܝܠܠܘܣܦܐ

ܕܡܬܦܫܩ ܕܟܠܐ ܦܘܫܩܐ. ܕܦܪܐ ܢܘܠܐ ܟܠܐ ܒܢܝܢܐ ܦܪܘܒܐ ܕܫܪܐ.

ܡܬܬܠܡܕ ܕܠܦܪܘܫܐ ܡܬܦܫܩ ܡܢ ܠܫܢܐ ܝܘܢܝܐ ܠܣܘܪܝܝܐ.

2. The *Analytica priora*, as in Add. 2812, f. 116 *a*. See Zotenberg's *Catal.*, no. 248, 7. In this copy the commentary, except on f. 26 *a*, consists of only a few stray notes. Subscription, f. 33 *b*,

ܫܠܡ ܐܝܟ ܡܫܡܠܝܢܘܬܐ ܟܬܒܬܐ ܟܬܒܐ ܕܢܟܠܐ ܕܐܪܣܛܘ

ܕܡܠܦܢܐ ܐܘܠܘܓܝܘܣ ܩܕܝܫܐ. ܕܦܫܩ ܒܪܐ ܘܒܢܝܢܐ ܠܡܠܬܐ
ܠܒܢܝܬܐ ܢܦܫܢ ܠܝܘܠܦܢܐ ܕܐܬܪܓܡ ܀

3. Part of a treatise by Severus Sēbōkht on the *Analytica Priora*, f. 35 *a*,

ܦܘܫܩܐ ܕܦܘܩܕܘܬܐ ܕܬܐܘܪܝܐ ܡܠܝܠܬܐ ܕܐܢܠܘܛܝܩܘܣ.

ܐܠܐ ܡܛܠ ܕܒܡܠܡܕ ܩܕܡ ܗܘ ܡܕܡ ܦܫܝܛܐ ܠܡܕܡ
ܡܪܟܒܐ. ܘܠܣܘܠܘܓܝܣܡܘܣ ܗܝ ܕܐܦܘܕܝܩܛܝܩܝܐ ܩܕܡܝܢ
ܦܪ̈ܘܛܐܣܝܣ. ܠܦܪ̈ܘܛܐܣܝܣ ܕܝܢ. ܩܕܡܝܢ ܠܢܘ̈ܩܙܐ. ܠܟܠܗܘܢ
ܕܡܢܝܢܢ ܕܠܢܘ̈ܩܙܐ ܢܩܦܐ ܒܡܠܬܐ ܀ ܘܫ.

Compare Wright's *Catal.*, p. 1160, no. DCCCCLXXXVIII, no. 2 (Add. 14,660). A note at the end, f. 41 *a*, states that this treatise was compiled by the author in the month of Ḥĕzīrān A. Gr. 949 = A.D. 638, in which year the emperor of Byzantium (Heraclius I.) came to Āmid and thence went down to Babel (Baghdād). This of course refers to the final struggle between the Greeks and Arabs for the possession of Syria.

ܫܠܡ ܬܐܘܪܝܐ ܕܟܠ ܐܢܠܘܛܝܩܘܢ ܕܒܬܪ ܠܗܪܡܝܢܐ
ܣܘܦܡܬ ܒܫܢܬܐ ܕܬܡܛ ܝܘ̈ܢ. ܒܐܝܪܚ ܚܙܝܪܢ ܒܗ̇ ܕܝܢ ܒܗ̇
ܒܫܢܬܐ ܕܐܬܐ ܡܠܟܐ ܕܪܗܘܡܝܐ ܐܘܚܕ ܣܘܣܛܝܛܝܢܐ ܠܐܡܝܕ
ܘܡܢ ܬܡܢ ܢܚܬ ܠܒܒܝܠ.

The scribe, a priest named Anastasius, wrote it in the church of the Virgin Mary at Āmid.

ܐܬܟܬܒ ܒܐܝܕܝ ܐܢܫ ܡܚܝܠܐ ܘܠܚܘܒܐ ܘܡܟܝܟܐ ܡܘܩܪܐ
ܘܩܫܝܫܐ ܐܢܣܛܣܝܣ ܒܥܕܬ ܩܕܝܫܬܐ ܕܡ̄. ܒܐܡܝܕ ܡܕܝܢܬܐ

ܕܢܬܒܪܟ ܠܐܠܗܐ ܕܐܡܝܢ ܒܥܠܡܐ ܠܥܠܡܝܢ ܕܟܠ ܐܝܟ ܕܙܠܗ.
ܘܦ̄.

4. The *Isagoge* in an *Arabic* version, f. 45 *b*,

ايساغوجى اى مَدْخَلٌ مختَصرٌ في المَنْطِق، ܒܐܒ ܕܠܐܠܬܗ
ܠܠܦܐܙ ܘܡܥܐܢܝܗ. ܐܠܠܦܙ ܐܠܕܐܠ ܥܠܝ ܡܥܢܝ ܡܐ ܐܢ
ܝܕܠ ܥܠܝܗ ܒܐܠܡܛܐܒܩܗ: ܘܥܠܝ ܓܙܝܗ ܒܐܠܬܦܡܢ. ܐܢ ܟܐܢ ܠܗ
ܓܙܐ. ܘܥܠܝ ܡܐ ܝܠܐܙܡܗ ܦܝ ܐܠܕܗܢ ܒܐܠܐܠܬܙܐܡ. ܟܐܠܐܢܣܐܢ
ܦܐܢܗ ܝܕܠ ܥܠܝ ܐܠܚܝܘܐܢ ܐܠܢܐܛܩ ܒܐܠܡܛܐܒܩܗ. ܘܥܠܝ
ܐܚܕܗܡܐ ܒܐܠܬܦܡܢ. ܘܥܠܝ ܩܐܒܠ ܨܢܥܗ ܐܠܟܬܐܒܗ
ܘܐܠܟܬܐܒܗ ܒܐܠܐܠܬܙܐܡ. الخ

At the end, f. 52 *b*, the scribe again gives his name, and says that he finished this manuscript in a year of the Greek era which appears to have been ٢١٠٨ (= A.D. 1797), but which has been altered so as to read ١١٠٠ (of the Muḥammadan era = A.D. 1689 ?).

تم هذا الكتابُ المسَمى ايساغوجى الشريف على يد العبد
الضعيف انسطوس بالاسم قسيس فى سـ١١٠٠ـنه يونانيه فى اواخر
شهر اذار،

On f. 6 *a* we find the following pieces:

a. An extract from Basil's discourse on the Study of the Writings of the (Greek) Philosophers (ad Adolescentes), against those who despise the study of philosophy,

ܠܘܩܒܠ ܗܢܘܢ ܕܒܣܪܝܢ ܘܡܠܦܢܘܬܐ ܕܦܝܠܣܘܦܐ ܠܘܬ ܠܝܘܢܝܐ ܀

ܐܡܪ ܩܕܝܫܐ ܒܣܝܠܝܘܣ ܒܡܐܡܪܐ ܕܥܠ ܗܘ ܕܐܝܟܢܐ ܠܝܠܕܝ

ܬܠܬܐ ܡܢ ܢܘܠܕܐ ܗܘܘ.. ܐܘ ܕܠܡܐ ܐܚܪܢܐ ܕܠܝܘܬܐ
ܗܕܝܪܘܬܐ ܡܢ ܘܡܫܬܪܘܬܐ ܒܫܬܝܬܐ ܗܝ.. ܕܒܐܪܘܗ ܙܝܚܢܐ
ܐܬܗܘܢ. ܡܫܬܝܢ ܕܝܢ ܢܘܒܬܐ ܡܢܝܢ ܐܘ ܛܒܐ ܕܡܬܢܫܩܝܢ
ܟܠ ܫܩܠܐ. ܗܟܢܐ ܐܘ ܕܢܫܩܐ. ܘܫ̄.

b. An extract beginning,

ܡܢ ܡܠܘܐܐ ܕܢܘܗܪܐ (*sic*). ܐܚܪܐ ܕܝܢ ܕܪܘܚܐ ܡܬܢܗܪܢܘܬܐ.
ܡܬܢܗܪܢܘܬܐ ܕܝܢ ܡܠܘܐܐ ܕܢܘܗܪܐ. ܗܢܘܢ ܕܡܬܐܚܕܝܢ
ܠܗܠܝܢ ܕܪܘܚܝܢ ܐܘ ܠܗܘ ܕܪܘܚ. ܐܘ ܠܟܠܐ ܡܢ ܗܘ ܕܪܘܚ ܀
ܘܫ̄.

c. Beginning,

ܫܪܝܢ ܡܬܐܨܝܢܘܬܐ ܘܫܘܠܡܐ. ܚܝܠܐ ܢܦܫܝ ܡܬܐܡܪ. ܘܐܡܪ
ܠܗܠܗ ܘܡܫܘܕܥܢܐ ܕܡܬܡܪ. ܘܫ̄.

d. Beginning,

ܡܬܬܟܝܠܐ ܠܟܠ ܗܘܦܟܐ ܐܠܗܝܐ. ܘܠܐ ܠܒܪܐ ܘܠܐ ܢܦܫܢܝܐ.
ܘܫ̄.

e. Beginning,

ܡܢ ܠܐ ܡܬܦܫܩ ܠܐܦܝ ܡܬܚܟܡܘܬܐ. ܕܢܘܗܪܐ ܗܘ ܕܡܢܝܢܐ.
ܘܫ̄.

f. On the term ܟܝܢܐ as used generally and specially, in the former case = ܐܘܣܝܐ, in the latter to ܩܢܘܡܐ.

ܟܝܢܐ ܓܢܣܐܝܬ—ܐܝܟ ܟܝܢܐ ܕܐܠܗܘܬܐ ܘܐܢܫܘܬܐ ܗܝ ܐܘܣܝܐ
ܘܕܝܕܝܥܐܝܬ—ܐܝܟ ܟܝܢܗ ܕܐܦܠܛܘܢ ܗܝ ܩܢܘܡܗ

Add. 3285

Paper, about 12⅝ in. by 8¾; 208 leaves; quires unnumbered, mostly of 8 and 10 leaves (the 2nd has only 6, the 1st has lost one leaf at the beginning, and the last two leaves at the end); 28 to 32 lines in a full page. The writing is a rather inelegant Kārshūnī of the xviith or xviiith cent. It contains·

Theological writings of Mūsā ibn al-Ḥajar (i.e., Moses bar Kēphā), bishop of Mosul and Bā-remmān or Ba-rimmā, and John, bishop of Dārā, translated into *Arabic*.

1. On the Soul, by Moses bar Kēphā, in this version in 65 chapters, f. 2 *b*,

ܘܐܢܐ ܢܒܬܕܝ ܒܥܘܢܗ ܐܠܒܐܪܝ ܐܠܐܙܠܝ ܐܠܩܕܝܡ ܘܐܟܬܒ
ܡܩܐܠܐܬ ܠܗ ܡܬܪܓܡܗ. ܬܦܣܝܪ ܩܘܠ ܐܠܐܒ ܐܠܩܕܝܣ
ܡܘܣܐ ܐܠܡܕܥܘ ܒܐܒܢ ܐܠܟܐܦܐ. ܡܛܪܐܢ ܐܠܡܘܨܠ
ܘܒܐܪܡܢ. ܐܘܠܐ ܕܟܪ ܡܩܐܠܬܗ ܐܘܠܗ (sic) ܡܢ ܐܠܢܦܣ.
ܘܡܩܣܘܡܗ ܗܕܗ ܐܠܡܩܐܠܗ ܒܚܡܣܗ ܘܣܬܝܢ ܦܨܠ.

2. On the Resurrection of the Body, by the same, in 34 chapters, f. 77 *b*,

ܐܠܡܩܐܠܗ ܐܠܬܐܢܝܗ ܦܝ ܩܝܐܡܗ ܐܠܐܓܣܐܕ.

3. On the Creation of the Angels, by the same, in 54 chapters, f. 122 *b*,

ܐܠܡܩܐܠܗ ܐܠܬܐܠܬܗ ܦܝ ܚܠܩܗ ܐܠܡܠܐܝܟܗ ܡܢ
ܐܠܐܒ ܐܠܩܕܝܣ ܡܘܣܐ ܐܒܢ ܐܠܟܐܦܐ.

Subscription, f. 150 *b*,

ܫܠܡ ܟܬܒܐ ܕܚܝܠܐ ܕܦܠܐܬܐ ܕܡܪܢܘܬܐ ܘܡܫܡܫܢܘܬܐ ܐܝܟ ܕܦܘܫܩܐ
ܠܛܝܡܬܐ ܕܝܢ ܕܐܦܐ ܐܦܣܩܘܦܐ ܕܡܘܪܬܐ ܕܠܘܬܗ ܟܬܒ ܐܟܬܒ.

4. On the Celestial Hierarchy, by the same, in 16 chapters, f. 151 *a*,

ܬܘܒ ܕܠܗܘ ܠܗܢܐ ܗܘ ܩܕܝܫܐ ܡܠܦܢܐ ܩܕܡܝܐ
ܥܠ ܛܟܣܐ ܕܡܠܐܟܘܬܐ ܡܢ ܬܠܬ ܩܘܦܠܐ ܐܝܟ ܫܘܪܝ
ܐܝܬܘܗܝ ܒܬܪܥܐ ܩܦܠܐܘܢ. ܝܘ̄.

5. On the Devils, by John, bishop of Dārā, in 22 chapters, f. 169 *a*,

ܡܐܡܪܐ ܕܫܐܕܐ (*sic*) ܕܝ ܠܡܫܒܚܬܐ. ܬܐܠܝܦ
ܐܝܬܝܗ ܠܩܕܝܫܐ ܝܘܚܢܢ ܐܦܣܩܘܦ ܕܪܐ.

6. On Paradise, by Moses bar Kēphā, part I., in 28 chapters*, f. 178 *b*,

ܢܬܚܝܠ ܒܥܘܕܪܢܗ ܕܐܠܗܐ ܟܬܒܐ ܕܥܠ ܦܪܕܝܣܐ ܬܐܠܝܦ
ܐܝܬܝܗ ܠܩܕܝܫܐ ܡܘܫܐ ܕܡܬܩܪܐ ܒܪ ܟܐܦܐ ܐܦܣܩܘܦ
ܕܒܝܬ ܪܡܢ.

It is slightly imperfect at the end, f. 205 *a*, concluding with the words

ܘܠܐ ܠܒܫ ܗܘ ܠܡܫܩܠ ܗܕܐ ܐܦ ܗܟܢܐ. ܠܠܒ
ܠܡܬܠܡܕܘ. ܡܛܠ ܕܠܐ ܡܫܟܚܐ ܗܘܬ

On ff. 201—205 the rubrics are frequently omitted.

Ff. 1 and 205 *b*—208 are blank.

* See Assemani, *B.O.* ii. 128.

Add. 3286

Paper, about $6\frac{1}{4}$ in. by $4\frac{3}{8}$; originally 133 leaves, the last of which is blank; 13 quires, signed with letters, of 8 (ܝܚ), 10, 11 (ܒ) and 12 (ܛ, ܝ) leaves; usually 15 lines in a page. Written in a good, clear, Nestorian serṭā, and dated A. Gr. 2015 = A.D. 1704. It contains

Translations of various homilies from Syriac into Arabic; viz.

1. Jacob of Sĕrūgh, on the holy mysteries, and confession and repentance, and that none should dare to partake of the Body of our Lord without confession, f. 22 *a*:

ܒܫܡ ܐܠܠܗ ܐܠܐܙܠܝ ܐܠܐܒܕܝ· ܢܒܬܕܝ ܘܢܟܬܒ ܡܝܡܪܐ
ܡܢ ܩܘܠ ܡܪܝ ܝܥܩܘܒ ܐܠܣܪܘܓܝ ܡܦܣܪܗ ܥܢ ܩܘܠܗ ܟܠ
ܐܠܐܣܪܐܪ ܐܠܡܩܕܣܗ ܘܐܠܐܥܬܪܐܦ ܘܐܠܬܘܒܗ ܘܠܐ ܝܬܓܪܐ
ܐܚܕ ܝܐܟܠ ܓܣܕ ܐܠܪܒ ܐܠܡܣܝܚ ܒܓܝܪ ܐܥܬܪܐܦ. ܐܠܝ
ܐܚܒܐܝ ܘܐܟܘܬܝ ܐܓܥܠܘ ܠܗܡܟܡ ܟܠܐܡ ܪܘܚܝ: ܘܐܨܓܘ
ܠܩܘܠ ܐܠܪܘܚ ܐܠܡܩܕܣܗ: ܘܟܠ ܡܢ ܝܬܢܐܘܠܗ ܒܐܠܟܦܐܪܗ
ܐܠܪܒܢܝܗ: الخ

2. The sixth discourse of John Chrysostom, on repentance and reproof of the soul, f. 31 *b*:

ܘܢܟܬܒ ܐܠܡܝܡܪ ܐܠܣܐܕܣ ܡܢ ܩܘܠ ܝܘܚܢܐ ܦܡ

ܐܠܡܘܬ ܩܐܠܗ ܥܢܗ ܐܠܐܒܘܬܗ ܘܐܒܘܬܝܗ ܐܠܢܦܣ ܝܥܕܝ ܦܝ
ܢܘܡ ܩܕܝܣ ܐܠܐܒܘܬܗ. ܝܐܠܠܗ ܥܕܢ ܐܡܝܢ. ܝܬܠܘܗ ܟܢܝ
ܡܢ ܝܣܬܚܝ ܐܠܡܣܝܚ ܐܠܦܕܝ ܐܠܡܬܢܓܣܝܢ ܒܐܠܓܣܕ ܐܠܒܫܪ.
ܐܠܡܬܘܓܥܝܢ ܒܐܠܡܘܬ ܘܐܠܪܘܚ ܡܢ ܝܕܝܗ ܐܠܫܝܛܢ ܐܠܦܐܝܕ. الخ،

3. The seventh discourse of Mār Ephraim the Syrian, on the end of the world and the reward of each man according to his works, f. 42 *a*:

ܐܠܡܝܡܪ ܐܠܣܐܒܥ ܠܡܐܪ ܐܦܪܝܡ ܐܠܣܘܪܝܐܢܝ ܩܐܠܗ ܥܢܗ
ܝܥܢܝ ܐܠܐܟܪܗ ܘܡܓܐܙܐܗ ܐܠܐܟܪܗ ܟܠ ܘܐܚܕ ܒܐܥܡܐܠܗ ❖
ܡܢ ܝܣܬܚܝ ܐܢܐ[ܠܗ] ܘܝܣܬܛܝܥ ܐܢ ܝܬܟܠܡ ܝܦܣܪ ܘܝܟܒܪ ܡܥܪܘܦ.
ܘܡܓܝܕ ܐܠܓܠܝܠܗ. ܐܠܝܘܡ ܝܓܝ ܠܝܣܬܐܠ ܐܡܡ ܐܠܥܕܠ
ܐܠܚܩ (*sic*). ܘܝܣܬܪܕ ܠܠܐܒܘܬܗ ܝܟܢܐ ܡܢ ܝܕܐܥܝܗ ܐܠܡܘܬ.
ܘܝܣܬܟܪ ܐܠܟܠܝܩܗ ܒܐܡܪ ܐܠܡܘܬ. ܘܝܓܝܒ ܝܘܡܐܠ ܐܠܩܝܐܡܗ.
الخ،

4. Jacob of Sĕrūgh, on Repentance, with an admonition regarding Baptism, f. 51 *b*:

ܗܕܐ ܐܠܡܝܡܪ ܩܐܠܗ ܐܠܩܕܝܣ ܡܐܪ ܝܥܩܘܒ ܝܣܦܩ ܡܕܝܢܗ
ܣܪܘܓ ܩܐܠܗ ܥܢܗ ܐܠܬܘܒܗ. ܘܗܘ ܡܘܥܛܗ ܥܢܐ ܡܢܩܝܕ
ܐܠܡܥܡܘܕܝܗ ܝܥܕܝ ܦܝ ܢܘܡ ܐܠܝܘܡ. ܡܢ ܝܣܬܚܝ ܝܠܝܩ
ܥܠܝܗ ܢܥ ܝܠܝܩܝܡ ܡܥܪܦܗ ܐܠܐܒܘܬܗ. ܘܡܥܪܦ ܘܩܐܪ
ܐܠܝܟܪܗ ܐܠܡܘܗܐܒܗ. ܐܠܕܝ ܠܝܣܬܓܡܥܗ ܡܢ ܡܐ ܐܠܡܥܡܘܕܝܗ.

ܘܐܠܟܠܡܗ ܐܠܕܝ ܒܬܠܐܡܝܕܗ ܡܢ ܒܥܕܗ ܪܘܚ ܐܠܩܕܣ.
الخ

5. Mār Ephraim, on repentance, f. 64 *a*:

ܢܒܕܐ ܐܠܡܝܡܪ ܡܢ ܩܘܠ ܐܠܩܕܝܣ ܡܪܝ ܐܦܪܝܡ ܐܠܣܪܝܐܢܝ
ܩܐܠܗܐ ܥܠܝ ܐܠܬܘܒܗ. ܘܡܢܦܥܬܗ ܐܠܢܦܣ. ܝܩܘܠ ܦܝ
ܐܠܝܘܡ ܐܠܡܣܝܚܝܝܢ ܟܐܢܗ ܡܢ ܐܠܠܗ. ܐܚܒܐܝ ܡܢ ܝܚܒ
ܘܡܢ ܝܣܡܥ. ܡܢ ܝܪܝܕ ܐܠܕܚܝܪܗ ܐܠܡܣܬܟܢܙܗ ܒܐܠܡܣܝܚ.
ܐܠܩܝܐܡܗ ܒܕܝܢ ܐܠܡܥܡܘܕܝܗ ܐܠܡܩܕܣܗ. ܐܚܒܐܝ
ܘܐܣܡܥܘ ܩܘܠܝ ܝܥܠܡ ܐܠܦܐܣܕܝܢ ܘܐܠܫܐܒܝܢ. الخ

6. John Chrysostom, on the exalted dignity of the first day of the week and the marvellous things which God created on that day, f. 75 *a*:

ܢܒܕܐ ܐܠܡܝܡܪ ܩܐܠܗ ܝܘܚܢܐ ܦܡ ܐܠܕܗܒ. ܥܠܝ ܥܠܐܘܗ
ܫܪܦ ܝܘܡ ܐܠܐܚܕ. ܘܡܐ ܥܡܠ ܐܠܠܗ ܦܝܗ ܡܢ
ܐܠܥܓܐܝܒ. ܒܪܟܬܗ ܬܟܘܢ ܡܥ ܓܡܝܥܢܐ ܐܡܝܢ. ܡܢ ܝܣܡܥ
ܘܝܚܒ ܒܐܠܚܩ ܐܠܡܣܝܚ. ܐܚܒܐܝ ܐܣܡܥܘ. ܟܠܐܡ
ܝܘܚܢܐ ܐܠܡܠܟ. ܡܢ ܐܣܐܡܝܗ. ܘܬܟܠܡ ܟܝܢ ܐܠܐܦܐܕܗ ܡܢ
ܐܘܗܐܡ ܐܠܓܗܠܗ. الخ

7. John Chrysostom, exposition of Ps. vi., f. 90 *b*:

ܢܒܕܐ ܐܠܡܝܡܪ ܠܝܘܚܢܐ ܬܡ (فم = ثم) ܐܠܕܗܒ. ܩܐܠܗܐ
ܥܠܝ ܬܦܣܝܪ ܐܠܡܙܡܘܪ ܐܠܣܐܕܣ. ܝܩܘܠ ܦܝ ܐܘܠ ܐܠܡܝܡܪ

ܐܠܡܣܝܚ. ܠܐ ܝܟܘܢ ܥܪܘܣܗ ܐܠܐܘܠܝܗ ܐܠܒܝܥܗ. ܘܬܟܘܢ
ܩܕ ܛܠܥ ܠܠܩܘܡ ܐܠܡܣܝܚ. ܐܠܕܝ ܗܘ ܛܠܥܬܗ ܫܡܣܗ ܐܠܠܗ.
ܘܡܚܒ ܐܠܢܦܘܣ ܐܠܬܐܝܒܗ ܒܬܘܒ ܐܠܡܣܝܚ ܦܝ ܐܠܡܥܡܘܕܝܗ
ܐܠܡܩܕܣ. الخ'

8. John Chrysostom, on repentance and love and good faith, f. 107 *a*:

ܗܕܐ ܐܠܡܝܡܪ ܠܩܕܝܣ ܝܘܚܢܐ ܦܡ ܐܠܕܗܒ ܩܐܠܗ ܥܠܐ ܐܠܬܘܒܗ.
ܘܐܠܡܚܒܗ. ܘܐܠܐܡܐܢܗ. ܛܠܒܬܗ ܘܫܦܐܥܬܗ ܡܥܢܐ
ܝܟܘܢ ܐܡܝܢ. ܠܐ ܢܬܕܟܪ ܚܒܐܝܒ ܝܠܙܡܢܐ ܦܝ ܢܦܣ ܐܠܡܐܢܐ.
ܘܢܥܛܝ ܐܠܫܟܪ ܒܐܠܬܘܒܗ ܐܠܩܕܝܡܗ. ܐܠܢܐܣ ܡܢ ܐܠܚܝܐܬ
ܘܐܠܡܘܬ. ܒܐܠܐܘܒܗ ܐܠܦܐܝܩܗ ܒܐܠܡܚܒܗ ܐܠܥܘܒܕܝܗ.
الخ'

9. John Chrysostom, on the holy Fast of Lent, f. 118 *b*:

ܘܐܝܨܐ ܢܬܠܘ ܐܠܡܝܡܪ ܡܢ ܩܘܠ ܝܘܚܢܐ ܦܡ ܐܠܕܗܒ.
ܩܐܠܗ ܥܠܐ ܐܠܨܘܡ ܐܠܡܩܕܣ. ܛܠܒܬܗ ܡܥܢܐ ܝܟܘܢ
ܐܡܝܢ. ܠܡܐ ܝܟܘܢ ܗܕܐ ܙܡܢ ܗܕܐ ܐܠܨܝܐܡ ܐܠܡܩܕܣܗ. ܘܗܕܐ
ܝܟܘܢ ܗܕܐ ܐܠܐܘܩܐܬ ܐܠܡܒܪܟܗ. ܘܗܝ ܙܡܢ ܩܐܒܠ
ܒܐܠܡܥܡܘܕܝܗ. ܘܐܠܬܘܒܗ ܐܠܢܐܝܚ ܟܠ ܐܠܬܐܝܒܝܢ. الخ'

10. How God's justice will judge men on the Day of the Resurrection, f. 127 *b*:

ܘܢܣܬܥܝܢ ܟܝܦ ܝܟܘܢ ܥܕܐܠܗ ܐܠܠܗ ܬܕܝܢ ܐܠܢܐܣ ܦܝ

ܗܘܡ ܐܠܡܣܒܪܗ. ܦܬܚ ܒܫܡ ܪܒܢܐ ܐܠܡܣܝܚܝܝܢ ܐܠܡܫܪܩܝܝܢ.
ܘܩܠ ܠܗ ܐܠܡܣܝܚ. ܦܩܐܠ ܕܐܝܠܝܢ ܐܠܐܠܡܣܝܚ ܠܬܠܡܝܕܗ. ܐܢ
ܡܬܠܡܝܕ ܐܘܚܐܢܢ ܟܡ ܟܐܢ ܝܟܘܢ ܡܬܒܥܝܢ ܟܠܡܗ. ܦܐܢ ܐܬܒܥܗ
ܬܠܡܝܕܗ ܘܩܐܠ ܠܗ. ܘܡܢ ܗܘ ܕܐܝܠܝܢ ܐܢ ܐܬܒܥܝ ܀ ܦܩܐܠ
ܠܗ ܟܠ ܡܢܟܡ ܝܛܠܒ ܐܠܠܗ ܐܠܐܒܐ ܘܝܬܒܥ ܗܘܐ ܝܚܠ
ܡܢܐ ܝܚܡܠ ܦܝ ܗܕܐ ܐܠܕܢܝܐ. ܘܝܬܒܥܢܝ ܟܠ ܝܘܡ ܨܠܝܒܗ.
الخ'

The first article, ff. 1—20, has been purposely torn out, and nothing is left of it but the subscription, f. 21 *a*:

ܬܡܬ. ܘܟܠܡܬ ܝܩܘܠ ܐܠܡܝܡܪܐ. ܡܢ ܩܘܠ ܐܠܟܠ
ܩܘܠ. ܐܠܡܠܦܢ ܠܗ ܢܘܪܢܗ ܘܟܬܐܒܬܗ. ܘܡܢܗ ܐܠܡܠܦܢ
ܐܠܡܐܝܢ ܐܠܕܝ ܗܘ ܡܢܐܠ ܐܠܫܝܛܐܢ ܐܠܕܝ ܟܐܢ ܐܠܡܬܐܝܢ
ܡܥܬܪܦܗ. الخ'

The colophon, ff. 129 *b*—131 *a*, states that this MS. was finished on Saturday, 20 Ḥĕzīrān, A. Gr. 2015 = A.D. 1704. It was written in the church of S. George in the village of Zākhō on the Khābūr, when Mār Elias was catholic patriarch, by the priest ʻAbd al-Aḥad (Khaushābhā).

ܟܡܠ ܒܥܘܢ ܣܝܕܢܐ ܘܡܣܥܕܬܗ ܒܨܠܘܬ ܐܠܩܕܘܣ ܗܕܐ
ܐܠܟܬܐܒ ܐܠܡܩܕܣ. ܝܘܡ ܣܒܬ. ܥܫܪܝܢ ܝܘܡ ܡܢ ܚܙܝܪܢ.
ܦܝ ܣܢܬ ܐܠܦܝܢ ܘܚܡܣܬܥܫܪ. ܥܠܝ ܝܘܢܐܢܝܗ. . . . . . ܘܟܬܒ
ܐܢܟܬܒ ܦܝ ܟܢܝܣܬ ܐܠܡܩܕܣܗ ܘܐܠܡܫܗܘܪܗ ܘܐܠܡܟܪܡܗ

ܒܠ ܚܝܬ ܐܠܡܣܝܚ ܐܠܡܬܐܚܕ ܐܠܡܢܬܟܒ ܡܢܗ ܠܝܘܣܦܝܣ
ܐܠܕܝ ܗܘ ܐܠܡܣܬܘܝ ܐܠܡܬܐܢܣ ܐܠܕܝ ܩܕܫܢܐ ܒܗ. ܒܠ
ܠܢܥܪܦ ܫܝ ܥܣܝܪ ...... ܘܢܫܟܪ ܗܘ ܪܒܢܐ ܐܠܪܒ ܐܠܡܬܥܐܠ
ܘܐܠܐܠܗ ܐܠܚܩܝܩܝ ܘܐܠܐܠܗ ܐܠܥܨܝܡ. ܘܐܠܡܠܟ ܐܠܥܐܕܠ.
ܪܒ ܐܠܟܠ ܐܠܩܐܐܝܡܝܢ ܐܠܥܐܕܠ. ܒܠ ܗܐܢܬ ܐܠܡܬܥܐܠ
...... ܘܡܢ ܒܩܕܪܗ ܐܠܟܒܝܪ ܐܠܓܐܝܙ ܐܠܡܓܝܕ ܟܐܠܡܟܬܐܠ
ܐܠܡܬܚܝܪ ܐܠܡܬܒܗܪ. ܐܠܕܝ ܠܗ ܝܫܟܪ ܟܠ ܝܘܡ
ܝܥܪܦܗ ܗܘ ܐܠܟܪܝܡ ܐܠܡܩܬܕܪ. ܒܠ ܠܐ ܝܠܝܩ ܕܟܪ ܐܠܡܫܝܗ
ܐܠܩܐܕܪ. ܝܥܪܦ ܝܥܪܦܗ ܠܐܢܗܘ. ܐܠܚܟܝܡ ܒܟܠ ܐܠܐܡܪ.
ܐܠܕܝ ܬܥܪܝܦܗ ܒܡܥܪܦܐ ܠܟܠ ܡܢ ܐܠܚܟܝܡ. ܘܟܐܠܡܬܟܠܡ
ܒܢܝܐܬ. ܟܐܠܡܬܟܐ ܡܢ ܐܠܐܪܝ. ܘܟܠܡܬܟܠܡ ܡܢ ܐܠܡܥܪܦ.

الخ'

Then follow a few stanzas of verse, ff. 131 *a*—132 *a*; e.g.

ܝܐ ܚܐܠܩ ܟܠ ܐܠܟܐܝܢܐܬ ܘܡܕܒܪܗ
ܝܟܡ ܐܠܥܘܡܐ ܟܐ ܝܟܘܢ ܘܝܬܡܪܗ
ܠܐܪܝ ܡܐ ܝܟܘܢ ܐܠܟܐܝܢܐܬ ܘܟܠ ܡܢ
ܟܐܢ ܐܠܟܐܝܢܐܬ ܘܡܢ ܝܟܘܢ ܘܡܢ ܝܬܘܬܪܗ

ܐܢܬ

ܩܕ ܥܪܦܬ ܚܘܐܨ ܐܠܟܠ ܘܐܠܡܥܠܡ.
ܘܟܠܡܬ ܡܥܪܘܦ ܘܡܢ ܟܘܢ ܥܠܡ.

ܠܐ ܝܟܘܢ ܒܝܕ ܓܝܪ ܐܚܕ ܘܝܒܩܐ
ܝܣܡܥܗ ܡܢ ܓܝܪܗ ܕܠܝܠܗ.

They are seven in number, the last being added by a later hand.

The binding of this volume is ornamented with a cross and interlaced patterns in colours.

Add. 3287

Paper, about $11\frac{3}{4}$ in. by $8\frac{1}{2}$; 109 leaves; 12 quires, signed with letters (ܛ and ܝܐ are mistakes for ܝ and ܛ), of 10 leaves, except the first, which has eight, and the last, of which only one leaf remains, there being a lacuna after f. 108; 18 to 21 lines in a full page. The writing is a good, regular, Nestorian serṭā. This volume is dated A. Gr. 2011 = A.H. 1111 = A.D. 1699. It contains

The Lectionary from the Gospels for the Sundays, Feasts and Commemorations of the whole year, translated from Syriac into Arabic, f. 1 *b*:

ܒܫܡ ܐܠܐܒ ܘܐܠܐܒܢ ܘܪܘܚ ܐܠܩܕܣ ܐܠܐܠܗ ܐܠܘܐܚܕ
ܢܒܬܕܝ ܒܥܘܢ ܐܠܠܗ ܘܚܣܢ ܬܘܦܝܩܗ ܘܢܟܬܒ ܐܢܓܝܠ
ܐܠܐܚܕ ܘܐܠܐܥܝܐܕ ܘܐܠܬܕܟܐܪܐܬ ܟܠ ܐܠܣܢܗ ܘܡܦܣܪܐ.

There are a few explanatory marginal notes in Arabic and Kārshūnī, e.g. ff. 4 *b*, 6 *a*, *b*, 9 *b*.

1. The 1st Sunday of the Annunciation, f. 1 *b*,

ܐܠܐܚܕ ܐܠܐܘܠ ܡܢ ܐܠܒܫܐܪܗ.

2. The 2nd Sunday of the Annunciation, f. 2 *b*,

ܕܬܪܝܢ ܕܐܚܪܢܝܢ ܡܢ ܕܣܘܒܪܐ ܀

3. The 3rd Sunday of the Annunciation, f. 4 *a*.

4. The 4th Sunday of the Annunciation, f. 5 *a*.

5. The Nativity, f. 5 *b*,

ܥܐܕܐ ܕܒܝܬ ܕܡܘܠܕܗ ܕܡܪܢ ܀

6. The 1st Sunday after the Nativity, f. 6 *b*,

ܕܬܪܝܢ ܕܩܕܡ ܡܢ ܒܬܪ ܕܡܘܠܕܗ ܕܡܪܢ ܀

7. The Commemoration of the Virgin Mary, f. 8 *a*,

ܥܐܕܐ ܕܒܝܬ ܕܡܪܬܝ ܡܪܝܡ ܒܬܪ ܥܐܕܐ ܕܡܘܠܕܗ
ܘܕܢܚܐ ܀

8. The 2nd Sunday after the Nativity, f. 8 *b*.

9. The Epiphany, f. 10 *a*,

ܥܐܕܐ ܕܒܝܬ ܕܕܢܚܐ ܕܡܪܢ ܘܐܠܗܢ ܝܫܘܥ ܕܡܫܝܚܐ ܀

10. The Commemoration of S. John the Baptist, f. 11 *a*,

ܥܐܕܐ ܕܩܕܝܫܐ ܡܪܝ ܝܘܚܢܢ ܕܡܥܡܕܢܐ.

11. The 1st Sunday after the Epiphany, f. 12 *a*,

ܥܐܕܐ ܕܬܪܝܢ ܕܩܕܡ ܡܢ ܕܢܚܐ ܀

12. The Commemoration of S. Peter and S. Paul, f. 13 *a*,

ܥܐܕܐ ܕܩܕܝܫܐ ܦܛܪܘܣ ܘܦܘܠܘܣ.

13. The 2nd Sunday after the Epiphany, f. 14 *a*.

14. The Commemoration of the Evangelists, f. 15 *a*,

ܠܫܘܡܠܝܐ ܕܬܫܡܫܬܐ ܡܢ ܕܚܕܒܫܐ ܗܘ ܠܕܘܟܪܢܐ ܕܐܘܢܓܠܝܣܛܐ.

ܡܬܝ ܘܡܪܩܘܣ ܘܠܘܩܐ ܘܝܘܚܢܢ ܀

15. The 3rd Sunday after the Epiphany, f. 16 *a*.

16. The Commemoration of S. Stephen, f. 16 *b*,

ܕܫܘܡܠܝܐ ܕܬܫܡܫܬܐ ܡܢ ܕܚܕܒܫܐ ܘܕܘܟܪܢܐ ܡܪܝ ܐܣܛܦܢܘܣ

ܪܝܫ ܕܣܗܕܐ ܀

17. The 4th Sunday after the Epiphany, f. 18 *a*.

18. The Commemoration of the Greek Doctors, f. 19 *a*,

ܕܫܘܡܠܝܐ ܕܬܫܡܫܬܐ ܡܢ ܕܚܕܒܫܐ ܘܕܘܟܪܢܐ ܕܡܠܦܢܐ

ܕܝܘܢܝܐ ܀

19. The 5th Sunday after the Epiphany, f. 20 *a*. On the margin of f. 21 *a* is the following note on the lessons for the Prayer of the Ninevites:

يوم اثنين الباعوثي اقرا جمعة الثانيه من الصوم، يوم الثلاثة

اقرا الاحد السابع من القيط، يوم الاربعه اقرا فصل يوم الاربعاء

اوّل سبوع الصوم الكبير،

20. The Commemoration of the Syrian Doctors, f. 21 *a*,

ܬܘܒ ܕܫܘܡܠܝܐ ܕܬܫܡܫܬܐ ܡܢ ܕܚܕܒܫܐ ܘܠܕܘܟܪܢܐ

ܕܡܠܦܢܐ ܕܣܘܪܝܝܐ ܡܪܝ ܐܦܪܝܡ ܘܡܪܝ ܝܥܩܘܒ ܘܡܪܝ

ܕܒܠܘܡ ܀

21. The 6th Sunday after the Epiphany, f. 22 *a*.

22. The Commemoration of Mār Abā the Catholicus, and of any one saint, f. 22 *b*,

ܩܪ̈ܝܢܐ ܕܥܘܗܕܢܗ ܕܡܪܝ ܐܒܐ ܡܢ ܐܓܪܬܐ ܕܦܘܠܘܣ ܕܥܘܗܕܢܐ
ܗܟܢܐ ܐܦ ܕܩܕܝܫܐ ܘܠܟܠ ܚܕ ܡܢ ܩܕܝ̈ܫܐ ܀

Another lesson for any one saint, f. 23 *b*,

ܐܚܪܬܐ ܠܩܕܝܫܐ ܦܪܘܫܘܬܐ ܀

23. The 7th Sunday after the Epiphany, f. 24 *a*.
Another lesson for the same, f. 24 *b*.

24. The Commemoration of the Dead, f. 25 *a*,

ܕܥܘܗܕܢܐ ܕܥܢܝ̈ܕܐ ܡܢ ܕܐܓܪܬܐ ܩܕܡܝܬܐ ܕܦܘܠܘܣ ܕܩܘܪ̈ܢܬܝܐ.

25. The 8th Sunday after the Epiphany, f. 26 *a*.

26. The 1st Sunday in Lent, f. 26 *b*,

ܩܪ̈ܝܢܐ ܕܚܕܒܫܒܐ ܕܪܝܫ ܨܘܡܐ ܡܢ ܐܘܪܝܬܐ ܀

27. Monday in the first week of Lent, f. 27 *a*,

ܩܪ̈ܝܢܐ ܕܬܪܝܢܒܫܒܐ ܕܫܒܘܥܐ ܩܕܡܝܐ ܕܨܘܡܐ ܡܢ ܐܘܪܝܬܐ ܀

28. Tuesday in the first week of Lent, f. 28 *a*,

ܩܪ̈ܝܢܐ ܕܬܠܬܒܫܒܐ ܕܫܒܘܥܐ ܩܕܡܝܐ ܕܨܘܡܐ ܡܢ
ܐܘܪܝܬܐ ܀

29. Wednesday in the first week of Lent, f. 28 *b*.

30. Thursday in the first week of Lent, f. 29 *b*.

31. Friday in the first week of Lent, f. 30 *a*,

ܩܪ̈ܝܢܐ ܕܥܪܘܒܬܐ ܕܫܒܘܥܐ ܩܕܡܝܐ ܕܨܘܡܐ ܡܢ
ܐܘܪܝܬܐ ܀

32. The 2nd Sunday in Lent, f. 30 *b*.

33. The 2nd Friday in Lent, f. 31 *b*.

34. The 3rd Sunday in Lent, f. 32 *a*.

35. The 3rd Friday in Lent, f. 32 *b*.

36. The 4th Sunday in Lent, f. 33 *b*.

37. Monday of the Midweek in Lent, f. 35 *a*,

ܡܝܡܪ. ܝܘܡ ܐܠܡܢܬܨܦ ܡܢ ܐܠܨܘܡ ܐܠܫܪܝܦ ܡܢ ܐܠܝܘܡ ܀

38. Tuesday of the Midweek in Lent, f. 36 *a* (ܐܠܓܡܥܗ ܐܠܡܬܘܣܛܗ).

39. Wednesday of the Midweek in Lent, f. 37 *a*.

40. Thursday of the Midweek in Lent, f. 38 *a*,

ܘܗܘ ܢܨܦ ܐܠܨܘܡ ܐܠܡܩܕܣ ܀

41. Friday of the Midweek in Lent, f. 38 *b*.

42. The 5th Sunday in Lent, f. 39 *b*.

43. The 5th Friday in Lent, f. 40 *b*.

44. The 6th Sunday in Lent, f. 42 *a*.

45. The 6th Friday in Lent, f. 43 *a*.

46. Palm Sunday, f. 45 *a*,

ܡܝܡܪ ܥܝܕ ܐܠܫܥܐܢܝܢ ܐܠܡܒܐܪܟ ܀

47. Monday of the last week in Lent (ܐܠܓܡܥܗ ܐܠܐܟܝܪܗ), f. 46 *b*.

48. Tuesday of the last week in Lent, f. 47 *b*.

49. Wednesday of the last week in Lent, f. 49 *a*.

50. Thursday of the Passover, f. 49 *b*,

ܝܘܡܐ ܕܚܡܫܐ ܕܦܨܚܐ ܀

51. The Night (Eve) of the Friday of the Crucifixion, f. 51 *a*,

ܢܓܗ ܥܪܘܒܬܐ ܕܨܠܝܒܘܬܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܀

52. The Night (Eve) of the Great Saturday, f. 53 *a*,

ܠܠܝܐ ܕܫܒܬܐ ܕܣܒܪܬܐ.

53. The Evening of the Great Saturday, f. 57 *a*,

ܝܘܡܐ ܕܪܡܫܐ ܗܘ ܕܫܒܬܐ ܕܣܒܪܬܐ ܀

54. The Mysteries (celebration of the Eucharist) on the Evening of the Great Saturday, f. 57 *b*,

ܩܘܪܒܐ ܕܐܪܙܐ (*sic*) ܕܪܡܫܐ ܕܫܒܬܐ ܕܠܣܒܪܬܐ ܀

55. The Morning of the Sunday of the Resurrection, f. 58 *b*,

ܝܘܡܐ ܕܨܦܪܐ ܗܘ ܕܚܕ ܕܩܝܡܬܐ.

56. The Mysteries of the Sunday of the Resurrection, f. 59 *a*,

ܩܘܪܒܐ ܕܐܪܙܐ (*sic*) ܗܘ ܕܚܕ ܕܠܩܝܡܬܐ.

57. Monday after the Resurrection, f. 60 *a*.

58. Wednesday after the Resurrection, f. 61 *b*.

59. The Friday of the Confessors, f. 62 *b*,

ܝܘܡܐ ܕܥܪܘܒܬܐ ܕܡܘܕܝܢܐ ܀

60. The New Sunday, f. 63 *b*,

ܒܥܘ̈ܬܐ ܕܬܪܝܢ ܕܚܕܒܫܒܐ ܗܘ̇ ܕܚܕܒܫܒܐ ܡܢ ܕܩܝܡܬܗ ܀

61. The 3rd Sunday after the Resurrection, f. 64 *a*.

62. The Commemoration of S. George, f. 65 *a*,

ܩܘ̈ܠܐ ܕܘܟܪܢܐ ܡܪܝ ܓܝܘܪܓܝܣ ܕܣܗܕܐ ܀

63. The 4th Sunday after the Resurrection, f. 66 *a*.

64. The 5th Sunday after the Resurrection, f. 67 *a*.

65. The 6th Sunday after the Resurrection, f. 68 *a*.

66. The Ascension, f. 69 *b*,

ܒܥܘ̈ܬܐ ܥܐܕܐ ܕܣܘܠܩܐ ܕܡܫܝܚܐ ܀

67. The Sunday after the Ascension, f. 70 *a*.

68. The Mysteries of the Feast of Pentecost, f. 71 *a*,

ܒܥܘ̈ܬܐ ܕܐܪ̈ܙܐ (*sic*) ܥܐܕܐ ܕܦܢܛܩܘܣܛܝ.

69. Pentecost, f. 72 *a*, ܩܘ̈ܠܐ ܕܦܢܛܩܘܣܛܝ.

70. The Friday of Gold, f. 74 *a*,

ܩܘ̈ܠܐ ܥܪܘܒܬܐ ܕܕܗܒܐ ܀

71. The 2nd Sunday of the Week of the Apostles, f. 75 *a*,

ܩܘ̈ܠܐ ܕܬܪܝܢ ܕܚܕܒܫܒܐ ܡܢ ܫܒܘܥܐ ܕܫܠܝܚܝ̈ܢ (*sic*) ܀

72. The 3rd Sunday of the Week of the Apostles, f. 76 *a*.

73. The 4th Sunday of the Week of the Apostles, f. 77 *b*.

74. The 5th Sunday of the Week of the Apostles, f. 79 *b*.

75. The 6th Sunday of the Week of the Apostles, f. 80 *b*.

76. The 7th Sunday of the Week of the Apostles, f. 82 *a*.

77. The 1st Sunday of the Week of Summer, f. 83 *a*,

ܕܐܚܒܫ ܕܠܐܘܠ ܡܢ ܫܒܘܥܐ ܕܩܝܛܐ [ܩܝܛܐ].

78. The 1st Friday of Summer, the Commemoration of Jacob of Nisībis and of S. Thomas the Apostle, f. 84 *a*,

ܠܥܪܘܒܬܐ ܕܩܕܡܝܬܐ ܡܢ ܕܩܝܛܐ ܗܘܝ ܕܘܟܪܢܐ ܕܡܪܝ ܝܥܩܘܒ
ܢܨܝܒܝܢܝܐ ܝܘܡܢ ܗܢܐ ܚܕ ܦܪܨܘܦܐ. ܕܘܟܪܢܐ ܡܪܝ ܬܐܘܡܐ
ܫܠܝܚܐ ܝܘܡܢ ܗܢܐ ܚܕ ܢܨܝܒܝܢ ❖

79. The 2nd Sunday of the Week of Summer, f. 84 *a*.

80. The 3rd Friday of Summer, the Commemoration of Mārī the Apostle, f. 85 *b*,

ܠܥܪܘܒܬܐ ܕܬܠܝܬܝܬܐ ܡܢ ܕܩܝܛܐ. ܗܘܝ ܕܘܟܪܢܐ ܡܪܝ
ܡܪܝ ܫܠܝܚܐ. ܝܘܡܐ ܗܢܐ ܕܐܚܒܫ ܕܬܠܝܬܝ ܡܢ ܫܒܘܥ
ܢܨܝܒܝܢܝܐ ❖

81. The 3rd Sunday of the Week of Summer, f. 85 *b*.

82. The 4th Sunday of the Week of Summer, f. 87 *b*.

83. The 5th Sunday of the Week of Summer, f. 88 *b*.

84. The 6th Sunday of the Week of Summer, f. 90 *a*.

85. The 7th Sunday of the Week of Summer, f. 91 *a*.

86. The 1st Sunday of the Week of Elias, f. 91 *b*,

ܩܕܡܝ ܕܐܚܒܫ ܕܠܐܘܠ ܡܢ ܫܒܘܥܐ ܕܐܠܝܐ.

87. The 2nd Sunday of the Week of Elias, f. 92 *b*.

88. The 3rd Sunday of the Week of Elias, f. 94 *a*.

89. The Feast of the Cross, f. 95 *a*,

ܦܘܢܝ̈ܐ ܥܝܕ ܐܠܨܠܝܒ ܀

90. The 4th Sunday of the Week of Elias, f. 96 *b*.

91. The 5th Sunday of the Week of Elias, f. 97 *a*.

92. The 6th Sunday of the Week of Elias, f. 98 *a*.

93. The 7th Sunday of the Week of Elias, f. 99 *a*.

94. The 1st Sunday of the Week of Moses, f. 100 *b*,

ܦܘܢܝ̈ܐ ܐܠܚܕ ܐܠܐܘܠ ܡܢ ܣܐܒܘܥ ܡܪܝ ܡܘܣܐ ܀

95. The 2nd Sunday of the Week of Moses, f. 101 *b*.

96. The 4th Sunday of the Week of Moses, f. 102 *a*,

ܦܘܢܝ̈ܐ ܐܠܚܕ ܐܠܪܐܒܥ ܡܢ ܣܐܒܘܥ ܡܪܝ ܡܘܣܐ ܀

97. The 1st Sunday of the Consecration of the Church, f. 103 *a*,

ܦܘܢܝ̈ܐ ܐܠܚܕ ܐܠܐܘܠ ܡܢ ܣܒܘܥ ܐܠܬܩܕܝܣ.

98. The 2nd Sunday of the Consecration of the Church, f. 104 *a*.

99. The 3rd Sunday of the Consecration of the Church, f. 104 *b*.

100. The 4th Sunday of the Consecration of the Church, f. 105 *a*.

Subscription, f. 106 *b*,

ܬܡ ܗܕܐ ܐܠܟܬܐܒ ܒܥܘܢ ܐܠܠܗ ܬܥܐܠܝ. ܐܠܡܣܬܚܩ
ܪܚܡܬ ܠܠܡܬܘܟܠܝܢ ܡܢ ܐܠܥܒܐܕ. ܐܠܡܣܟܝܢ ܥܒܕ ܐܠܪܒ
ܐܠܦܪܢܓܝ. ܝܥܢܝ ܦܝܠܘܣ ܐܠܫܡܐܣ ܐܠܟܒܝܪ. ܘܐܠܡܣܟܝܢ

ܐܠܕܗܘܪ. ܐܠܬܝ ܟܬܒܗܐ ܦܝ ܐܘܩܐܬ ܐܠܡܨܠܝܢ ܐܠܡܥܝܢܗ
ܦܝ ܟܐܡܠ ܐܠܣܢܗ. ܥܡܠ ܘܬܪܬܝܒ ܐܠܩܕܝܣܝܢ ܐܠܐܒܪܐܪ
ܐܠܐܛܗܐܪ. ܬܐܠܝܦ ܘܬܪܬܝܒܗ ܘܬܟܡܝܠܗ ܘܬܢܩܝܚ ܐܒܪܐܗܝܡ
ܐܠܚܩܝܪ ܘܐܠܛܐܝܒ ܐܒܢ ܐܠܡܡܫܡܫܝܢܗ. ܘܐܠܛܐܝܒ ܐܠܡܫܡܫܝܢ
ܐܡܝܢ ܘܐܡܝܢ ܝܐ ܪܒ ܐܠܥܐܠܡܝܢ ✤

Then follow sundry *Muḳaddimāt* or prefaces to the Lessons, f. 106 *b*, of which the first may serve as a specimen.

ܐܠܡܩܕܡܗ ܐܠܐܘܠܝ. ܝܐ ܐܚܒܐ ܡܐ ܐܚܠܝ ܟܠܐܡ ܐܠܪܒ
ܐܠܪܒܐܢܝ. ܘܐܚܠܝ ܒܐܠܦܛܢܗ ܐܠܐܠܗܝܗ ܐܠܡܟܬܘܒ. ܐܠܐܛܗܐܪ
ܐܠܐܠܗܝܗ ܘܐܠܪܘܚܐܢܝܗ ܐܠܩܕܝܣܗ. ܘܐܠܡܠܐܝܟܝܗ ܐܠܩܕܝܣܗ.
ܘܐܠܐܢܒܝܐ ܐܠܩܕܝܣܗ. ܬܫܒܗ ܐܠܠܗ ܐܠܡܩܕܣܗ. ܘܬܫܒܗ
ܐܠܡܫܪܩܗ. ܘܝܫܒܗܗ ܐܠܫܡܫ. ܐܠܢܝܪܗ ܐܠܡܢܝܪܗ.
ܘܐܠܢܘܪ ܐܠܩܐܝܡ. ܘܐܠܡܠܐܟ ܐܠܐܠܗܝܗ. ܐܠܬܝ (f. 107 *a*)
ܝܢܦܪ ܐܠܠܗ ܒܗ ܐܠܡܠܐܝܟܗ. ܘܗܘ ܒܗ ܡܢ ܣܒܛܗ
ܐܠܐܒܐܛܠܗ. ܦܠܡ ܝܟܬܪ ܐܠܟܠܐܡܗ. ܘܠܡ ܝܟܬܒ ܐܠܚܩܝܩܗ.
ܒܗ ܩܐܡ ܐܠܪܒ ܘܐܬܟܠܡ ܒܩܘܬܗ ܐܠܐܠܗܝ. ܦܐܢ ܒܗ
ܐܠܡܣܝܚ. ܘܒܬܒ ܒܗ ܐܠܡܝܪܐܦܝܢ. ܦܩܐܠ ܡܢ (*sic*) ܐܡܪ
ܒܡܫܝܬܗ. ܘܩܕܪ ܡܢ ܐܒܘܗ ܒܐܠܚܟܡܗ ܐܠܐܠܗܝܗ. ܘܟܐܢ ܡܢ
ܩܒܠ ܠܐܝܡܐܢܗ. ܝܪܐܗܐ ܐܠܠܗ ܠܐܒܢܐܝܗ. ܘܒܝܢ ܒܗ
ܐܠܡܣܝܚ ܘܐܨܠ ܬܠܡܝܕܗ. ܐܠܡܩܕܣܝܢ ܒܐܣܡܗ. ܒܐܢܐܗ
ܦܠܐ. ܐܠܐܢܓܝܠ ܐܠܡܩܕܣ ܐܠܡܩܪܘ ܡܢ ܐܠܩܕܝܣ ܐܠܝܘܡ ✤

The colophon, f. 108 *a*, states that the volume was written by one Ḳudsī ibn Maḳdisī Abrāhā (*sic*) ibn Ḥabīb, and finished on the Friday of the Fast of the Nativity, 1st of (the 1st) Kānūn, A. Gr. 2011 = A.H. 1111 = A.D. 1699.

ܐܠܚܡܕ ܠܠܗ ܕܐܝܡ ܐܠܕܘܐܡ. ܚܝ ܐܠܩܝܘܡ ܐܠܕܝܐܢ. ܐܠܕܝ ܦܝ
ܐܠܓܡܥܗ ܡܥܗ ܠܗ ܘܠܕ. ܘܦܝ ܐܠܥܕ ܡܢܙܘܡ ܟܠ ܐܠܡܘܐܕ.
ܓܠܝܠ ܡܟܪܘܡ ܡܢܝܘܡ. ܘܦܝ ܕܪܓܬܗ ܐܠܡܣܬܩܝܡܗ ܡܩܒܘܠ.
ܘܒܐܠܬܘܦܝܩ ܒܩܠܗ. ܘܒܐܠܬܦܥܝܩ ܐܠܡܣܝܚ ܠܝ. ܠܡ
ܝܟܬܒ ܐܠ ܝܘܡ ܝܣܡܥܗ ܦܝ ܐܠܟܬܐܒ. ܡܢ ܐܠܥܠ ܝܦܥܠܗ
ܐܠܡܥܝܢܗ. ܐܠܐ ܠܐ ܐܠܥܠ ܐܠܩܐܕܪ ܘܐܠܩܐܝܡ ܚܩ ܝܕܗ
ܘܡܟܬܘܒ ܩܘܠ ܕܝܢ ܐܠܓܡܐܥ. ܐܡܐܢܬܝܢ ܟܬܒ ܐܠܩܣܝܣ
ܩܕܣܝ ܐܠܓܡܐܥ (sic). ܐܒܢ ܡܩܕܣܝ ܐܒܪܗܐ. ܐܒܢ ܚܒܝܒ
ܐܠܡܕܝܢ. ܘܗܘ ܐܠܟܠܗ ܡܢ ܚܘܡܣ ܟܬܒܗ. ܘܟܠ ܘܐܠܕܝܗ
ܐܡܝܢ ܘܐܡܝܢ ܀ ܘܟܐܢ ܐܠܦܪܐܓ ܡܢ ܟܠ ܝܕܗ ܗܕܐ ܐܠ ܝܘܡ ܦܝ
ܨܘܡ ܡܝܠܐܕ ܐܠܡܣܝܚ. ܘܟܐܢ ܐܠܚܘ ܐܘ ܐܠܐܘܠ. الخ. ܘܣܢܗ
ܐܠܦܝܢ ܘܐܚܕ ܝܘܢܐܢܝܗ. ܣܢܗ ܐܠܗܓܪܝܗ ܐܠܦ ܡܐܝܗ ܘܐܚܕܝ
ܐܠܡܐܝܗ ܘܐܠ ܣܢܗ ܡܝܠܐܕܝܗ ܐܠܡܣܝܚܝܗ. ܬܫܥܝܢ ܘܬܣܥܗ
ܘܐܠܦ ܡܐܝܗ. ܘܣܬܡܐܝܗ ܘܬܣܥܝܢ ܘܬܣܥܗ ܘܗܘ ܐܠܡܥܠܡ ܐܠܥ.
ܘܐܠܚܡܕ ܠܠܗ ܪܒ ܐܠܥܐܠܡܝܢ الخ.

Next come the following lessons, f. 108 *b*.

101. For the Dead,

ܘܐܝܣܐ ܒܥܕ ܐܠܠܗ ܝܟܘܢ ܪܘܚ ܐܠܡܢܬܩܠܝܢ ܀

a. For Catholics, metropolitans, and bishops,

ܐܘܦ ܡܢ ܗܕܐ ܚܢܢ ܥܘܢܐ ܕܩܬܘܠܝܩܐ ܘܡܝܛܪܦܘܠܝܛܐ
ܘܐܦܝܣܩܘܦܐ.

b. For Doctors and Commentators,

ܠܡܠܦܢܐ ܘܡܦܫܩܢܐ ܀

c. For Priests, ܥܠ ܟܗܢܐ.

d. For Virgins of both sexes,

ܠܒܬܘܠܐ ܘܠܒܬܘܠܬܐ ܘܠܩܕܝܫܬܐ ܀

102. In scarcity of Rain, ܠܟܠܝܐ ܕܡܛܪܐ ܀

103. For the consecration of churches,

ܠܩܘܕܫ ܥܕܬܐ ܀

104. In the absence of legal consecrations,

ܠܒܛܠ ܕܫܘܡܠܝܐ ܕܩܘܕܫܐ ܡܢ ܥܕܬܐ ܀

105. For the consecration of a metropolitan and bishop,

ܠܣܝܡܐ ܕܡܝܛܪܦܘܠܝܛܐ ܘܕܐܦܝܣܩܘܦܐ.

106. At the time when the consecration is completed by the Catholic,

ܠܥܕܢ ܡܐ ܡܬܡܠܐ ܕܐܦܝܣܩܘܦܐ ܘܡܝܛܪܦܘܠܝܛܐ ܡܢ ܩܬܘܠܝܩܐ ܀

107. In time of Famine, ܠܟܦܢܐ.

Then follows another metrical subscription, ending with some Arabic verses, one of which is corrupt.

ܒܥܕܗ ܡܢܝ ܐܢܐ ܕܟܪܬ ܒܟܠܡ ܣܒܝܠܐ.
ܠܐ ܣܝܡ ܐܢܬ ܒܝܗ ܝܒܩܝ ܒܥܕܐ ܕܗܝܠܐ.

ܕܠܟܘܢ ܚܝܠܐ ܫܘܒܚܐ ܘܝܩܪܐ ܠܗܘ ܕܦܪܩܢ

ܘܡܫܝܚܐ ܐܒܐ ܠܝ ܡܢ ܕܠܡܫܝܚܐ ܗܘ ܕܫܒܩܢ ❖

ܒܫܢܬ ܘܚܕ ܬܫܥܐ ܐܠܦ ܒܐܬܪܬܝܢ.

ܒܗ ܝܘܡ ܓܡܠܐ ܘܫܒܬܐ ܬܠܬܝܢ.

ܐܝܟ ܡܠܟܐ ܬܠܡܝܕ ܗܢܐ ܐܠܗܐ ܕܫܡܝܐ.

ܠܡܫܝܚܐ ܬܠܡܝܕܘܗܝ ܢܦܫ ܬܠܡܝܕܘܬܐ ❖

The catchword بارسخ (*sic*) shows that a leaf is wanting after f. 108.

F. 109 *a* exhibits the figure of a cross with the usual inscriptions, viz.

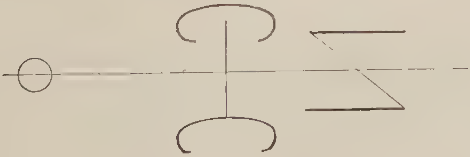
ܒܪܝܟ ܐܠܗܐ ܠܥܠܡܝܢ ܘܡܒܪܟ ܫܡܗ ܩܕܝܫܐ.

and

ܒܝ ܫܡܝܐ ܠܥܠܡܥܠܡܝܢ. [ܘ]ܡܫܝܚܐ ܫܡܝ ܫܡܝ ܠܥܠܡܝܢ ❖

Add. 3288

Paper, about 12 in. by $8\frac{5}{8}$; originally 231 leaves, but the first three are wanting; ff. 1, 3 and 4 are mutilated; quires of 10 leaves, but the first has now only 7, and there is a single leaf at the end; the pages are numbered with Coptic and Arabic numerals; 21 lines in a page. Written in Egypt, in a good, regular Naskhī, inclining to the Maghribī type, and dated A. Mart. 1466 = A.D. 1750—watermark, 3 crescents with



This volume contains

The work entitled اِعْتِراف الآبَاء or the "Confession of Faith of the Fathers," the Arabic original of the better known Ethiopic work *Hāymānōta Abau* (see in particular Zotenberg, *Catal. des MSS. Éthiopiens de la Bibl. nationale*, no. 111). The name of the compiler is not given in this copy.

1. Index, f. 1 *a*:

فهرسة مما جمع فى هذا الكتاب المبارك من اعتراف الاباء معلمى الكنيسة الواحدة الجامعة الرسوليّة وشرح اعتقاد كل واحد منهم فى الامانة المقدّسة مما نطق به الروح القدس على السنتهم فى الثالوث المقدّس وتجسّد الكلمة احد الاقانيم وفى الاتّحاد والردّ فى المخالفين،

2. Exposition of the mysteries, addressed to the believers before the offering (in Ethiopic, *Tĕmhĕrta Khĕbū'āt*), f. 4 *a*:

قال الاباء الاثنى عشر الرسل وبولس الاناء المنتخب ويعقوب المسمّى اخو الرب أُسقف اورشليم والسبعة الشمامسة والاثنى وسبعين تلميذ فى كتاب الدّسقليّة المسطوغوجيا التى علّمها سيّدنا يسوع المسيح للرسل القديسين وامروا المومنين هكذا بتلاوتها قبل القداس وهى الامانة المقدسة الازلى منذ قط الموجود والاتى، الذى مات ودفن وانبعث (*sic*) ومجّده الاب، وحلّ رباط الموت، وقام من الموتى، وليس هو انسانًا فقط بل هو الاهًا وصار انسانًا بلا تغيير، الخ،

3. Extract from the *Didascalia Apostolorum*, f. 5 *b*:

وقالوا ايضًا اعنى التلاميذ فى الدسقليّة فى الفصل الذى ذكروا فيه قيامة الاجساد، هكذا نحن الان كلنا المومنون تلاميذ

المسيح نامن بمواعيده، وموتمن هو وغير كاذب الذى بشر به،
يقول داوود النبى محق هو الرب فى كل اقواله وقدوس هو فى
كل افعاله، الذى اتخد له جسد (*sic*) من العدرى، وهو خالق كل
البشر، الذى اقامه وحده من الموتا هو الذى يقيم كل الاموات،

4. Irenaeus of Lugdunum (according to others, Hierotheus of Athens), f. 5 *b*:

وقال ايرناوس اسقف العدن [read لغدن] الذى كان
تلميدً (*sic*) للرسل وتابعًا لهم، الناموس والانبياء والاناجيل بشروا
بالمسيح انه ولد من عدرى، الخ،

Another extract, f. 6 *a*:

وقال ايضًا هذا القديس ايرناوس تلميد الرسل اسقف العدن،
متلما تعرفنا الكتب المقدسة ان المسيح انسانًا هكدا هى ايضًا
تعرفنا بانه الاهًا، الخ،

See Mai, *Spicil. Rom.* iii. 704 sq.

5. Atiphus (?), disciple of the Apostles and Patriarch of Constantinople, from a homily on the Nativity, f. 6 *b*:

وقال اطيفوس تلميد الرسل بطريرك القسطنطينيّة اد كانت
تسمى بزنطيّة فى ميمره على الميلاد،

See the text cited by Zotenberg in his *Catal.* p. 108.

6. Archaeus of Leptis, disciple of the Apostles, from his epistle to Alexander, f. 6 *b*:

وقال اركاوس اسقف لفطن (*sic*) تلميد الرسل فى الرسالة
التى كتبها الى الاكسندروس،

See the text cited by Zotenberg, *Catal.* p. 108, and Mai, *Spicil. Rom.* iii. 707.

7. Dionysius the Areopagite, from his letter to Timothy on S. Peter and S. Paul, f. 7 *a*:

وقال ديونوسيوس الأبروباجيدّس (*sic*) اسقف اتناس معاصر الرسل فى رسالته الى طيماتاوس تلميذ بولس، نعطى الكرامات التى لا ينطق بها سكوت وتبتل وانتصاب الى فوق، الخ،

8. Ignatius, from one of his epistles, f. 7 *b*:

وقال القديس اغناطيوس الشهيد بطريرك انطاكية وهو الثانى فيها بعد بطرس رئيس التلاميذ فى رسالته،

See Lightfoot's *Ignatius*, vol. II. § II. pp. 885, 889.

Another extract from the 13th epistle, f. 8 *b*:

وقال ايضًا هذا القديس اغناطيوس الشهيد بطريرك انطاكية فى رسالته الثالثة عشر،

See Lightfoot, *op. cit.*, pp. 888, 890.

9. Gregory Thaumaturgus, from the homily on the Holy Trinity, f. 8 *b*:

وقال اغريغوريوس صانع العجائب اسقف قيساريّة قبادوقيّة معاصر الرسل فى ميمره لاجل الثالوث المقدّس،

See Mai, *Spicil. Rom.* iii. 696; Migne, *Patrol. Gr.* x. 1123.

From the κατὰ μέρος πίστις,

وقال ايضًا هذا القديس اغريغوريوس صانع العجائب من كتاب اخر (*sic*) الامانة.

See Mai, *Script. vet. nova Collectio*, vii. 174, col. 2, l. 1; Migne, *Patrol. Gr.* x. 1117 A.

10. Gregory the Illuminator, archbishop of Armenia, three extracts from his anaphora, f. 10 *a*:

وقال القديس اغريغويوس رئيس اساقفة الارمن الشهيد فى صلاته.

11. Alexander of Alexandria, f. 10 *b*:

وقال القديس الاكسندروس بطريرك الاسكندريّة وهو المقدَّم في مجمع نيقيّة فى الميمر الذى وضعه.

Another extract, *ibid.*,

وقال ايضًا هذا الآب فى الميمر الذى قاله لاجل التسبحة.

See Mai, *Spicil. Rom.* iii. 699; *Bibl. nova Patrum*, ii. 529 sqq.; Migne, *Patrol. Gr.* xviii. 583, 596, 604.

12. The Creed of Nicæa (Constantinople), the history of the Council and its Canons, f. 10 *b*:

وقال الثلثماية وثمانية عشر الذين اجتمعوا بنيقيّة فى الامانة المقدَّسة.

13. Athanasius, from the homily on the Incarnation of God the Word, f. 17 *b*:

وقال المغبوط القديس اتناسيوس الرسولى بطريرك الاسكندرية فى مقالة قالها قانونًا لاجل تجسد الله الكلمة موافقة لمجمع نيقيّة.

See Migne, *Patrol. Gr.* xxviii. 25 sqq.

From the homily *de Fide*,

وقال ايضًا هذا القديس اتناسيوس الرسولى فى الميمر الذى وضعه فى الامانة.

Compare Migne, *Patrol. Gr.* xxviii. 124, § 2.

From the same, *ibid.*,

وقال ايضًا هذا الآب القديس اتناسيوس الرسولى البطريرك.

Compare Migne, *loc. cit.* 124, last line—128, first line.

From the homily on the Trinity and the Incarnation,

وقال ايضًا هذا المعلّم اتناسيوس الرسولى فى مقالته لاجل

الثالوث المقدّس وتدبير المسيح سيّدنا له المجد، نحن ايضًا يا اخوتنا نومن هكذى ونقول، واحد هو الله الاب الغير مولود، وواحد هو الابن الوحيد يسوع المسيح، وواحد هو الروح القدس الذى لله الذى يهب حيث يشاء، الخ.

Confession of Faith, f. 21 *b*,

وقال ايضا هذا القديس اتناسيوس الرسولى فى اعترافه بالامانة المستقيمة.

Three short extracts on the Unity of the nature of Christ, f. 21 *b*.

From the homily on the soul and the body and the descent of our Lord to Hades and His ascent with the just, f. 22 *a*:

وقال ايضا هذا القديس لاجل النفس والجسد ونزول ربّنا الى الجحيم وصعوده بالابرار.

From the homily on the Incarnation of our Lord, f. 22 *b*:

وقال ايضا هذا القديس اتناسيوس الرسولى فى الميمر الذى قاله على تجسّد الرب الكلمة.

See Migne, *Patrol. Gr.* xxviii. 25, A.

Two short extracts from the same, *ibid.*

From the third homily on the Holy Trinity against the Arians, f. 22 *b*:

وقال فى الميمر الثالث الذى قاله فى الثالوث المقدس يوبّخ الاريوسيّين.

From the homily on the Incarnation, f. 22 *b*:

وقال ايضًا فى ميمره على التجسّد.

From the twelve precepts which he addressed to Constantine (Constans) the son of Constantine, when he recalled him from exile, f. 23 *a*:

وقال ايضًا هذا القديس اتناسيوس الرسولى اتنى عشر وصيّة اوصَى بها الملك قسطنطينوس ابن قسطنطين الملك لمّا ردّه من النفى الذى نفاه اليه.

See the Arabic text quoted by Zotenberg, *Catal.* p. 110.

From the Epistle to Epictetus of Corinth, f. 25 *a*:

رسالة من ابينا القديس اتناسيوس الرسولى بطريرك الاسكندريّة الى انكيطس (*sic*) اسقف قرنتياس.

See Migne, *Patrol. Gr.* xxvi. 1049—1069.

14. Basil, from the third book against Eunomius, f. 30 *a*:

قال القديس باسيليوس اسقف قيسارية قبادوقيّة فى الميمر الذى كتب به الى اوناميوس.

From his Epistle to Amphilochius (?), f. 30 *a*:

وقال ايضا فى رسالته الى انفيلوسيس.

From the 4th book against Eunomius, on Prov. viii. 22, f. 30 *b*:

وقال هذا المغبوط باسيليوس تفسير قول سليمان ان الربّ خلقنى.

See Migne, *Patrol. Gr.* xxix. 704.

Confession of faith regarding the holy Trinity, f. 31 *a*:

امانة القديس باسيليوس التى قالها فى الثالوث المقدسة.

See Migne, *Patrol. Gr.* xxxi. 464.

Confession of faith prefixed to the 106 Canons, f. 33 *b*:

الامانة التى قالها هذا القديس باسيليوس اسقف قيساريّة قبادوقيّة فى اول قوانينه وهى ماية وستّة قوانين.

See Zotenberg, *Catal.* p. 111.

15. Gregory Nyssen, from hom. xv. on the Song of Songs (not in the Greek text), f. 34 *a*:

وقال القديس اغريغوريوس اسقف نيسس اخو الكبير باسيليوس في الميمر الخامس عشر من تفسير كتاب سُليمان الذى هو نشيد الانشاد.

From the homily on the Baptism of our Lord (not that *In diem Luminum*), f. 34 *b*:

وقال ايضًا هذا القديس اغريغوريوس اخو باسيليوس المعلّم العظيم فى الميمر الذى قاله على معمودية سيّدنا يسوع المسيح وصوت الاب الشاهد له بالنبوّة.

From the homily on Philippians, ch. ii. 5 sqq., f. 35 *a*,

وقال ايضا هذا الاب القديس اغريغوريوس اسقف نيسس اخو باسيليوس الكبير لاجل قول بولس فى رسالته الى فيليفوس اذ يقول وتفكروا فى هذا فى قلوبكم الخ.

From a homily on repentance, f. 35 *b*:

من ميمر قاله ايضا هذا القديس اغريغوريوس اسقف نيسس على التوبة وما يناله الذى يتوب من خطيّته من النعيم والراحة '

16. Felix of Rome, three short extracts from a homily on the Incarnation and the Faith, f. 38 *a*:

وقال الشهيد فيلكس بطريرك روميّة فى ميمره على التجسّد والامانة.

See the text of the first two in Zotenberg's *Catal.*, p. 112, and a translation of the third in Mai, *Spicil. Rom.* iii. 702.

The text runs thus:

نومن الآن بالمسيح يسوع الاهنا' ونعترف باقنومه الواحد' الشخص الواحد' والطبيعة الواحدة التى للّه الكلمة صار جسدًا'

وايضا بالحبل بلا زريعة، هو الله الكلمة صار جسدً (*sic*)، وله
ايضًا الولادة بالجسد، وله الالام، وله الصلب والتكفين والقيامة،
ولاجل هذا كان على عود الصليب وهو يقيم الموتى الذين
رقدوا من الدهر، وواحد هو الوحيد وحده، وهو فى السماء وهو
على الارض، وهو مريى وهو غير مريى، وهو ابن الله قبل الدهور،
وهو ولد من مريم العدرى فى اخر الازمان، هو شخص واحد
اقنوم واحد، فمن لا يومن ويعترف هكذى فنحن نحرمه،

17. Hippolytus (Julius) of Rome, from his epistle to Dionysius, f. 38 *b*:

وقال القديس ابوليدس بطريرك روميّة فى رسالته الى
ديونوسيوس.

See Migne, *Patrolog. Lat.* viii. 929, and compare De Lagarde *Anal. Syr.*, p. 67.

From the epistle to Prosdocius,

رسالة اخرى من هذا المعلّم بوليدس بطريرك روميّة الى
برس دا جيس (*sic*).

See Migne, *Patrolog. Lat.* viii. 953, and compare De Lagarde, *Anal. Syr.*, p. 70.

From the epistle to Dionysius, f. 41 *b*.

From the epistle to all the bishops of Christendom, f. 41 *b*:

وايضا رسالة اخرى من هذا المعلّم الفاضل بوايدس بطريرك
روميّة الى جميع الاساقفة بكل مكان.

See Mai, *Script. vet. nova Coll.* vii. 168; Migne, *Patrol. Lat.* viii. 876.

On the unity of the nature of Christ, لاجل وحدانيّة المسيح, three extracts, f. 42 *a* and *b*.

From the homily on the Incarnation of God the Word, f. 43 *a*:

وقال هذا القديس بوليدس لاجل تجسّد الله الكلمة.

From the same, f. 44 *a*:

وقال مطوليغن* بطريرك روميّة.

From the epistle to Severianus of Gabala, f. 44 *a*:

وقال هذا القديس ابوليدس بطريرك روميّة فى رسالته الى ساويريانس اسقف غايلة (*sic*).†

See Mai, *Spicil. Rom.* iii. 703; Migne, *Patrolog. Lat.* xx. 611.

18. Silvester of Rome, from his controversy with the Jews, f. 44 *b*:

من مجادلة سليبسطرس القديس بطريرك روميّة لليهود لاجل الام المخلّص ربّنا يسوع المسيح.

See Mai, *Spicil. Rom.* iii. 701; Migne, *Patrolog. Lat.* viii. 814.

19. Antalius (Vitalianus) of Rome, called "the shining lamp," f. 45 *a*:

وقال انطاليس المصباح المضى بطريرك العظمى روميّة، اومن ايضًا لاجل تدبير سحلصنا (*sic*) بالجسد، ان الله الكلمة بقى فيما هو له غير متغير وغير مستحيل، وصار جسدًا ليجدد البشريّة، هو ابن الله بالولادة الابديّة من الله الاب، وصار ابن الانسان بالولادة الزمنيّة من العدرى، الخ،

20. Ephraim Syrus, from a homily on the blessed Virgin, f. 45 *a*:

* The translator took the words μετ' ὀλίγων for a proper name, as Zotenberg has pointed out.

† In the Ethiopic translation this piece is rightly ascribed to Innocent of Rome. See Zotenberg, *Catal.*, p. 113.

وقال القديس مارء افرام السريانى فم البركة فى الميمر الذى قاله لاجل مريم العدرى فى كل زمان مند ولادتها الى حين نياحتها وصعودها.

From the same homily, f. 45 *b*.

From a homily on the parable of the Pearl, three extracts, f. 45 *b*:

وقال ايضا هذا القديس مارء افرام فى تفسير الدرّة.

21. Proclus of Constantinople, from the homily on the Nativity, f. 46 *b*,

قال ابرقلس اسقف كسكس ونقل الى كرسىّ القسطنطينيّة بعد قطع نسطور بطريركها الكافر قال فى الميمر الذى قاله لاجل ولادة مخلّصنا المسيح بالجسد.

See Zotenberg's *Catal.*, p. 113

Two extracts from a homily on S. Thomas, f. 47 *a*:

وقال ايضًا من الميمر الذى قاله لاجل توما.

From a homily on the Incarnation of God the Word, f. 47 *a*:

وله ايضا فى الميمر الذى قاله لاجل تأنّس الله الكلمة.

See Migne, *Patrolog. Gr.* lxv. 684.

From another homily, f. 47 *a*:

وقال ايضا هذا القديس ابرقلس فى ميمر له، هو الربّ الواحد يسوع المسيح بالحقيقة، هو الاه وانسان معآءٍ (*sic*)، وليس هو مفترق بطبيعتين، الخ.

From the epistle to the Armenians, f. 47 *b*:

وقال ايضا هذا القديس فى رسالته الى الارمنيّة.

Another extract, *ibid.*:

وقال ايضا هذا القديس، كما انه غير ممكن ان يفترق الواحد

الى وحدانيّتين، والمفترق اتنين لا يقال انه واحد بل اتنين، هكذى المسيح هو من الاول واحد وليس ينقسم بعد الى اتنين.

From the homily on the Annunciation, *ibid.*:

وقال ايضًا هذا القديس فى الميمر الذى قاله لاجل بشارة الملاك غبريّال للسيّدة العدرى مرتمريم الطاهرة.

Compare Migne, *Patrolog. Gr.* lxv. 733 B—736 B.

From a homily on the Faith, *ibid.*:

وقال ايضا فى ميمر وضعه لاجل الامانة.

From a homily on the Nicene Creed, f. 48 *a*:

وقال ايضًا هذا القديس فى ميمر قاله على تفسير الامانة.

From a homily on the Incarnation, f. 48 *a*:

وقال ايضا هذا القديس ابرقلس فى ميمره لاجل تجسّد سيّدنا يسوع المسيح.

See Mai, *Spicil. Rom.* iv. p. lxxxviii; Migne, *Patrolog. Gr.* lxv. 641.

22. Severianus of Gabala, f. 50 *a*:

وقال القديس ساويريانس اسقف غايلا وهى عسقلان، نعترف بالكلمة انه مولود من الاب بما لا ينطق به، وانه ابديًّا الى الابد، وهو ايضًا الذى ولد على الارض فى اخر الزمان من مريم العدرى بالجسد، لكى (*sic*) كل انسان ولد على الارض يولد دفعة اخرى بادم التانى الذى هو الله الكلمة،

23. Eupraxius of Armenia, two extracts, f. 50 *a*:

وقال القديس افرقسيوس رئيس اساقفة الارمن.

See Mai, *Spicil. Rom.* iii. 707—8.

24. John of Jerusalem on the Creed, f. 50 *b*:

وقال القديس يوحنا اسقف يروشليم فى ترتيب ما وضعه فى الامانة.

See Caspari, *Quellen zur Gesch. des Taufsymbols*, i. p. 161 sqq.

25. Theodotus of Ancyra, extracts from the homily on the Nativity, f. 52 *b*:

وقال القديس تاوظوطس اسقف انقرآ فى المقالة التى قالها لاجل ميلاد يسوع المسيح مخلّصنا،

26. Epiphanius of Cyprus, from the *Ancoratus*, § xxx, f. 54 *a*:

قال القديس ابيفانيوس اسقف قبرس فى كتابه الكبير المسمى المرساۤء.

Other extracts from the same work, f. 54 *b*, sqq.

From his treatise "on the 12 Gems," f. 61 *a*:

وقال ايضا هذا القديس فى الكتاب الذى قاله لاجل الاتنى عشر حجر، ولكن هاهنا فى بيت يعقوب نعى يوسف انه مات واخرين مخبرين انه مات وهو كان ملكاً، والدم الذى فى التوب ليس هو له بل التوب له هكذى بنى يروشليم وضعوا ايديهم على مخلّصنا، ولكنهم لم يقدروا يصلوا الى لاهوته، لان لاهوته لا يصل اليه عرض، والدم الذى وسخوا به التوب هو عرض كموت المسيح، الخ،

Another extract from the *Ancoratus* on the Resurrection, f. 61 *a*:

وقال ايضا فى كتاب المرسا لاجل قيامة الاموات.

See Zotenberg's *Catal.*, p. 115, col. 2, at the foot.

27. Gregory Nazianzen, on the Consubstantial Trinity, f. 66 *a*:

وقال القديس اغريغوريوس الناطق بالالّهيات اسقف انزينزو ونقل الى بطريركيّة القسطنطينيّة بعد نفى مقدونيوس عدوء الروح القدس مما قاله فى الثالوث المقدّسة المتساوية.

From the homily on the Son, f. 67 *b*:

وقال ايضًا فى ميمر على الابن.

From the 1st epistle to Cledonius, f. 68 *a*:

وقال ايضًا هذا القديس اغريغوريوس فى رسالته الى اقلندونيوس.

From the homily on the Nativity, f. 68 *b*:

وقال ايضًا فى ميمره على الميلاد الذى اوله المسيح ولد اليوم.

28. John Chrysostom, on the consubstantial Trinity, f. 69 *a*:

وقال المغبوط يوحنا فم الذهب بطريرك القسطنطينيّة فى ميمر قاله لاجل الامانة بالثالوث المقدّسة المتساوية.

Hom. vii. on the Epistle to the Hebrews, f. 69 *b*:

وقال ايضًا فى ميمر على تفسير رسالة بولس الرسول المغبوط الى العبرانيّين وهو الميمر السابع من تفاسيرها.

On the Nativity, three short extracts, f. 75 *b*:

وقال ايضًا فى ميمره على الميلاد المجيد.

From the commentary on S. Matthew's Gospel, two short extracts, f. 76 *a*.

From hom. lxxvii. on the Gospel of S. John, f. 76 *a*.

From the homily on the Nativity, three extracts, f. 76 *b*.

From hom. lxxvii. on S. John's Gospel, f. 78 *a*.

On Ps. xlix., f. 78 *a*:

وقال ايضا فى المناظرة التى وضعها فى تفسير مزمور تسعة واربعين.

See Migne *Patrolog. Gr.* lv. 213—4.

From hom. iii. on 2nd Corinthians, f. 78 *b*.

From hom. iv. on Hebrews, *ibid.*

From hom. iii. on Ephesians, four extracts, *ibid.*

From hom. iv. on Ephesians, f. 80 *b*.

From hom. v. on Ephesians, *ibid.*

From the homily on the Ascension, four extracts, f. 81 *a*:

وقال ايضًا فى ميمره على الصعود فى يوم الاربعين.

From the homily on the Annunciation, f. 82 *a*:

وقال ايضًا فى ميمره على البشارة وما قاله الملاك للعدرى القديسة.

From the Commentary on Ephesians, f. 82 *b*.

From the homily on the Nativity, four short extracts, f. 82 *b*:

وقال ايضًا فى ميمره على الميلاد الذى اوّله الابآ والانبيآء بدوا وتكلموا والابرار اشتهوا.

29. Theophilus of Alexandria, on the Faith, f. 82 *b*:

قال القديس تاوفيلس بطريرك المدينة العظماء الاسكندريّة لاجل الامانة.

From the 21st festal letter, f. 83 *a*:

وقال ايضًا فى الارطستيكا (ἑορταστική) الحادى والعشرين، ولد كالانسان من العدرى وبقى مجانسًا فى كل الافعال الذى لنا الا الخطيّة، عند ما اتى بالشكل العجيب الذى لظهوره، وبارك على طبيعة البشر،

30. Cyril of Alexandria, confession of faith, f. 83 *a*:

امانة القديس كيرلس رئيس اساقفة الاسكندريّة ومعلّم المسكونة.

See Migne, *Patrolog. Gr.* lxxvii. 312 sqq.

Confession of faith from the dialogues addressed to Hermias, f. 83 *b*:

تعليم الامانة المقدّسة التى قالها القديس كيرلّس فى الكتاب الذى سمّاه بهرمس تعليم للموعوظين من قبل ان يعمدوهم.

A homily on the Trinity, f. 85 *a*:

ميمر قاله القديس كيرلس تكلم فيه لاجل الثالوث.

From his letter to John of Antioch, f. 87 *a*:

وقال ايضًا فى رسالته الى يوحنا المتنسّك بالطهارة.

Another extract, f. 87 *b*, beginning:

وقال ايضًا لم يزل الكلمة مما كان فيه فصار انسانًا، بل لما ظهر فى شبهنا بقى كلمة بما كان فيه.

Another extract on the faith, f. 87 *b*:

وقال ايضًا هذا القديس فى الامانة ما الذى يقولونه هو رب واحد بالتحقيق، امانة واحدة، هو ابن واحد، ولم ياخذ الكلمة انسانًا وصيّره عديل رتبته ودفع له من مجد البنوّة والربوبيّة كما قالوا وظنوا كثيرا بجهل، بل هو الكلمة الله من الله، النور من النور، الخ.

From the letter addressed to the monks of Egypt on the blessed Virgin, f. 88 *b*:

وقال ايضًا هذا القديس المعلّم كيرلس يكتب الى الرهبان فى ميمر له لاجل والدة الالّه مرتمريم العدرى.

From the 2nd treatise to Calosyrius against the anthropomorphists, f. 88 *b*:

وقال ايضًا فى كتابه الثانى الذى لسسورس.

From the treatise to Theodosius on the true faith, f. 89 *a*:

وله ايضًا من مقالة قالها لتاوضوسيوس الملك لاجل الامانة المستقيمة التى لسيّدنا يسوع المسيح.

From the treatise addressed to John of Antioch, f. 89 *a*:

من مقالته الى يوحنا من بعد ما اخذه منه، نعترف انه كلمة الله غير متألّم، وان كان تألّم بالجسد، وهو مدبر البشر بحكمته، ولم يتألّم بطبيعة لاهوته الغير مدروكة، لكنى (*sic*) نامن به انه مخلّص الكل، قبل آلام جسده انها له بالتدبير الذى كمله.

From a letter to Nestorius, f. 89 *b*:

رسالة القديس كيرلس يكتب الى نسطور المنافق.

See Migne, *Patrolog. Gr.* lxxvii. 45—48 C.

From the treatise *Quod unus sit Christus*, f. 90 *a*:

وله من الميمر الذى قاله ان واحد هو المسيح.

From the fifth book against the blasphemies of Nestorius (Κατὰ τῶν Νεστορίου δυσφημιῶν πεντάβιβλος ἀντίρρησις), f. 90 *b*:

وله ايضًا من طومسه الخامسة نحو تجديف نسطور.

From the letter to John of Antioch, f. 91 *a*:

من هذا القديس كيرلس الى يوحنا رئيس اساقفة انطاكيّة.

See Migne, *Patrolog. Gr.* lxxvii. 176.

From a letter to . . . . ., bishop of Amorium (?),

رسالة من هذا القديس الى اقاميس (*sic*) اسقف اموريآ.

Beginning, f. 91 *a*:

لا يكونوا قوما ينسبوا كلامًا فارغًا نحونا، ويفتخرون انّا نفكر فيما لابوليناريوس واوناميس كما كتب فى افسس، فاما انا فلاجل موهبة مخلّصنا فصرت فى كل زمان مستقيم الامانه الخ.

From a letter to . . . . ., bishop of Miletus (?), f. 91 *b*:

رسالة كتب بها الى اقاميس اسقف مليطس، الكلمة تجسد

كالكتب، وانه صار بالتحقيق واحدً (*sic*)، اتحادًا تدبيرى عجيب وغير منطق به الخ.

From the letter of Cyril and the synod of Alexandria to Nestorius, four extracts, ending with twelve anathemas, f. 91 *b*:

كلام يسير من رسالة القديس كيرلس والمجمع الذى اجتمع بالاسكندريّة من صقع مصر يكاتبون نسطورس.

From a letter to Nestorius, f. 93 *a*:

وايضًا رسالة منه يكتب الى نسطور، قوم هم ينمون على تقصيرى عند محبتك وخدمتك الالهيّة على ما علمت، وهذا يفعلونه مرارًا كثيرة فى الوقت الذى يجتمع عندك اكابر المدينة، يظنون انهم يفرّحون سمعك بهذا الفعل، الخ.

From the treatise on the faith addressed to Nestorius, two extracts, f. 95 *a*:

ومنه ايضًا يكتب الى نسطورس من اجل الامانة المقدّسة.

From the letter to the Orientals, f. 96 *b*:

ومن هذا المعلّم القديس كيرلّس الى المشرقيّين.

From the Confession of Faith written in the second year of the cycle, *ibid.*:

ومن الامانة التى للمعلّم كيرلس فى السنة الثانية من الدور.

From the letter to Nestorius, *ibid.*:

وقال ايضا مما كتب به الى نسطور.

From the *Thesaurus*, two extracts, f. 97 *a*:

وله ايضا من الكنز.

From the letter to the priest Eulogius, *ibid.*:

ومنه ايضا الى اولوجيوس الكاهن:

Brief extract, *ibid.*:

وله ايضًا لاجل المسيح واحد، هو ابدا نفاق وفساد ان
نفرق الواحد يسوع المسيح.

Another, *ibid.*:

وقال ايضًا يامن فى كل مكان انه ابن واحد ورب واحد
عمانويل الذى من العدرى الطاهرة والدة الاله، الخ.

Extract beginning, f. 97 *b*:

وقال ايضًا مما قاله طيماتاوس عنه، ان كان واحد جسر
وقال قط ان ابانا قبل ان يتجسّد الله الكلمة بالناسوت الذى
خلقه، وهو كان طبيعة خاصيّة لله الكلمة الذى هو قبل الدهور،
والناسوتيّة الذى خلقها، وهو جنس البشر الذى تجسّد منه،
فلعل واحد منهم ظنّ طبيعتين للمسيح من بعد الاتّحاد، الخ.

From the 5th homily on 1st Corinthians, f. 98 *a*:

وقال ايضًا فى الميمر الخامس الذى قاله فى الرسالة الاولى
لبولس الى القرنتانيّين.

From the treatise on the Incarnation of the Word, f. 98 *a*:

وقال ايضًا من اجل تأنّس الكلمة.

From the *Thesaurus*, bk. i., f. 100 *a*; from bk. ii. ch. 7, *ibid.*; from bk. ii. ch. 8, f. 100 *b*; from the same, two extracts, f. 102 *a*.

From the treatise *Quod unus sit Christus*, § 49, f. 102 *a*.

From the same, questions 71, 75, 83, 87, 117, and 207, in all eight extracts, f. 102 *a*.

Letter to Succensus, bishop of Diocaesarea, f. 103 *b*:

رسالة من القديس كيرلس الى سوكنسس اسقف دياقيساريّة
الهيسوريّة جواب.

Second letter to the same, f. 106 *b*.

From the letter to the empresses, f. 109 *b*:

وقال ايضًا هذا القديس كيرلس فيما كتب به الى الملوك الاتقياء.

From the 7th section of the exposition of the mystery of Christ in opposition to Nestorius, f. 118 *b*:

وقال ايضًا هذا الآب فى الفصل السابع من تفسير سرّ المسيح يقاوم امانة نسطور.

From the 13th scholion (?), f. 118 *b*:

وقال ايضا فى الاسخيلونات الثالث عشر، لانّا نسمى الله الكلمة الذى صار انسانًا يسوع المسيح، ونشتهى ان نبدوا بسر تدبير التوحيد بالجسد، ونقول الحق هكذى فى الامانة المستقيمة ان الله الكلمة المولود من الله الاب، اله حق من اله حق [marg. اصل النسخة المنقول منها الله الحق من الله الحق،] النور من النور، الخ،

31. Theodosius of Alexandria, from the synodicon to Severus, f. 119 *b*:

وقال القديس تاودوسيوس المعترف بالحق فى رسالته السنوديقن التى كتبها لما صار بطريركا على كرسىّ الاسكندريّة الى الطاهر ساويرس بطريرك انطاكية.

See Mai, *Spicil. Rom.* iii. 711.

From the homily on the consubstantial Trinity and against the impious of his day, written after he had been exiled, f. 120 *b*:

وقال ايضًا هذا القديس تاودوسيوس فى ميمر وضعه لاجل الثالوث المقدّس المساوى والمنافقين الذين كانوا فى زمانه وهو الميمر الذى قاله بعد نفيه.

See Mai, *Spicil. Rom.* iii. 717.

From the letter to the people of Alexandria, written in exile, f. 125 *b*:

وقال ايضًا هذا الاب تاودوسيوس فى رسالته التى كتبها وهو فى النفى الى الشعب المسيحى المحب للمسيح بمدينة الاسكندريّة.

See Mai, *Spicil. Rom.* iii. 713.

32. Severus of Antioch, confession of faith addressed to Anastasius and the people after the banishment of Macedonius, f. 127 *a*:

الامانة المستقيمة التى كتبها القديس ساويرس بطريرك مدينة الله العظمآء انطاكيّة الى الملك المحبّ لله انسطاسيوس وكل الشعب لما انفى مقدونيوس المنافق واخدها الملك وقبّلها وجعلها فى خزانة المملكة ناموسًا للكنيسة وازال بها كل اقوال المخالفين.

See Mai, *Spicil. Rom.* iii. 731.

From a letter to Julian of Halicarnassus on the Incarnation of God the Word, f. 130 *a*:

وقال ايضًا هذا القديس ساويرس فى رسالته الى يوليانوس الفيرساوس (*sic*) لاجل تجسد الاله الكلمة.

From a homily on the words 'My God, my God, why hast Thou forsaken me?' f. 132 *a*:

وقال ايضًا فى ميمره لاجل المكتوب الهى الهى لما ذا تركتنى.

From a homily delivered before the Emperor, f. 132 *b*:

وقال ايضًا هذا الآب ساويرس البطريرك فى مقالته الذى قالها قدّام الملك.

See Mai, *Spicil. Rom.* iii. 729.

From the letter to the Emperor, two extracts, f. 133 *b*:

وقال ايضًا فيما كتب به الى الملك.

From his synodicon to John of Alexandria, f. 133 *b*:

وقال ايضًا فى رسالة سنوديقن منه الى القديس يوحنا بطريرك الاسكندرية.

See Mai, *Spicil. Rom.* iii. 728.

Another extract from the same, f. 134 *a*.

From his synodicon to Theodosius of Alexandria, f. 134 *b*:

وقال ايضًا فى رسالة سنوديقن منه الى القديس تاوودوسيوس بطريرك الاسكندريّة جوابًا عن رسالة سنوديقن كتبها اليه.

See Mai, *Spicil. Rom.* iii. 722.

33. Jacob of Sarūj (Sĕrūgh), from a homily on the Nativity, f. 137 *a*:

وقال القديس يعقوب اسقف مدينة سروج فى الميمر الذى قاله على الميلاد واوله عجيب هو ميلادك يا ابن الله هكذى.

From the same homily, on the salutation of the Angel, f. 137 *b*:

وقال ايضا فى اول هذا الميمر عن قول الملاك للعدرى القديسة.

From a homily on the Passion, f. 137 *b*:

وقال ايضًا فى المقالة التى قالها لاجل الآلام المحييّة واولها يا ابن الله الحى الكلمة الذى صار دبيحة لاجل خطايانا.

From the same, *ibid.*

34. Benjamin of Alexandria, from the 16th festal letter, against those who assert that the Divinity of God the Word was mortal, f. 138 *a*:

وقال القديس انبا بنيامين بطريرك الاسكندريّة فى الارطستيكاء

السادسة عشر يوبّخ المخالفين الذين يقولون ان لاهوت الله الكلمة موات.

See Renaudot, *Hist. patr. Alexandrin.*, p. 156; and Joannes Damascenus in Migne, *Patrolog. Gr.* xcv. 77.

35. John of Alexandria, from his synodicon to Cyriacus of Antioch, f. 141 *a*:

وقال القديس انبا يوحنا بطريرك الاسكندريّة فى رسالته السنوديقن الى القديس قرياقس بطريرك انطاكيّة.

See Renaudot, *op. cit.*, p. 243; Assemani, *Bibl. Orient.* ii. 116.

36. Cyriacus of Antioch, from his synodicon to Mark of Alexandria, f. 145 *a*:

وقال القديس قرياقوس بطريرك انطاكيّة فى رسالته السنوديقن الى الطاهر انبا مرقس بطريرك الاسكندريّة.

See Renaudot, *op. cit.*, p. 243; Assemani, *B.O.* ii. 117.

37. Theodosius of Antioch, from his synodicon to Michael of Alexandria, f. 149 *a*:

وقال القديس تاودوسيوس بطريرك انطاكيّة فى رسالته السنوديقن الى القديس الطاهر انبآءِ ميخاييل بطريرك الاسكندريّة.

See Assemani, *B.O.* ii. 124.

38. Dionysius of Antioch, from his synodicon to Khāyil, or Michael, of Alexandria, f. 150 *b*:

وقال القديس ديونوسيوس بطريرك انطاكيّة فى رسالته السنوديقن الى الآب القديس انبآءِ خاييل بطريرك الاسكندريّة.

See Assemani, *B.O.* ii. 125.

39. Gabriel of Alexandria, from his synodicon to John of Antioch, f. 152 *a*:

وقال القديس انبا غبريّال بطريرك الاسكندرية فى رسالته السنوديقن الى القديس انبا يوحنا بطريرك انطاكيّة.

40. Cosmas of Alexandria (54th patriarch), from his synodicon to John of Antioch, f. 154 *a*:

وقال القديس انبا قزمان بطريرك الاسكندريّة فى رسالته السنوديقن الى انبا يوحنا بطريرك انطاكيّة.

See Renaudot, *op. cit.*, p. 295.

41. Cosmas of Alexandria (58th patriarch), from his synodicon to Basil of Antioch, f. 155 *a*:

ومن رسالة الآب انبآء قزمان الى انبا باسيليوس بطريرك انطاكية جوابًا عن رسالته.

42. Basil of Antioch, from his synodicon to Cosmas of Alexandria, f. 156 *b*:

وقال القديس باسيليوس بطريرك انطاكيّة فى رسالته السنوديقن الى انبا قزمان بطريرك الاسكندرية.

See Assemani, *B.O.* ii. 126.

43. Macarius of Alexandria, from his synodicon to John of Antioch, f. 162 *a*:

وقال القديس انبا مقارة بطريرك الاسكندريّة فى رسالته السنوديقن الى الطاهر انبا يوحنا بطريرك انطاكيّة.

See Assemani, *B.O.* ii. 350, no. 27, and also p. 131.

44. Dionysius of Antioch, from his synodicon to Mênas of Alexandria, f. 163 *b*:

وقال الاب انبا ديونوسيوس البطريرك رئيس اساقفة انطاكيّة فى رسالته السنوديقن الى انبا ميناء بطريرك الاسكندريّة.

See Assemani, *B.O.* ii. 131, the second epistle.

45. Mênas of Alexandria, from his synodicon to John of Antioch, f. 167 *a*:

من رسالة سنوديقن للآب انبا مينا رئيس اساقفة الاسكندريّة الى الآب الطاهر انبا يوحنا بطريرك انطاكية مدينة الله.

See Assemani, *B.O.* ii. 132.

46. Dionysius of Antioch, from his synodicon to Mênas of Alexandria, f. 168 *b*:

وقال القديس الطاهر ديونوسيوس بطريرك انطاكيّة من رسالة سنوديقن الى انبا ميناء بطريرك الاسكندريّة.

See Assemani, *B.O.* ii. 131, the first epistle.

47. John of Antioch, from his synodicon to Mênas of Alexandria, f. 170 *b*:

من رسالة سنوديقن للآب الطاهر انبآء يوحنا بطريرك انطاكيّة الى انبا مينا بطريرك الاسكندريّة لما انفذ ملك الروم واستاسر انبآء يوحنا بطريرك انطاكيّة ومضى به الى القسطنطينّية واحضره بحضرته وبطريرك القسطنطينية حاضر ومقدى (*sic*) الملك وجادله بطريرك القسطنطينية.

Dated Monday 24 Āb, A. Gr. 1280 = A.D. 969. See Renaudot, *Hist. patr. Alex.*, p. 356; Assemani, *B.O.* ii. 132 sqq.

Extract from another synodicon to Mēnas, f. 175 *a*. See Renaudot, *op. cit.*, p. 364.

48. Philotheus of Alexandria, from his synodicon to Dionysius (Athanasius ?) of Antioch, f. 177 *b*:

فصل من رسالة انبا فيلاتاءوس بطريرك الاسكندريّة الى ديونوسيوس بطريرك انطاكيّة.

Written by the secretary Macarius, bishop of Manūf (Memphis), and dated in the month of Barmūda A.D. 979 = A. Mart. 703 (*sic*). See Assemani, *B.O.* ii. 141, 352.

From another synodicon to Athanasius of Antioch, f. 180 *a*:

من رسالة سنوديقا من انبآء فيلاتاوس بطريرك الاسكندريّة الى انباء اتناسيوس بطريرك انطاكيّة جوابًا عن رسالته.

See Renaudot, *Hist. patr. Alex.*, p. 386.

49. Athanasius of Antioch, from his synodicon to Philotheus of Alexandria, f. 181 *b*:

من رسالة سنوديقن من انبآء اتناسيوس بطريرك انطاكيّة الى انباء فيلاتاوس بطريرك الاسكندرية.

See Assemani, *B.O.* ii. 141.

50. John of Antioch, from his synodicon to Zacharias of Alexandria, f. 183 *b*:

من رسالة سنوديقن من انبآء يوحنا بطريرك انطاكيّة الى انبآء زخاريس بطريرك الاسكندريّة.

See Assemani, *B.O.* ii. 151, first letter.

51. Zacharias of Alexandria, from his synodicon to John of Antioch, f. 186 *a*:

من رسالة انبآء زخريا بطريرك الاسكندريّة الى انبا يوحنا بطريرك انطاكية جوابًا عن رسالته اليه.

In the Ethiopic version this is ascribed to John of Antioch, in reply to Zacharias (see Zotenberg's *Catal.*, p. 122, no. 50, b); and so also in Assemani, *B.O.* ii. 151, second letter. From a synodicon of Zacharias to John of Antioch, f. 186 *a*:

من رسالة سنوديقن لانبآء زخاريس بطريرك اسكندريّة (*sic*) وهو الرابع والستّون من عدد البطاركة الى ابينا الطاهر انبآء يوحنا بطريرك انطاكيّة جّوابًا عن رسالته السنوديقن الواردة اليه.

See Assemani, *B.O.* ii. 151.

From another synodicon of the same to the same, dated A.H. 403 = A.D. 1012—13, f. 188 *a*:

من رسالة سنوديقن من الآب انبا زخاريس بطريرك الاسكندريّة
٤٠٣
الى انبآء يوحنا بطريرك انطاكيّة فى سنـــة اربعماية وثلثة
هلاليّة.

See Assemani, *loc. cit.*

52. Sanutius of Alexandria, from his synodicon to Dionysius of Antioch, in reply to one dated A. Mart. 752 = A.D. 1036, f. 189 *a*:

من رسالة سنوديقا للآب الطاهر انبآءِ سانوتيوس بطريرك الاسكندرية
ومصر الى القديس ديونوسيوس بطريرك انطاكية جوابًا من رسالته
٧٥٢
الواردة اليه فى سنـــة سبعماية اثنين وخمسين للشهداء الاطهار.

See Assemani, *B.O.* ii. 252.

From another synodicon of the same to the same, in reply to one dated A. Mart. 751 = A.D. 1035, f. 192 *a*:

وايضا من رسالة سنوديقن لابينا سانوتيوس بطريرك الاسكندرية
الى انباءِ ديونوسيوس بطريرك انطاكية والمشرق جوابًا عن رسالته
٧٥١
الواردة فى سنـــة سبعماية واحد وخمسين للشهداءِ الاطهار.

See Assemani, *loc. cit.*

53. Dionysius of Antioch, from a synodicon to Sanutius of Alexandria, f. 199 *b*:

من رسالة سنوديقن لابيناءِ (*sic*) انبا ديونوسيوس بطريرك انطاكية
الى ابيناءِ انبآءِ سانوتيوس بطريرك الاسكندرية.

See Assemani, *loc. cit.*

54. Christodūlus of Alexandria, from his synodicon to John of Antioch, f. 201 *a*:

من رسالة الاب انبآءِ اخرسطودولوء بطريرك الاسكندرية الى
انبآءِ يوحنا بطريرك انطاكية.

See Renaudot, *Hist. patr. Alex.*, p. 428.

From the 16th, 17th, 20th, 21st and 23rd festal letters, f. 203 *a*:

من الارطستيكا السادسة عشر الصادرة من الآب انباء اخرسطودولس الى جميع كراسى الاسكندرية فى كل سنة لاجل تأنّس الواحد من الثالوث المقدّسة.

55. John of Antioch, from his first synodicon to Christodūlus of Alexandria, f. 204 *b*:

من رسالة سنوديقن من الآب انباء يوحنا بطريرك انطاكية الى الآب انباء اخرسطودولس بطريرك الاسكندرية.

See Assemani, *B.O.* ii. 153, first letter (compare p. 476, col. 2).

From the second synodicon of the same to the same, f. 207 *b*. See Assemani, *loc. cit.*, second letter.

From another synodicon of the same to the same, sent through Timothy, metropolitan of Jerusalem, and read at al-Mu'allaḳa and S. Sergius in A. Mart. 782 = A.D. 1066, f. 210 *b*. See Assemani, *B.O.* ii. 154 (compare p. 477, col. 1).

56. Ḥabīb of Takrīt, three extracts, as cited by John of Antioch in his first synodicon to Christodūlus, f. 210 *b*:

هذا الفصل مكتوبًا فى اول رسائل هذا الاب انبآء يوحنا فى عدد الورق ۲۰۳ [204].

The first two extracts are from Ḥabīb's letter to the Western Christians in al-Baḥrain:

وقال انبا حبيب اسقف تكريت ويكنا ابى رابطة (*sic*) فى رسالة له الى من بالبحرين من نصارى المغرب.

See Assemani, *B.O.*, p. 154.

The third extract is from the second of the three letters on the Holy Trinity and the Incarnation, f. 211 *a*:

وقال ايضًا فى الرسالة الثانية من الثلث رسائل التى قالها فى الثالوث المقدسة والتجسد.

See Assemani, *loc. cit.*

57. Extract from a letter of Abū Zakarīyā Yaḥyā ibn ʻAdī to Abu 'l-Ḥasan al-Ḳāsim ibn Ḥabīb against the Nestorians, as cited in the above synodicon of John of Antioch, f. 211 *a*:

وقال ابو زكريا يحيى ابن عدىّ ابن حميد بن زكريا فى رسالة منه الى ابى الحسن القسم ابن حبيب ردّ على النسطوريّة.

See Assemani, *loc. cit.*

58. Gregory Thaumaturgus, the 12 chapters on the Incarnation, f. 211 *b*:

الاثنى عشر فصل للقديس اغريغوريوس الاسقف صانع العجائب قالها على تجسد المسيح له المجد.

See Migne, *Patrolog. Gr.* x. 1128.

The 1st and 12th chapters are transposed in the Arabic version.

59. The six anathemas of Hippolytus (Julius) of Rome, as quoted in the book of Timothy, from the letter to Prosdocius, f. 214 *b*:

الحروم التى قالها بوليدس رئيس اساقفة روميّة ممّا استشهد به طيماتاوس فى كتابه.

See Wright, *Catal. of Syriac MSS.*, p. 640.

60. The five anathemas of Vitalian of Rome, cited by Cyril in his letter to the Empresses, f. 215 *a*:

الحروم الذى (*sic*) من الميمر الذى ليوطاليس رئيس اساقفة روميّة من اجل الامانة مما كتب به المغبوط كيرلس الى الملوك الذى قاله من اجل ان المسيح الاه ومن اجل تدبير مخلّصنا بالجسد.

61. The twelve anathemas of Gregory Nazianzen from the first epistle to Cledonius, translated from Coptic into Arabic, f. 215 *b*:

الحروم التى قالها اغريغوريوس الناطق بالآلهيّات اسقف انيزنيزو (*sic*) المنقول الى كرسىّ القسطنطينيّة من الرسالة التى كتبها الى اقلندونيس ممّا فسّر من القبطى الى العربى.

62. The twelve chapters of Cyril of Alexandria, as adopted by the Council of Ephesus, f. 216 *b*:

هذه الاثنى عشر فصلاً التى للقديس كيرلس رئيس اساقفة الاسكندرية كتبت من افسس من المجمع المقدّس.

63. The five anathemas of Theodosius of Alexandria, from the letter written in exile to Alexandria, f. 221 *a*:

الحروم التى قالها القديس تاودوسيوس بطريرك الاسكندرية فى الرسالة التى كتبها الى الاسكندرية وهو فى النفى.

64. The thirteen anathemas of John, bishop of Barallus (بَرَلُّس) or Bryllus, from the letter on the ordering of the Church, f. 221 *b*:

الحروم التى قالها انبآء يوحنا اسقف البرلس فى الميمر الذى قاله فى ترتيب الكنيسة.

65. Extracts on the Incarnation from the Fathers, viz. Cyril of Alexandria and Gregory Nazianzen, f. 223 *a*:

فصول من كتب الاباء القديسين شهاداة على التجسد.

Here are cited by name the 12th anathema of Cyril, f. 223 *a*; the letter to the empresses, f. 224 *b*; the treatise against Apollinarius, f. 225 *a*; the *Thesaurus*, f. 227 *a*; and Gregory's first epistle to Cledonius, f. 224 *b*.

The colophon, f. 228 *a*, states that this volume was written

by Sulaimān (ibn) Yoḥannā, and finished on Tuesday, 22nd of Tūt = 19th Īlūn, A. Mart. 1466 = A.D. 1750.

نجز هذا الكتاب الشريف، المتضمن لاعتراف اباينا القديسين
معلّمى البيعة الارتدكسيّة، بمعونة الثالوت الاقدس، الاب والابن
والروح القدس، وكان الفراغ منه يوم الثلثا المبارك، اليوم الثانى
والعشرين من شهر توت، الموافق الى تاسع عشر شهر ايلون
الرومى سـنة (١٤٦٦ / ƆCΔE) للشهدا الاطهار، السعدا الابرار، رزقنا الله
بطلباتهم امين،، والناسخ الحقير المتقل باوراير (*sic*) الدنوب،
غارق فى لجج المعاصى والعيوب، سليمن يوحنا، يسال ويتضرع
ويضرب المطانيّة تحت اقدام الاباء الكهنة والاخوة الشمامسة
الناظرين فى هذا الكتاب، ان يدعوا له بغفران خطاياه وخطايا
والديه، ومن وجد غلطًا واصلح يصلح الله اموره، ومن قال شيًا
فله امثاله،، ولله الشكر دايما امين،،

The MS. has been carefully collated with the original, as testified on f. 228 *b*:

قوبل بعون الله تعالى وهو المعين على بلوغ الكمال امين،

There are some attempts at ornamentation on ff. 1 *a*, 3 *b* and 4 *a*, but all much damaged.

Add. 3289

Paper, about 10 in. by 6¾; 246 leaves, of which ff. 1—7, 16, 243, 244 and 246 are modern supplies. Leaves are now wanting after ff. 7 (three), 147 (one), 153 (one), 154 (one), 162 (one), 216 (two), and 242 (two). The quires, 26 in number, mostly of 10 leaves, are signed with Arabic words at the upper left-hand corner of the recto, e.g. f. 37 *a*, خامسه; f. 47 *a*; سادسه; etc.

There is a later numeration with Syriac letters at the foot of the first and last leaf of each quire. The pages are numbered with Coptic arithmetical figures, and by a later hand with Syriac letters. There are 17 lines in a page. The original writing is a fine, regular, Egyptian Naskhī, though a few pages (ff. 199 *b*, 203—206, 227, and 229 *b*) are in a much less elegant and stiffer hand. The volume bears date A. Mart. 1053—54 = A.D. 1337—38. Ff. 1—7, 16, and 244, are modern supplies, written partly in Arabic, partly in Kārshūnī. It contains—

The Pentateuch in Arabic.

1. Genesis, f. 1 *a*. Imperfect, commencing with ch. i. 9. Subscription, f. 61 *a*:

كَمل السِفر الاول والشكر للّه كَثيرًا فى سابع شهر مُسَرى سنه [illegible].

2. Exodus, السِّفرُ الثانى الخروج, f. 62 *a*, beginning:

هذه اسماء بنى اسرائيل الذين دخلوا إلى مصر مع يَعقُوب ابيهم كلّ واحدٍ واهْل بيتهِ روبيل سِمعُون لاوِى يهوذا ايساخار زابُلُون دان يَفتاليم جاد واشير وبنيامين ويوسف كان بمصر وكان جميع النفوس الذين خرجوا من صُلب يعقوب خمسًا وسبعين نفسًا٬

Subscription, f. 112 *a*:

كَمُلَ السِّفر الثانى والحمد لِلّه الواحد الحق فى تالت وعشرين شهر مسرى سنة الف ثلاثه وخمسين٬

3. Leviticus, السِّفرُ الثالث اللّاويّين, f. 113 *a*, beginning:

ودعا الربّ موسَى وكلَّمه من قبَّة الشهادة قايلًا كَلِّم بنى اسرائيل وقُلْ لهم كلّ انسانٍ منكم اذا قرَّب قربانًا لِلربّ من الحَيوان فمن البقر ومن الغنم قَدّموا قرابينكم٬

Missing portion, ch. xxvi. 22 to the end. Subscription, f. 149 *a*:

كَمُل السِفرُ الثالث فى تانى توت سنة [illegible] والحمد لله حَمد الشاكرين،

4. Numbers, السِفر الرابع العَدَد, f. 150 *b*, beginning:

وكلّم الربُّ موسَى فى طور سينا فى قبة الشهادة فى اوَّل يَوم من الشَهر الثانى من السَّنة الثانية لخروجهم من ارض مِصرَ قايلاً احصِ جماعة بنى اسرائيل كلها لقبايلهم وبيوت ابائهم وعدَد اسمايهم كرووسهم كل ذكرٍ من ابن عشرين سنة فصاعدًا كل من يخرج حامِل سلاحٍ فى اسرائيل احصِهم وسلاحهم انت وهارون وعدّوهم وليكن معكما من كل سَبطٍ رجلٌ هو راس بيت ابيه،

Missing portions, ch. iii. 1—26, iii. 49—iv. 16, viii. 22—ix. 17. Subscription, f. 200 *b*:

كمل السِفر الرابع فى حادى وعشرين شهر بابه سنة [illegible] والحمد لله حَمد الشاكرين،

5. Deuteronomy, السِفرُ الخامِسُ المَثْناة, f. 201 *b*, beginning:

هذا هو الكلام الذى كلّم به موسَى جميعَ اسرائيل فى عبرِ الاردن فى البريّة مما يلى الغرب قريب البحر الاحمر ما بين فاران توفال ولوبن والون وذى الذهَب مسيرة احد عشر يومًا من حوريب على طريق جبل ساعير الى قادِس برنايع،

Missing portions, ch. x. 10—xi. 32, and ch. xxxii. 51 to the end of the book.

Ff. 244 and 245 contain an introduction to the Pentateuch, detailing how it was handed down from the time of Moses to that of the capture of Bether by the emperor Hadrian. Com-

pare cod. Harl. 5475, f. 282 *b*, in Cureton and Rieu's *Catal. of the Arabic MSS. in the British Museum*, p. 2.

The margins of this volume exhibit a running index of the contents (in red ink), with a few glosses and corrections, and a numeration of the number of times in which such phrases as وقال الرب لموسى or وكلم الرب موسى occur in the text (f. 240 *a*, 2۵۴, i.e. 184).

On f. 61 *a* is the following note in a somewhat later hand:

بسم الله الحى ∴ علم خبر يكون جملة اقامة الناسخ فى هذا المصحف المقدس فى الاربعة اسفار الذى اولهم سفر الخروج الى نهاية الكتاب على ما ذكر فيه ماية يوم وثلاثة ايام وعدة ورق الاربعة اسفار المذكورة ماتين وخمسين ورقة فيكون كتابة الناسخ كل يوم ورقتين ونصف وعدة اسطر ذلك خمسة وثمانين سطر وبالله التوفيق والاعانة والسبح لله كثيرًا٬

On f. 149 *b* stands the name of an owner, the deacon Ibrāhīm ibn Jirjīs, in Arabic and Kārshūnī, A. Gr. 2125 = A.D. 1814.

قد مالك على هذا الكتاب التوراة شماس ابراهيم ابن جرجيس اللّه يجعله عليهِ مبارك بصلاة ستنا مريم العدرى وجميع الشهدا والقديسين امين٬

ܩܕ ܡܠܟ ܥܠܝ ܗܕܐ ܐܠܟܬܐܒ ܐܠܡܩܕܣ ܟܬܐܒ ܐܠܬܘܪܐܗ (sic) ܫܡܐܣ ܐܒܪܐܗܝܡ ܐܒܢ ܓܪܓܝܣ ܐܠܠܗ ܝܓܥܠܗ ܡܒܐܪܟ ܥܠܝܗ ܒܨܠܐܗ ܣܬܢܐ ܡ̈ܪܝܡ ܐܠܥܕܪܝ ܘܓܡܝܥ ܐܠܫܗܕܐ̂ ܘܐܠܩܕܝܣܝܢ ܐܡܝܢ ܒܫ ܫܦܥܬܗ ܘܒܪܟܬܗ ܡܥܗ٬

On f. 201 *b* is the name of an earlier possessor, Abū Isḥāḳ Jirjis ibn Faḍl-Allāh al-Iskandarī:

فى نوبة الحقير (*sic*) بخطاياه ابو (*sic*) اسحق ابن جرجس
ابن فضل اللّه السكندرى (*sic*) غفر اللّه لهُ ولوالديهِ ولجميع بنى
المعمودية بشفاعة من ارضوه باعمالهم الصالح (*sic*) آمين وبركة
السيّد موسى النبى عليه السّلام امين،

On f. 243 *b* is written in Arabic letters the Hebrew text of Deut. xxxiii. 2, with a translation, as follows:

آذوناى مِسّيناى بَا   وَزَراح مِصّيْعِير
الله من سينا اتا   ولمع من صيعير
لَامُو   هُوْ فَيَّعْ مِهْيَار فاران   اتا مِرِبْيوَات قُودَش
لهم   وشفاعته من جبال مكة   اُتِىَ مِن كذاكذا مدّة القدس

On f. 246 *b* is the following specimen of Mariolatry:

كل من كان للعدرا عبدا   فلا يدركه الهلاك ابدا

written in A. Gr. 2148 = A.D. 1837.

Add. 3290

Paper, about 12½ in. by 8¼; 255 leaves, of which the first three and the last are blank. The quires are mostly of eight leaves, but some have ten (e.g. the first). They are signed on the first and last pages with Arabic words and numerals, e.g. كراس ثانى ٢, ff. 11 *a* and 18 *b*. The numeration ceases at f. 138 *b*. There are 19 lines in each full page. The writing is a neat, regular Naskhī, of the beginning of the xviiith cent. (watermark, three crescents with

and the like). This volume contains

Discourses of Ephraim Syrus, fifty-two in number, translated from Syriac into Arabic. They are identical with the first fifty-two discourses described by Assemani, according to cod. Vat. viii, in the *Bibl. Orient.* i. 150—156; except that Assemani's no. 51 is placed in this MS. after no. 35, f. 172 *b*, and no. 52 after no. 36 (now 37), f. 178 *a*. An index occupies ff. 4 *b*—5 *b*, and the discourses begin on f. 6 *a*:

بسم الله الحى القديم الازلى وبه اعتمادى وبمعونته ابتدى وبارشاده ابسط يدى ينقل (*sic*) ميامر ورسائل واقوال ومواعظ لابينا القدّيس البار المعلّم الفاضل مار افرام السريانى نفعنا الله بصلواته وبمستجاب طلباته المقدّسه امين ٬

The subscription, f. 252 *a*, is as follows:

كُمِلَتْ مَيامِر القَدّيس مار اِفرام بتاييد واعانةِ الملك العلّام وهم اثنان وخمسون ميمرا تمام.

The last line has been erased, and in place of it is substituted a note giving the name of the scribe as the deacon Irmiyā or Jeremiah, son of Khōja —— (erased), and the date of completion as Thursday, the 7th of Kānūn (*sic*), A.H. 1113 = A.D. 1701—2.

A note on f. 254 *b* says قد بديت بكتابته فى شهر ايار ٢٢, but this seems to be in a different hand from either of the above.

On f. 253 *a* is a note stating that the priest ʻAbdō, son of Irmiyā Shāhim, bought it from Mattā ibn ʻAbd-al-Jalīl the dyer for seven ḳurūsh ܓܪܘܫ, in A.H. 1200 = A.D. 1785—6, and giving some particulars regarding ʻAbdī Pāshā, governor of Mosul at that time, who perished in an attack on the Yazīdīs, and regarding the great famine.

ܘܩܥܬ ܦܝ ܬܐܪܝܟ ܣܢܗ̈ ܐܠܦ ܘܡܐܝܬܝܢ ܐܠܝ ܠܠܗܓܪܝܗ

ܐܥܢܝ ܗܕܐ ܠܠܓܠܐܬ ܡܥܐܡܪ ܡܟܝ ܐܦܪܝܡ ܠܠܡܫܪܩܝܝܢ

ܗܘ ܕܒܝܘܡ ܐܚܪ ܐܙܝܡܪܐ ܦܩܘܕ ܡܢ ܒܝ ܠܓܠܝܐ ܡܛܠ ܐܚܝ
ܬ̄ ܠܛܝܒܠܐ ܠܬܘܪܝܢ ܒܡܛܠ ܡܫܝܚ ܗܫܐ ܩܪܘܒ ܘܐܠܗ
ܒܝܬ ܠܐܒܘܬܐ ܩܪܝܬܐ ܘܠܡܐ ܢܫܐ ܠܗ ܠܐ ܢܫܡܥ ܘܠܐ ܠܐܠܗܘ
ܘܡܢ ܒܬܪ ܠܐܒܘܬܐ ܡܠܟܐ ܠܒܢ ܗܘ ܕܒܝܘܐ ܒܫܘܐܪܐ
names added on marg.] ܦܠܐ̄ ܗܢܝܢ ܐܚܝ ܠܬܠܬܐ ܘܙܒܢ ܡܘܫܐ
ܐܚܝ ܠܠܫܝܢ ܘܐܚܘܗ ܦܠܐ̄ ܗܠܝܫܝܐ]. ܘܫܢ ܗܢܘܢ ܠܗܝܢܬܐ
ܘܐܬ ܒܐܦܐ ܢܝܪܢ ܐܢܫܝܢ ܒܟܢܝܢ ܒܐܦܐ ܡܢ ܒܢܬ ܬ̄ ܠܛܝܒܠܐ
ܢܐܠܡܘܬ ܚܠܝܢ ܘܢܣܡܘ ܒܐܠܦܘܣܬܐ ܗܬܠ ܐܦܘܙ ܘܦܐܡܘ ܒܫܠܐ
ܗܫܢ ܒܠܝܢ ܠܢܐܒܝܢ (sic) ܘܙܒܢ ܗܘ ܘܩܪ ܠܟܦ ܘܐܚܪ
ܡܢ ܠܡܘܬܐ ܘܡܢ ܗܪܡܘܢ ܘܙܐܢܐ ܠܢܝ ܠܢܐܒܢܝ (sic) ܘܦܬܠܐ
ܗܘ ܘܐܚܘܗ ܘܐܚܝ ܒܫܡܗ ܘܩܐ ܙܒ ܡܢ ܒܫܒܪܗ ܐܠܐ ܐܢܐܫ
ܡܠܟܐ. ܘܐܢܫܐ ܦܢ ܗܢܘܢ ܠܫܢܘܗ ܡܐ ܢܝܐ ܡܠܟܢ ܦܠܝ ܘܐܬ
ܢܝܐ ܕܠܗܘܢ ܘܩܪܒܬ ܠܦܪܢ ܒܠܗܐ ܘܗܘܙܒܬ ܠܠܢ ܒܠܐ
ܐܠܐܡܦܝܢ ܘܠܠܦܬ ܠܢܐܫ ܡܦܪܐ ܗܢܬܝܢ ܘܐܬ ܠܛܝܪܐ ܠܢܫܠܛܘܗ
ܦܢ ܐܙܒܝܢ ܩܪܘܒ ܘܠܛܝܪܐ ܠܡܟܢܪ ܦܢ ܒܩܪܝܢ ܩܪܘܒ
ܘܡܢ ܠܦܠܛܝܢ ܒܦܪܘܦܝܢ ܘܢܘܦ ܘܡܢ ܠܢܪܐ ܒܦܪܘܦܝܢ ܘܢܘܦ
ܘܡܢ ܠܐܒܝܒܝ ܒܦܪܘܦܝܢ ܡܢ ܠܟܒܫ ܒܦܪܘܦ ܡܢ ܠܬܠܡܢ
ܒܬܠܬ ܩܪܘܦ ܢܫܠܐ ܠܬܠܬܝܢ ܒܬܠܬ ܩܪܘܦ ܢܫܠܐ ܒܒܢ
ܠܛܝܢܘܬ ܒܢܘܦ ܩܪܘܦ ܢܫܠܐ ܠܫܡܝ ܒܫܫܐ ܒܛܝܐ̄ ܡܐܢܝܐ
ܠܟܢܝܓ ܦܢ ܒܫܪ ܒܛܝܐ̄ ܡܢ ܠܟܪܗ ܒܫܫܐ ܩܪܘܦ ܠܐ
ܗܢܐ ܠܬܐܢܫܗ ܘܐܬ ܠܢܝܚ ܘܦܬܠܐ ܠܛܝܢܘܬ ܘܠܠܒܫܢ

ܘܨܥܕ ܠܠܡܣܝܚܐܢܝܗ ܐܠܠܗ ܝܣܘܥ ܐܒܢ ܘܐܠܒܐܩܝ ܡܢ ܐܠܝ
ܐܠܐܒܐܕ ܐܠܐܡܝܢ ܐܠܬܝ ܒܟܠܡܬܗ ܡܬܐܠܡܝܢ ܘܐܢܬܡ ܢܨܠܝ
ܦܝ ܢܘܪ ܐܠܐܒ ܘܐܠܩܕܘܣ ܢܐܠܐ ܐܠܠܗ ܝܣܘܥܢܐ
ܐܒܢ ܘܐܠܒܐܩܝ ܡܢ ܐܠܐܢ ܐܠܝ ܕܗܪ ܐܠܕܐܗܪܝܢ ܐܡܝܢ.

In the original binding.

Add. 3291

Paper, about $11\frac{5}{8}$ in. by $7\frac{7}{8}$; 107 leaves, some of which are slightly torn and mutilated, and have been clumsily repaired; quires not numbered; 20 or 21 lines in a page. Written in a fairly good Naskhī, with an occasional admixture of Nestorian serṭā, and dated A. Gr. 2007—8, A.H. 1108 = A.D. 1696—7. Fol. 1 is a more recent supply. In the latter part of the volume there are many small lacunæ. It contains

I. The Acts of the Apostles and the three Catholic Epistles in an *Arabic* version.

- *a.* The Acts, f. 1 *b*.
- *b.* The Epistle of S. James, f. 29 *a*.
- *c.* The first Epistle of S. Peter, f. 32 *a*.
- *d.* The first Epistle of S. John, f. 34 *b*.

II. The Lessons for the Sundays, Feasts and Commemorations of the whole year from the Epistles of S. Paul, in *Arabic*, according to the use of the convent of Mār Gabriel and Mār Abraham, or the Dair al-A'lā (ܕܝܪܐ ܥܠܝܬܐ), at Mosul. The text is interlarded with brief glosses and explanations. Title, f. 37 *b*,

قراءين السليح المعظم فولوس الرسول الذى ينقرى فى دور

السنة فى الاحاد والاعياد والدكارين على طكس مار جبرايل ومار ابراهام الدير الاعلى'

1. The first Sunday of the Annunciation, f. 37 *b*,

قريان للاحد اول البشارة (الصبار .marg) التى عنيته ܐܠܗܐ ܡܠܟܐ.

Ephes. v. 21—vi. 9.

2. The second Sunday of the Annunciation, f. 38 *a*,

للاحد الثانى من البشارة الذى عنيته ܐܚܘܐ ܕܟܐ ܕܒܨܠܘܬܐ ܗܘܘ.

Coloss. iv. 2—18.

3. The third Sunday of the Annunciation, f. 39 *a*,

للاحد الثالث من البشارة الذى عنيته ܗܘ ܕܟܠ ܡܫܒܪܢ.

Ephes. iii.

4. The fourth Sunday of the Annunciation, f. 39 *b*,

للاحد الرابع من البشارة الذى عنيته ܢܫܡܥ ܕܡܢ ܐܢܫ.

Ephes. v. 5—21.

5. The Nativity, f. 40 *a*,

لعيد ميلاد سيدنا ايشوع المسيح.

Galat. iii. 15—iv. 6.

6. The first Sunday after the Nativity, f. 40 *b*,

للاحد الاول بعد الميلاد الذى عنيته ܡܪܚܠ ܥܡ ܒܪܡܫܐ.

Galat. iv. 18—v. 1.

7. The Commemoration of the Virgin Mary, f. 41 *a*,

لذكران السيدة الطاهرة ܡܪܬ ܡܪܝܡ.

Rom. xvi.

8. The second Sunday after the Nativity, f. 42 *a*,

للاحد الثانى بعد الميلاد الذى عنيته ܒܪܡܫܐ ܐܬܒܪܝܗ.

2 Tim. ii. 16—26.

9. The Epiphany, f. 42 *b*,

لعيد العماد العظيم الذى يدعى الدنح.

Titus ii. 11—iii. 7.

10. The first Friday after the Epiphany, the Commemoration of S. John the Baptist, f. 43 *a*,

للجمعة الاولة بعد الدنح وهى ذكران مار يوحنان المعمذان.

Ephes. ii. 19—iii. 21.

11. The first Sunday after the Epiphany, f. 44 *a*,

للاحد الاول بعد الدنح الذى عنيته ܠܥܡܡ̈ܐ ܠܗܘܕܝܐ.

2 Tim. iii. 1—15.

12. The second Friday after the Epiphany, the Commemoration of S. Peter and S. Paul, f. 44 *b*,

للجمعة الثانية بعد الدنح وهى ذكران فطروس وفولوس'

2 Corinth. x. 1—7, xi. 21—33.

13. The second Sunday after the Epiphany, f. 45 *b*,

للاحد الثانى بعد الدنح الذى عنيته ܕܟܠ ܡܢܘ̈ܬܐ ܘܕܟܠ ܕܡܘ̈ܬܐ.

Hebr. iii. 1—13.

14. The third Friday after the Epiphany, the Commemoration of the Evangelists, f. 46 *a*,

للجمعة الثالثة بعد الدنح وهى ذكران متى ومرقوس ولوقا ويوحنان'

1 Corinth. iv. 9—17, 2 Cor. i. 8—14.

15. The third Sunday after the Epiphany, f. 46 *b*,

للاحد الثالث بعد الدنح الذى عنيته ܗܘ ܢܬܕܒܪ.

Hebr. iii. 14—iv. 10.

16. The fourth Friday after the Epiphany, the Commemoration of S. Stephen, f. 47 *b*,

للجمعة الرابعة بعد الدنح ܗܘܝ ܕܕܟܪܢܐ ܡܪܝ ܐܣܛܦܢܘܣ.

2 Corinth. iii. 18—iv. 18.

17. The fourth Sunday after the Epiphany, f. 48 *b*,

للاحد الرابع بعد الدنح ܐܠܗܐ ܢܚܡܬܗ ܡܫܝܚ ܗܘܐ ܘܦܩܕܐ.

Hebr. vii. 18—28.

18. The fifth Friday after the Epiphany, the Commemoration of the Greek Doctors, f. 49 *a*,

للجمعة الخامسة بعد الدنح ܗܘܝ ܕܕܟܪܢܐ ܡܠܦܢ̈ܐ ܐܝܘܢܝ̈ܐ.

2 Tim. ii. 8—19, iv. 1—8, 14—18.

19. The fifth Sunday after the Epiphany, f. 50 *a*,

للاحد الخامس بعد الدنح الذى عنيته ܕܒܪܐ ܕܡܠܟܘܬܐ.

Hebr. vi. 9—vii. 3.

20. The Monday of the Prayer of the Ninevites, f. 50 *b*,

ليوم الاثنين من باعوث نينوى.

1 Tim. ii. 1—iii. 10.

21. The Tuesday of the Prayer of the Ninevites, f. 51 *b*,

ليوم الثلاثة من باعوث (*sic*) اهل نينوى.

Rom. xii.

22. The Wednesday of the Prayer of the Ninevites, f. 52 *a*,

ليوم الاربعة من باعوت اهل نينوى.

Coloss. iii.

23. The Thursday of the Prayer of the Ninevites, f. 53 *a*,

ليوم الخميس من باعوث اهل نينوى.

Hebr. xii. 14—29.

24. The sixth Friday after the Epiphany, the Commemoration of the Syrian Doctors, f. 54 *a*,

للجمعة السادسة بعد الدنح وهى دكران (*sic*) ملافنة السريان.

Hebr. xiii. 1—21.

25. The sixth Sunday after the Epiphany, f. 54 *b*,

للاحد السادس بعد الدنح الذى عنيته ܠܗ ܗܘ ܡܫܒܚܝܢ.

Hebr. viii. 1—ix. 10.

26. The seventh Friday after the Epiphany, the Commemoration of any one Saint, f. 55 *b*,

للجمعة السابعة بعد الدنح وهى ذكران الشخص الواحد.

2 Corinth. x. 4—18.

27. The seventh Sunday after the Epiphany, f. 56 *b*,

للاحد السابع بعد الدنح الذى عنيته ܥܘܡܩܐ ܗܠܟܐ.

1 Tim. vi. 9—21.

28. The eighth Friday after the Epiphany, the Commemoration of the Dead, f. 57 *a*,

للجمعة الثامنة بعد الدنح الذى عناينها (*sic*) ܠܡܥܕܪܗ̈
ܠܐܡܗܬܐ.

1 Corinth. xv. 34—57.

29. The eighth Sunday after the Epiphany, f. 58 *a*,

للاحد الثامن بعد الدنح الذى عنيته ܢܚܕܪ ܠܗ ܫܠܠܗ.

Ephes. i. 15—ii. 7.

30. The first Sunday in Lent, f. 58 *b*,
للاحد مدخل الصَوم المقدس الذى عنيته ܠܥܒܕܝܟ ܠܘܩܒܠܟ.
Ephes. iv. 17—v. 21.

31. Monday in the first week of Lent, f. 59 *b*,
ليوم الاثنين من سابوع الاول من الصوم.
Rom. i. 1—25.

32. Tuesday in the first week of Lent, f. 60 *b*,
ليوم الثلاثاة من الاسبوع الاول من الصوم.
Rom. i. 26—ii. 6.

33. Wednesday in the first week of Lent, f. 61 *b*. Rom. ii. 7—27.

34. Thursday in the first week of Lent, f. 62 *a*. Rom. ii. 28—iii. 26.

35. Friday in the first week of Lent, f. 63 *a*,
للجمعة الاولى من الصوم.
Rom. iii. 31—iv. 25.

36. The second Sunday in Lent, f. 63 *b*. Rom. v.

37. The second Friday in Lent, f. 64 *b*. Rom. vii. 1—13.

38. The third Sunday in Lent, f. 65 *b*. Rom. vii. 14—25 (to على يدى سيدنا ايشوع المسيح).

39. The third Friday in Lent, f. 65 *b*. Rom. vii. 25—viii. 11.

40. The fourth Sunday in Lent, f. 66 *a*. Rom. viii. 12—27.

41. Monday of the midweek in Lent, f. 67 *a*,
ليوم الاثنين من منتصف الصوم.
Rom. ix. 1—13.

42. Tuesday of the midweek in Lent, f. 67 *b*. Rom. ix. 14—29.

43. Wednesday of the midweek in Lent, f. 68 *a*. Rom. ix. 30—x. 17.

44. Thursday of the midweek in Lent, f. 68 *b*. Rom. x. 17—xi. 12.

45. Friday of the midweek in Lent, the fourth Friday of Lent, f. 69 *a*. Rom. xi. 25—36.

46. The fifth Sunday in Lent, f. 69 *b*,

كتب ليوم الثلثة من باعوث اهل نينوى

Rom. xii.

47. The fifth Friday in Lent, f. 69 *b*. Rom. xiii.

48. The sixth Sunday in Lent, f. 70 *a*,

للاحد السادس من الصوم الذى عنيته ......

Rom. xiv. 11—23.

49. The sixth Friday in Lent, f. 70 *b*. Rom. xv. 1—13.

50. Palm Sunday, f. 71 *a*,

لاحد السعانين الذى عنيته ......

Rom. xi. 13—24.

51. Monday of the last week in Lent, f. 72 *a*,

ليوم الاثنين من الاسبوع الاخير من الصوم،

Hebr. i. and ii.

52. Tuesday of the last week in Lent, f. 73 *a*. Hebr. iv. 14—vi. 8.

53. Wednesday of the last week in Lent, f. 74 *a*. Hebr. ix. 11—28.

54. Thursday of the Passover, f. 75 *a*, لخميس الفصح. 1 Corinth. v. 7, 8; x. 15—17; xi. 23—28; Galat. ii. 21—iii. 10; 1 Corinth. xi. 29—34.

55. The Friday of the Passion, f. 76 *a*,

لجمعة الحش (الحاش .marg).

Galat. ii. 17—20; iii. 11—14.

56. The Great Saturday, f. 76 *b*,

للسبت الكبير الذى هو رمش احد القيامة.

1 Corinth. i. 18—31.

57. The Lesson of holy Baptism, f. 77 *a*,

قريان العماذ المقدس.

1 Corinth. x. 1—13.

58. For the Mysteries of the Night (Eve) of the Sunday of the Resurrection, f. 77 *b*,

لرازين ليلة احد القيامة.

1 Corinth. xv. 20—28.

59. For the Mysteries of the day of Easter Sunday, f. 78 *a*,

لرازين نهار احد القيامة.

Rom. v. 20—vi. 23.

60. Monday of the Week of Weeks, f. 79 *a*,

ليوم الاثنين من شبث شبى.

Ephes. vi. 11—24.

61. Tuesday of the Week of Weeks, f. 79 *b*. 1 Corinth. xv. 1—19.

62. Wednesday of the Week of Weeks, f. 80 *b*. Ephes. iv. 1—16.

63. Thursday of the Week of Weeks, f. 81 *a*. Coloss. ii. 8—iii. 4.

64. The Friday of the Confessors, f. 81 *b*,

لجمعة الموديانى.

Hebr. xi. 3—10, 32—xii. 2.

65. The Commemoration of Cyriacus, f. 82 *b*,

لذكران مار كيُوركيس ⁘ اقرا الذى للاحد الثالث من سابوع مار اليّا ⁘ وقد يقرى الذى للاحد الثالث من السبار،

Philipp. i. 12—25, or Ephes. iii.

66. The second Sunday after the Resurrection or the New Sunday, f. 82 *b*,

للاحد الثانى من القيامة وهو الاحد الجديد.

Coloss. i. 1—20.

67. The third Sunday after the Resurrection, f. 83 *b*. Ephes. i. 1—14.

68. The Commemoration of Rabban Hormizd, f. 84 *a*,

لذكران ربان هرمزد ⁘ اقرا الذى للشخص الواحد.

2 Corinth. x. 4—18.

69. The fourth Sunday after the Resurrection, f. 84 *a*,

اقرا الذى للاحد الثامن بعد الدنح.

Ephes. i. 15—ii. 7.

70. The fifth Sunday after the Resurrection, f. 84 *a*. Hebr. x. 19—36.

71. The sixth Sunday after the Resurrection, f. 84 *b*. Ephes. ii. 4—22.

72. The Ascension, f. 85 *b*,

لعيد السلاق المقدس.

1 Tim. i. 18—ii. 15, iii. 14—16.

73. The Sunday after the Ascension, f. 86 *a*,

للاحد الذى بعد السلاق.

Philipp. i. 27—ii. 11.

74. Pentecost, f. 86 *b*,

لاحد الفنطيقسطى وهو الاول من سابوع السليحيين.

1 Corinth. xii. 1—27.

75. The Friday of Gold, f. 87 *b*,

لجمعة الذهب.

1 Corinth. xii. 28—xiii. 13.

76. The second Sunday of the week of the Apostles, f. 88 *b*. 1 Corinth. v. 6—vi. 11.

77. The third Sunday of the week of the Apostles, f. 89 *b*. 1 Corinth. vii. 1—7.

78. The fourth Sunday of the week of the Apostles, f. 89 *b*. 1 Corinth. ix. 13—27.

79. The fifth Sunday of the week of the Apostles, f. 90 *b*. 1 Corinth. xiv. 1—19.

80. The sixth Sunday of the week of the Apostles, f. 91 *b*. 1 Corinth. x. 14—32.

81. The seventh Sunday of the week of the Apostles, f. 92 *a*, 1 Corinth. xv. 58—xvi. 24.

82. The last Friday of the week of the Apostles, the Commemoration of the Seventy Disciples, f. 93 *a*,

لجمعة فطر سابوع السليحيين وهى ذكران السبعين المبشرى،

Rom. viii. 28—ix. 5.

83. The last Sunday of the week of the Apostles, which is also the first Sunday of the week of Summer, and the Commemoration of the Twelve Apostles, f. 93 *b*,

لاحد خاتمة سابوع السليحيين وهو اول من سابوع القيط (*sic*)
وهو ذكران السليحيين الاثنى عشر، يقرا فيه ذلك المكتوب لذكران
كتبة الانجيل وهو فى الجمعة الثالثة بعد الدنح.

1 Corinth. iv. 9—17, 2 Corinth. i. 8—14.

84. The second Sunday of Summer, f. 94 *a*, للاحد الثانى من القيط.
2 Corinth. iii. 4—18.

85. The third Sunday of Summer, f. 94 *b*. 2 Corinth. vii. 1—11.

86. The fourth Sunday of Summer, f. 95 *a*. 2 Corinth. x.

87. The Commemoration of S. Thomas, f. 96 *a*, لذكران مار توما ∴ اقرا الذى للشخص الواحد،
2 Corinth. x. 4—18.

88. The fifth Sunday of Summer, f. 96 *a*. 2 Corinth. xii. 14—xiii. 14.

89. The sixth Sunday of Summer, f. 97 *a*. 1 Thessal. ii. 1—12.

90. The sixth Friday of Summer, the Commemoration of Simeon bar Ṣabbā'ē, f. 97 *b*,
للجمعة السادسة من القيط وهى ذكران مار شمعون بر صَباعِى ∴ اقرا الذى ليوم الاربعا من شبث شبى،
Ephes. iv. 1—16.

91. The seventh Sunday of Summer, f. 97 *b*. 1 Thessal. ii. 14—iii. 13.

92. The first Sunday of the week of Elias, f. 98 *b*, للاحد الاول من سابوع مار اليّا.
2 Thessal. i.

93. The second Sunday of the week of Elias, f. 99 *a*. 2 Thessal. ii. 15—iii. 18.

94. The third Sunday of the week of Elias, f. 99 *b*. Philipp. i. 12—25.

95. The feast of the adorable Cross, f. 100 *a*,

لعيد الصليب الممجّد ⁘ كتب لسبت الكبير

1 Corinth. i. 18—31.

96. The fourth Sunday of the week of Elias, f. 100 *a*,

للاحد الاوّل بعد الصليب وهو الرابع من سابوع مار اليّا ⁘

كما يليق ببشرى السيّد المسيح فقط كونوا تدبروا (Philipp. i. 27) ⁘

كتب للاحد الذى بعد السلاق.

There seems to be an error here.

97. The fifth Sunday of the week of Elias, f. 100 *b*. Philipp. iii. 1—14.

98. The sixth Sunday of the week of Elias, f. 101 *a*. Philipp. iv. 4—23.

99. The seventh Sunday of the week of Elias, f. 101 *b*. 1 Corinth. xiv. 26—40.

100. The first Sunday of the week of Moses, f. 102 *a*,

للاحد الاوّل من سابوع مار موشى.

2 Corinth. i. 23—ii. 16.

101. The second Sunday of the week of Moses, f. 103 *a*. Galat. v. 16—26.

102. The third Sunday of the week of Moses, f. 103 *b*. Galat. vi.

103. The fourth Sunday of the week of Moses, f. 104 *a*. 1 Tim. v. 1—16.

104. The first Sunday of the Consecration of the Church, f. 104 *b*,

للاحد الاوّل من قداس البيعة ⁘ لقد جعل الله فى بيعته ⁘

كتب لجمعة الذهب وهى الاولى من سابوع السليحيين.

1 Corinth. xii. 28—xiii. 13.

105. The second Sunday of the Consecration of the Church, f. 105 *a*,

كتب للاحد السادس بعد الدنح.

Hebr. viii. 1—ix. 10.

106. The third Sunday of the Consecration of the Church, f. 105 *a*. 1 Corinth. ii. 13—iii. 17, xvi. 13, 14.

107. The fourth Sunday of the Consecration of the Church, f. 106 *a*,

اسعوا فى طلب المحبّة، كتب للاحد الخامس من سابوع السليحيين ⁘ او اقرا هذا اسعوا فى طلب الصلح والسلام مع جميع الانام، كتب ليوم الخميس من باعوت اهل ننوى (*sic*) ⁘

1 Corinth. xiv. 1—19, or Hebr. xii. 14—29.

Subscription, f. 106 *a*,

تم كتاب فصول السليح التى تقرى فى روازين دائرة السنة على ترتيب الدير الاعلى المعروف بالطخس الموصلى.

To this has been added, as an afterthought,

تم كتاب الافركسيس وثلث رسائل مار يعقوب ومار فطروس ومار يوحنا الرسول،

The colophon goes on to state that the manuscript was finished on the 10th of Shĕbāṭ, A. Gr. 2008, A.H. 1108 = A.D. 1697, when Mār Elias, son of the priest Mārōgē (Mār Eugene), was patriarch. The scribe was the priest Hormiz an-Naḳḳār, son of the deacon Isaiah, of Mosul.

ووقع الفراغ منه يوم الاربعا عشرة ايام فى شهر اصباط سنة الفين وثمانيّة يونانية والف ومايَة وثمانية هاجرية، رحم الله من ترحم على كاتبه امين.، وقد كتبه بعون الملك الوهاب، بقلم اضعَف الكتاب، واحقر (*sic*) العباد، اقلهم عملًا، واكثرهم زالًا، الخ،

قس هرمز النقار، وبالفعل لصّ خاطى، ابن شماس اشعيًا، من مدينة المعمورة الموصل، الذى (sic) على جانب شط الدجلة، الخ، وقد انكتب فى ايام ابّ الآبا، وزين الادبا، وسَرتاح (sic) المعلمين، وشهباز الملّة والدين، اعنى به مار اليّا بن قس مروكى الذى حاكم وحدهُ على جميع غنمهُ، ادام اللّه كرسيهِ كما ادام الايام والاشهر والسنين امين ∴ ونرجوا من كل اخًا قاريًا ان تدرّس فى هذا الكتاب، ويجد عيبًا او غلطً او نقصان، الخ ∴

At the end there are some of the usual verses, followed by a note referring to the first part of the MS. and giving the date A. Gr. 2007 = A.D. 1696, f. 106 *b*,

ان وجدت عيبًا فسد الخلا، فجل من لا عيب فيهِ وعلا" يبلى اليد منى فى الترابى، ويبقى الخطّ منى فى الكتابى" فيا ليت الذين يقرون فى كتابى، يدعوا لى الخلاص من العذابى" غيره كتبت وقد ايقنت يوم كِتاتى (sic)، بان يدى تبلى وتبقا انامِلى" ايا قارى الخط سال الله رحمة، لكاتبَه المرهون تحت الجنادلى،، وقد كمل هذا الكتاب وهو كتاب الفركسيس وايضا ثلث رسايل واحدة لمار يعقوب السليح ووحده (sic) لمار فطروس ووحده (sic) لمار يوحنا السليح وكتاب المعظّم السليح فولوس المجتبى المكرم ســـنة ٢٠٠٧ ،،

Finally, there are given three prefaces, مقدّمات السليح, ff. 106 *b*, 107 *a*, of which it is sufficient to quote the beginning of the first.

ان احسن ما نطق بهِ اللسان، واشرق نورِه على ظلمات الجنان، وافحمت عند سماعِه شقاشِق الشيطان، وشهد لهُ بالحقّ والتصديق شاهِد البرهان، كلام عظيم الرعاة وزعيم المبشّرين،

حارس الايمان بصوادق حِكمة واليقين، مزيل الخلايق من التشبهَة والاباطيل، ومرشدهم الى الحقّ بكلام بشارة الانجيل، الخ،،

On f. 107 *b* is a note stating that the book belonged to George, son of Elias, son of Hormuz Zakkūr, A. Gr. 2135, A.D. 1823, A.H. 1239.

هذا الكتاب مال جرجس ابن الياس الصايغ ابن هرمز زكور الوكيل وهو الابركيس (*sic*) والرسايل فولوس الرسول وقد عمرهُ في سنة يونانيه ٢١٣٥ سنه والرب يعطيه الصحة والعافيه وقد اهتم بهِ وصحهُ (*sic*) حتى يقرا بهِ ويستفيد خلاص نفسهُ وكلمن ياخذهُ منهُ بخيانة وما يرجعهُ اليهِ جرب جحزى يقع عليهِ ويكون مبعود من شركة الصالحين ولا يكون له نصيب مع سيدنا يسوع المسيح والذى يرجعهُ اليهِ رحمة الله تحل على والديهِ وعليهِ، مسيحية ١٨٢٣ هاجرية ١٢٣٩ سنة وترحمو على وَالدَىّ المذكورين الخ، ٦ فى ثيسان

Add. 3292

Paper, about $8\frac{5}{8}$ in. by $6\frac{1}{4}$; 173 leaves, of which the first 5 and the last 8 are blank; quires apparently of 10 leaves, but unsigned; the leaves are paged with Arabic letters, beginning on f. 6 *b* and ending on f. 165 *b*; 25 lines in a page. Written in a good, regular Naskhī of the xviith cent. (various watermarks). The contents are

Homilies of Gregory Nazianzen, sixteen in number, in an *Arabic* translation, f. 6 *b*,

الميامر التى لابينا الجليل فى القديسين مارى غريغوريوس الثِّيُولوغوس وعدتهم (*sic*) ستة عشر ميمرًا،

1. De suis sermonibus, et ad Julianum tributorum exaequatorem (Migne, orat. xix.), f. 6 *b*:

المَيْمَر الأوّل ارسله الى الليان (*sic*) المعُدّل والسبب فى ذلك ان غريغوريوس كان له مدةٍ (*sic*) قد صمت ولا يتكلم بميمر ولا غيره فلما تولى تعديل الخراج فى القبادوق هذا الليان المقدّم ذكره وقد كانت بينه وبين غريغوريوس معرفةً قديمةً (*sic*) لانهما كانا يتعلمان جميعًا فى المكتب سال غريغوريوس ان يتكلم فيُؤلّف ميمرًا يشتمل على شيء (*sic*) من الوعظ فامتنع عليه ثم قال له انا اعلم ان الاحسان الى الرعية منك ببالٍ فان اردتنى ان احسن اليهم فى الثبت الذى اثبته والتعديل الذى اعدله فقدّم الكلام واجبنى الى ما سالتك اياه فتكلم بهذا الميمر وعنونه بهذا العنوان وابتدا فيه بذكر اغتصابه على رايهِ فيما كان ازمعه من الصمت قال ما هذا الاغتصاب الذى لا يزال من المودة دايمًا نغتصبه، ما هى حكمتى ومعرفتى التى فى كل محفلٍ نُحارَب من اجلها، الخ،

2. In Theophania sive Natalitia Salvatoris (Migne, orat. xxxviii.), f. 12 *a*,

المَيْمَر الثانى فى ظهور الاله الذى هو الميلاد المجيد، قال المسيح يولد سبحوا، المسيح من السموات تلقوا، المسيح على الارض فارتفعوا، الخ،

3. In sancta Lumina (Migne, orat. xxxix.), f. 18 *b*,

المَيْمَر الثالث يتضمن فى الدنح الذى هو الظهور الالهى، من الراس يسوع الذى لى، وايضاً سرٌّ لا خديعة فيهِ ولا عديم الجمال، الخ،

4. In sanctum Baptisma (Migne, orat. xl.), f. 24 *b*,

المَيْمَر الرابِع فى الحث على تقدم الناس الى التعميد لان القول الذى تقدم هو فى معمودية المسيح سيدنا تكلم به فى يوم الدنح فلم يتسع له الخروج الى ما اراده فى ذكر هذه المعمودية التى تعم سايرِ الناس فلما كان تانى يوم الدنح لثنى (*sic*) بهذا الميمر لما كان القديس باسيليوس قد قال فى هذا المعنى ميمرًا فسال القديس غريغوريوس ان يقول فى معنى قوله ليرد الكافة عما كانوا عليه من تاخير الاصطباغ لان اكثر الناس لم يكونوا يتعمدون الى ان تعلوا اسنانهم يعتقدون فى ذلك ان المعمودية تمحوا الخطايا وهى كذلك ولكنهم كانوا يرون ان يوغلوا قبلها فى طلب اللذات وارتكاب الفساد ثم بعد ذلك يتعمدون فكان جماعة منهم لا يتسع لهم ان يتعمدوا الا عند الموت وجماعة لا يتسع لهم جملة فراى هذان الرجلان ان يردا عن ذلك الراى الردى ويصيرا الناس ان يستغرضوا المعمودية ولا يوخروها على جنس المتاجرة للرب ومصارفتهِ فى ان يجعلوها بعد الشبع من اللذات والامعان فى الموبقات وقد بيّنّا صحة الراى فيما دعيا اليه الناس بججح تبين من كليهما نفسه للقارى المستفيد ان شا الله تعالى قال ان امس فى يوم الدنح البهى لما عيدنا فقد كان لايقًا ان نجعل ما نختص به خلاصنا فرحًا لنا وسرورًا الخ،

5. De pauperum amore (Migne, orat. xiv.), f. 42 *a*,

المَيْمَر الخامِس فى محبة المساكين قال ايها الرجال الاخوة الذين هم فى المسكنة مشاركون فانّا كلنا فقرا والى النعمة الالهية محتاجون الخ،

6. Funebris oratio in laudem Basilii magni Caesareae in Cappadocia epi (Migne, orat. xliii.), f. 55 *a*,

المَيْمَر السادِس يتضمن فى مديح القديس باسيليوس اسقف قيسارية القبادوق، قد كان باسيليوس عتيدًا وقدم لنا دايما موضوعات الكلام كثيرة لانه قد كان يتناهى باقوالى تناهيا لم يستعمله بعد احد من الباقيين (*sic*) كلهم فى اقوال نفسهِ ان يقدم لنا الان نفسه ويجعلها موضوعًا عظيمًا لجهاد الذين كل حرصهم فى الكلام، الخ،

This discourse has frequent glosses or explanations (حاشية) interspersed with the text (النصّ).

7. Apologetica (Migne, orat. ii.), f. 86 *a*,

المَيْمَر السابِع يتضمن فى الكهنوت قاله لما عاد من بلد البنطس وفيه مديح لبولص ومن اجل تاخره عن قبول القسوسية وبين فيه ما هو موعد الكهنوت ومن ينبغى ان يكون اسقفًا بسلم من الرب امين، قال لقد انخفضتُ وانخزلتُ وانا معترف بهزيمتى وانخزالى لانى خضعت للربُ وتضرعت اليه الخ،

8. Ad Gregorium Nyssenum (Migne, orat. xi.), f. 108 *a*,

المَيْمَر الثامِن يتضمن مديح فى الصديق الامين مارى غريغوريوس اسقف نيصص (genit.) لما جاء بعد سيامه، قال ان الصديق الامين لا يعتاض عنه بشىء (*sic*) من الموجودات ولا وزن يوزن به جماله الخ،

9. In sanctum Pascha (Migne, orat. i.), f. 110 *b*,

المَيْمَر التاسِع يتضمن فى القيامة والفصح وذكر فيه البطء والتَثاقل ومعنى ذلك تثاقله عما كان دعاه اليه والدهُ من ان يتسلم كرسيه ورعيته واجابته الى ذلك فى هذا اليوم، قال ان

اليوم ليوم النشور وان الابتدا ابتدى ميمون فسبيلنا ان نتباهى بالموسم ونصافح بعضنا بعضًا الخ'

10. In sanctum Pascha (Migne, orat. xlv.), f. 112 *a*,

المَيْمَر العاشِر يتضمن فى الفصح المقدّس ايضًا ' قال حبقوق العجيب انى ساقوم على محرسى وانا اليوم من السلطان والعلم الذى دُفع الىَّ من الروح فاترقب واعرف ما يظهر ويُنْطَق به الخ'

11. In novam Dominicam (Migne, orat. xliv.), f. 122 *b*,

المَيْمَر الحادِى عَشَرَ يتضمن فى الاحد الجديد وفى الربيع وفى القديس عامَص' قال ان اكرام التجديد سنة قديمة وان حالها لحسن إلَّا ان اكرام الحديثة بالتجديد اجدر الخ'

12. In Pentecosten (Migne, orat. xli.), f. 126 *a*,

المَيْمَر الثانى عشر يتضمن فى العنصرة التى هى الفنطيقوستى وهى السجدة المقدسة للثالوت المقدّس بارك يا رب' قال سبيلنا ان نتفلسف فى العيد قليلًا ليكون تعييدنا روحانياً الخ'

13. In laudem S. Cypriani (Migne, orat. xxiv.), f. 132 *a*,

المَيْمَر الثالِث عَشَرَ يتضمن امتداحه الى القديس قبريانوس لما قدم الى موسمه بعد يوم من عيده' قال قد كان يفوتنا قبريانوس ويا له من خسرانٍ الخ'

14. Supremum vale, coram cl. episcopis (Migne, orat. xlii.), f. 138 *a*,

المَيْمَر الرابِع عَشَرَ يتضمن فى قدوم المايه والخمسين اسقفًا وهو الذى يسمَّى الوداع ' قال ان كيف احوالنا عندكم ايها الرعاة الاصدقا الذين هم فى الرعاية مشاركون وارجلهم جميلة من الاقدام فى قدومها الينا فى وقتها الخ'

15. In patrem tacentem (Migne, orat. xvi.), f. 147 *b*,
المَيْمَر الخامس عَشَرَ يتضمن قوله فى صمت امه ولغة البرد
ايضًا (*sic*)، قال لم تنقصون ترتيبًا ممدوحًا، لم تلزون لسانًا
للناموس خادمًا، الخ،

16. Theologica secunda (Migne, orat. xxviii.), f. 154 *b*,
المَيْمَر السادس عَشَرَ يتضمن التكلم فى اللاهوت المُطَهَّر، قال
اذا كنا قد طَهَّرنا المتكلم فى اللاهوت بالقول وتبيّنّا كيف ينبغى
ان تكون صورته ولمن سبيله ان يتفلسف وفى اى وقتٍ وباى
مقدارٍ الخ،

It ends abruptly with the words وهى تتصور وترتسم بالجودة بهذا المقدار حتى يصير منها انوارًا, corresponding with the Greek *τοσοῦτον τῷ καλῷ μορφουμένας καὶ τυπουμένας, ὥστε ἄλλα γίνεσθαι φῶτα* (Migne, *Patrol. Gr.* xxxvi. 72, line 24). The last page has been torn out.

Add. 3293

Paper, about $9\frac{3}{4}$ in. by $6\frac{7}{8}$; 224 leaves; 23 quires of 10 leaves, signed with words at the upper left-hand corner (e.g. f. 107 *a*, ثانى عشر). In the first 11 quires the first five leaves of each are usually numbered with Arabic arithmetical figures, ١ ٢ ٣ ٤ ٥. Subsequently the leaves have been numbered consecutively with Syriac letters at the foot of the page. Single leaves are now wanting after ff. 8, 16, 208 and 212. The greater part of f. 1 has unfortunately been torn away. There are 17 lines in each full page. This volume is written in a fine current Naskhī of the latter part of the xivth century.

The second volume of the book entitled المَجْدَل *al-Majdal*, or "The Tower," composed by ʻAmr ibn Mattā aṭ-Ṭairuhānī. Of the mutilated title only these words are legible, f. 1 *a*,

الجُزْءُ الد . . . .

تَأْلِيفُ عَمْرو بن . . . .

الطَّيْرُهَانِيّ . . . .

وارض . . . .

The name of the work appears from the subscription, f. 223 *b*, نجزَ الكتابُ المُسمَّى بالمَجْدَلِ الخ.

There are many small lacunae in the text of this manuscript. Sometimes the scribe has written a few words in the text in a very barbarous Syriac hand, or has added glosses on the margin in the same language. Of the latter examples may be found on f. 66 *b*, ان يَجْلسَ فى الفَخْر, marg. ܡܒܬܪ̈ܐ; f. 71 *a*, وجمع السَّنْدُوس الفطرك, marg. ܠܣܢܗܕܘܣ; f. 106 *b*, وصار اسقفًا على بابغس, marg. ܡܩܝܡ. Of the former see specimens on ff. 90 *a*, 92 *a*, and 141 *a* (three lines).

See Assemani, *B.O.*, iii. 1. 580 sqq.; Mai, *Scriptorum veterum nova Collectio*, t. iv., p. 220, nos. cix. cx.; De Slane, *Catal. des MSS. arabes de la Bibl. Nation.*, fasc. 1, p. 47, nos. 190—192; G. E. Khayyath, *Syri Orientales, seu Chaldaei, Nestoriani et Romanorum Pontificum Primatus*, p. 106; Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer*, p. 6.

The contents are as follows:—

I. Chap. v., § 4, f. 1 *b*,

[إقامةُ الحُجَج الصادِقة بمَجِىء المَسِيح ' والشَّ]هادات الناطِقة بالبُرْهانِ الصَّحِيح"

See Assemani, *B.O.*, iii. 1, 584, note 2.

II. Chap. v., § 5, f. 52 *a*,

أَخْذُ الفُرُوض والسُّنَن والرُّسُوم والقَوانِين ' من الرُّسُل الأَصْفِياء والآبآء التابِعِين"

See Assemani, *loc. cit.*, note 3.

The Apostles are named on ff. 61 sqq., viz. Simon Peter; Paul; Andrew, the brother of Simon; James, the son of Zebedee; John his brother; Philip; Nathaniel, the son of Tolmai (بن تلمى); Thomas; Matthias (متيا); James, the son of Alphaeus (حِلفى); Judas, the son of Jacob or James, surnamed Thaddeus (ܐܕܝ); Simon the Cananite, شمعون ابن القَصَبانى قنانانا (sic); Judas, the son of Jacob or James, whose name was Tolmai (تلمى); and Matthew the publican and evangelist, مَتّى العَشّار الإنْجيلىّ.

Then come, f. 62 *b*, the names of the seventy "followers" (see Assemani, *B.O.*, iii. 1, 320, col. 2), ending with an account of the doings of Mār Māri:

اسمآء السَّبْعين التابِعين يعقوب بن يُوسف المَنْسوب الى اخيه المسيح شَمْعون ابن قليوفَا الاسقف ابن اخى يُوسف
مُوسَى ابن يوسُف شَمْعون ابن يُوسف يهوذا ابن يوسف
يرنبا (sic) (f. 63 *a*) الطاهِر المبرز فنايُوس [marg. ܦܢܐܝܘܣ] المدُون
باسكندرية حَننيَا الدمشقى صاحب فُولُوس الصَّفا الثانى غَير
الرييس يُوسف المعرُوف بالبُولُوط نيقاداموس المُتَولى حنوط
سَيدنا شيلا المنفود مع فولوس سايل رييس الكتاب
باوسطوس اياسون من اهل انطاكية يهوذا الملقب
سحرصحب (sic) المُسْتوهب جسد سَيّدنا المسيح شمعون برسى
الاسكندرى شمعون حامل خَشب الصلبوث من مكان مَرارند
هرقنى فيلالاَ لوقيوس يهوذا المذكُور فى الافركسيس اريون
رفيق قليوفا الواسع الخطا نُورسُوس قمسطور ورودون فليفوس
فراكروس اسطفانوس بكر الشهدا فرمانا فليفوس طيمُون فليفُوس
الادطاكى (sic) والد البنات تلميذ فولوس اندرونيقوس الذى
وصفه السَليح رمونيا الذى وصفه ايضًا ططوس فطرانوس فريسلا

اسونقراطيس هرما صاحب كتاب الراعى كريسقوس افلوس بعلا ܐܒܠܠ ܐܟܣܢܝܐ له معهو ܕܩܘܠܣܘܣ نَرْقسوس لوقا الانجيلى افلى المختار من فولوس ارسطابولوس اصطفانا هروذيون بريا قاسوس روفس المعَا روفس اخر امفلاوس اربانوس ارسطرخوس فيليفوس مرقوس الانجيلى رسُول ملك راطِيس عرطنا ادى اخُو مار مارى حاما خاتم* السليحين طيماثاوس تلميذ فولوس وقَصد ادى السليح المشرق وافا بنصيبين وانفد احى (*sic*) الى الرُها ودعا الى الحقّ المُبين وكان من ىنصر ابحر ونصرته اسياع (*sic*) المسيح ما يجده الطالِب فى قِصَّتهِ على بيان مشروح وارسل مار مارى الى العِراق بمَنزِلة (f. 63 *b*) الفطريرك فى الرياسة الخ٠

Next follow the names of the Patriarchs of the East from Addai the Apostle onwards (see Assemani, *B.O.*, iii. 1. 584, note 3), f. 64 *b*,

اسمآء جَثالقة المشرقيّين السّلم لذكرهم٠

1. Addai, ادى السَّلِيحُ, f. 64 *b*.
2. Mār Mārī, مار مارى السَّلِيحُ, f. 66 *a*.
3. Abrīs, ابريس, f. 67 *a*.
4. Abraham, ابرهيم, f. 67 *b*.
5. Jacob, يعقُوب, f. 67 *b*.
6. Aḥā-dh'abhū(h)i, احَّا دابُوَيْه, f. 68 *a*.
7. Shaḥlūfā, شحلوفا, f. 68 *b*.
8. Pāpās, فافاس, f. 69 *a*.

* Opposite the end of this line is written on the margin :

يحققون اذا قصد الانسان الاستقصا عنهم٠

9. Simeon bar Ṣabbā'ē, شمعون ابن صباعى, f. 74 *a.*

10. Shahdōst, سهذوسَتْ, f. 75 *b.*

11. Barba'shĕmīn, بَرْبعشمين الجاثليق, f. 76 *a.*

12. Tūmarṣā, تُومَرصَا, f. 80 *b.*

13. Ḳaiyūmā, قيّوما الجاثليق, f. 81 *a.*

14. Isaac, اسحق نسيب تومَرْصَا, f. 81 *b.*

15. Aḥā, احى, f. 82 *b.*

16. Yabh-alāhā, يبلاهَا, f. 82 *b.*

17. Ma'nā, مَعْنا, f. 83 *a.*

18. Fārābōkht, فارانحت (*sic*), f. 85 *a.*

19. Dadh-īshō', داديشوع, f. 85 *a.*

20. Bābōyah, بابويه, f. 87 *b.*

21. Acacius, اقاق, f. 89 *a.*

22. Bābhai, بابَىْ, f. 91 *a.*

23. Shīlā or Silas, شيلا, f. 91 *b.*

24, 25. Narsai and Elisha, نَرْسى واليَشَعُ الجاثِليقانِ, f. 92 *b.*

26. Paul, فولوس, f. 93 *a.*

27. Mār-abhā the elder, مارابا الكَبيرُ, f. 93 *a.*

28. Joseph, يُوسُفُ المقْترسُ, f. 95 *a.*

29. Ezekiel, حِزقيالُ, f. 95 *b.*

30. Īshō'-yabh al-Arzanī, أيشُوعيبُ الأرزنى, f. 96 *b.*

31. Sabhr-īshō', سَبْرِيشُوع, f. 97 *a.*

32. Gregory, جَريغُور (marg. ܓܪܝܓܘܪ), f. 99 *b.*

33. Īshō'-yabh al-Judhālī, ايشُوع يَهْب الجدالى, f. 100 *a*.

34. Mār-emmēh, مارامَه, f. 100 *b*.

35. Īshō'-yabh al-Ḥazzī, ايشوع يَهْب الحزى, f. 101 *a*.

36. George, جيُورجِيس, f. 101 *a*.

37. John bar Mārthā, يُوحَنَّا المعرُوف بابنِ ماريا, f. 101 *a*.

38. Ḥanān-īshō', حَنَانيشوع, f. 101 *a*.

39. Ṣĕlībhā-zĕkhā, صَليبَا زَخَا, f. 102 *b*.

40. Pethion, فَثيُونْ, f. 103 *a*.

41. Mār-abhā bar Bĕrīkh-ṣebhyanēh, مارابا ابن بريخ صبيانه, f. 103 *b*.

42. Sūrīn, سُورين المقثرس, f. 104 *a*.

43. Jacob, يَعْقُوبُ, f. 104 *a*.

44. Ḥanān-īshō' II., حَنَانيشُوع الثانى, f. 106 *a*.

45. Timothy, طَيْمَاثاوس, f. 106 *b*.

46. Joshua bar Nōn, ايشُوع بَرْ نُون, f. 109 *a*.

47. George, جيُورجيس, f. 109 *b*.

48. Sabhr-īshō', سَبْريشُوع, f. 109 *b*.

49. Abraham, ابرَهيم, f. 110 *a*.

50. Theodosius, تاذاسِيس, f. 110 *b*.

51. Sergius, سَرجِيس, f. 112 *a*.

52. Anōsh, أنوس, f. 112 *b*.

53. John bar Narsai, يوحَنّا بنُ نَرْسى, f. 113 *a*.

54. John, nephew of Theodosius, يَوَانيس, f. 114 *a*.

55. John bar 'Īsā, يوحنّا ابن عِيسَى, f. 115 *a*.

56. Abraham, ابرَهيمُ, f. 117 *b*.

57. Emmanuel, عِمانُويَال, f. 120 *b*.

58. Israel, ايسراييل, f. 123 *a*.

59. ʻAbhd-īshōʻ, عَبْد ايشُوع, f. 123 *b*.

60. Mār Mārī bar Ṭōbī, مار مارى ابن الطُوبَا, f. 126 *b*.

61. John, يوَانيس, f. 129 *b*.

62. John, يُوحَنّا, ibn ʻĪsā ibn Ibrāhīm ibn Bāzūk, بَازُوك (*sic*), f. 131 *b*.

63. Īshōʻ-yabh of Dōr-Ḳunnā, ايشوعيب من دورقنّى, f. 133 *b*.

64. Elias, اليا, f. 134 *b*.

65. John ibn aṭ-Ṭirʻāl, يُوحنّا ابن الطِرعَال, f. 135 *a*.

66. Sabhr-īshōʻ Zanbūr, سَبْريشوع المعروف بزَنبُور الجاثليق, f. 136 *b*.

67. ʻAbhd-īshōʻ ibn al-ʻĀriḍ, عبديشوع الجاثليق المعروفُ بابن العارض, f. 139 *b*.

68. Mār Makkīkhā, مارَمكيخا الجاثليق, f. 145 *b*.

69. Elias, مار اليا الجاثليق المعروف بابن المقلى, f. 154 *b*.

70. Bar-ṣaumā, مار بَرْصَوْمَا, f. 155 *a*.

71. ʻAbhd-īshōʻ, مار عَبْديشُوع الجاثليق ابن المقلّى, f. 157 *a*. He died A.H. 542 = A. Gr. 1459 = A.D. 1147.

On f. 158 *a* we read the words هذا اخر ما وجد والحمدُ لله وَحدَه. Then follow the names of three later patriarchs (see Assemani, *B.O.*, iii. 1. 584, col. 2), viz.

72. Īshōʻ-yabh ibn al-Ḥāʼik, ايشوعيب ابن الحايك.

73. Elias Abū Ḥalīm ibn al-Ḥadīthī,
اليا ابو حليم ابن الحَدِيثى.

74. Yabh-alāhā يَهْب الاهَا الجالس الآن فى المَنْصب.

This addition agrees precisely with that in the Vatican manuscript. See Assemani, *B.O.* iii. 1. 584, note 3; Mai, *Scriptt. vett. nova Collectio*, t. iv., p. 223.

This whole section is borrowed from the work of an older writer, Mārī ibn Sulaimān (alive in A. Gr. 1459 = A.D. 1147, f. 158 *a*; see Assemani, *B.O.* iii. 1. 554). The passages cited by Assemani are found in this copy at f. 151 *a* and f. 156 *b*. 'Amr ibn Mattā seems to have flourished about the middle of the xivth cent.; see the passage cited by Assemani, *B.O.* ii. 424, col. 2, which I do not find however in this manuscript in the chapter on Ḥanān-īshō', ff. 101 *a*—102 *b*.

III. Chap. v., § 6 of the Pillars, Defence of the Orthodox Faith and Refutation of various Heresies, f. 158 *b*,

الفَصْل السادِس من العُمَد اجتماعُ المُلوكِ والاباَءِ لتَقْرير الأمانةِ ' وابطال ما استحدَث من البدَعِ فى الديانة"

See *B.O.* iii. 1. 584, note 4.

The following are the early heresies by name (often very corrupt, compare Assemani, *loc. cit.*), f. 159 *a*: المرقيونيَّة, السَبتيّة, الاريوسيَّة, الديصانيّة, القُوفانية, العَوْندانية, الشمشاطيَّة, المنَانية, النامذيّة, الطيمانانيّة.

IV. Chap. v., § 7 of the Pillars, the Books of the Old and New Testaments, f. 174 *a*,

الفصل السابع من العُمَد جمع النَصرانيّة بين كُتَب العتيقة والحديثة ' التى صارت نجاة الخَليقة"

See *B.O.* iii. 1. 585, note 1.

V. Chap. vi., the Rivers, four sections; § 1, of worshipping towards the East, f. 181 *b*,

الباب السادس الجّداولُ اربعةُ فُصُولٍ ⊙ الفَصْل الأوّل السُجُود لِلّهِ الخالق المعبُود نَحْو المشرِقِ، على سُنّة الحديثة وفعل أزل الخلايِّق"

See *B.O.* iii. 1. 585, note 2.

VI. Chap. vi., § 2, of Sunday, f. 187 *a*,

الفَصْل الثانى الحجّة فى يوم الأحَدِ، واظهار فَضْلِه القَدِيم والمُحَدَّدِ"

See *B.O.* iii. 1. 585, note 3.

VII. Chap. vi., § 3, of wearing the Girdle and lighting Lamps and using Incense and Psalmody, f. 189 *b*,

الفَصلُ الثالثُ الموجب لشَدّ الاوساطِ بالزّنانير، والهاب القناديل وبخُور التَشْمسه والتزمير"

See *B.O.* iii. 1. 585, note 4.

VIII. Chap. vi., § 4, of the Acceptance of Repentance, f. 195 *b*,

الفَصْلُ الرابعُ استشعار قَبُول التَوْبَة، وادراك الخاطِى بالإنابَة نجاح القُرْبَة"

See *B.O.* iii. 1. 585, note 5.

IX. Chap. vii., the Gardens, four sections; § 1, of the abandoning of Circumcision, f. 202 *a*,

البابُ السابِعُ الحَدَائقُ اربعُ فصولٍ ⊙ الفَصْلُ الأوَّل تَرك الختانة، والاستغناء عنها بصحّة الديانة" على ما هو مَسْطُور.

See *B.O.* iii. 1. 585, note 6.

X. Chap. vii., § 2, of the Abrogation of the observance of the Sabbath (Saturday) in the New Testament, f. 208 *a*,

الفَصْلُ الثانى حَلّ الحديثةِ لعمل يوم السَّبْتِ، ومُوجِبُ امساكهِ على مُتَقَدِّمِ الوَقْتِ"

See *B.O.* iii. 1. 585, note 7.

XI. Chap. vii., § 3, of the Use for Food of things that were formerly forbidden, f. 211 *a*,

الفَصْلُ الثالثُ اطلاقُ ما حظر من المآكِل، ووجُوبُ حلها لكل آكِلٍ"

See *B.O.* iii. 1. 585, note 8.

XII. Chap. vii., § 4, against the Jews, f. 214 *a*,

الفَصْلُ الرابعُ تَوْبيخ اليَهُود على ما يبتدعُونَهُ. واظهارُ بَهتِهم فيما يَدّعُونَهُ"

See *B.O.* iii. 1. 586, note 1.

The colophon is very brief and without date, f. 223 *b*,

نجزَ الكتابُ المُسمَّى بالمَجْدَلِ ولله الحَمْدُ دايمًا سَرْمدًا وحسبُنا الله وَحْدَه ولا قوة الّا به،

Below is an entry by an owner, who also numbered the leaves of the manuscript and made some corrections in the text. It is entirely destitute of diacritical points and vowels.

انتقل على حكم الابتياع الى ملكة العبد سعد بن تاج الرياسة بن العصادل (*sic* ?) بن العوص (*sic*) ابن حسين راجى رحمة الله تعالى. . . . . *سنة للهجرة الاسلامية،

On f. 224 *a* are two notes of owners, both of modern date.

هذا الكتاب هو مال شماس سمعان وقد ورثهُ له ابوهُ الله يرحمه

قد اشترى هذا الكتاب قس عيسى الاسودى فى قرية زوق من

* Three or four words which I cannot decipher. They do not seem to contain a date. The ciphers denoting the year appear to have been omitted in the writer's haste.

واحد خالتی یازیدی (*sic*) وقرّ (*sic*) البایع وقال انّه مسروق من
مدینة مفارقین (*sic*) فالمشتری قال ان طلع صاحبهُ ارجعه له
وان ما طلع صاحبهُ بقا مالی بشهادة رستو وبا بکر

Add. 3294

Paper, about 13 in. by $8\frac{1}{2}$; 219 leaves; quires, unsigned, 22 in number, of 12 and 8 leaves, except the 5th and the last, which have 10 and 11 respectively; a small leaf has been inserted after f. 39, and five leaves have been torn out after f. 157; there are from 24 to 30 lines in a full page. The writing is a fairly good Naskhī; the paper a thinnish European, apparently of the xviiith cent.

The contents are nearly identical with those of Add. 3285, viz. theological treatises of Mūsā ibn al-Ḥajar, or Moses bar Kēphā, and John, bishop of Dārā, in an *Arabic* version.

1. On the Soul, by Moses bar Kēphā, in 65 chapters, f. 1 *b*.

2. On the Resurrection of the Body, by the same, in 34 chapters, f. 63 *a*.

3. On the Creation of the Angels, by the same, in 54 chapters, f. 106 *a*.

4. On the Celestial Hierarchy, by the same in 16 chapters, f. 132 *b*.

5. On the Devils, by John of Dārā, in 22 chapters, f. 149 *b*,

رسَالة عَن الشيَاطين تاليف ابينا ایونیس القدیس اسقف دَارَا
حسب سؤال جمهُور العلمآء امتثالًا لامرهم مراسلة.

6. On Paradise, by Moses bar Kēphā.

Part I., in 28 chapters, f. 158 *a*.

Part II., in 7 chapters, the last of which is imperfect, f. 213 *a*.

اَلْمَقَالَةُ الثَّانِيَةُ عَن اَلْفَرَدَوسِ السَّابِقِ ذكره.

APPENDIX.

APPENDIX.

Dd. 3. 8[1]

Coarse paper, about 12 in. by 8½; 144 leaves of which ff. 1, 2, 81, 141—144 are blank (there is no f. 89); quires of 10 leaves, signed with Syriac letters.

The original volume contains the Ecclesiastical History of Barhebraeus (pts. II. and III.), written in a neat, regular, Jacobite hand, unpointed, 2 columns of about 37 lines; probably of the xivth cent. Between parts II. and III. are bound up 9 leaves containing other matter.

I. Part II. begins f. 3 *a*:
ܒܝܕ ܐܠܗܐ ܕܡܫܡܠܐ ܡܫܪܝܢܢ ܒܟܬܝܒܘܬܐ ܕܬܪܬܝܢ
ܕܐܟܠܝܣܝܣܛܝܩܘܢ ܕܒܗܿ ܕܡܬܟܬܒܢܘܬܐ (nearly half a line
is erased here) ܐܒܝܐ ܕܩܝܡܐ ܠܡܪܝ ܓܪܝܓܘܪܝܘܣ ܡܦܪܝܢܐ
ܘܐܘܟܠܝܐ (*sic*) ܡܫܒܚܐ ܢܘܗܪܐ ܕܡܕܢܚܐ ܘܕܡܥܪܒܐ ܕܗܘ
ܐܒܘܠܦܪܓ ܒܪ ܐܗܪܘܢ ܐܣܝܐ ܡܗܝܪܐ ܕܡܢ ܡܠܛܝܢܝ ܡܕܝܢܬܐ
ܕܡܠܛܝܐ ܗܝ ܒܟܬܒܐ.

Ends f. 70 *b*. The supplement, ff. 71 *a*—78 *a*, is by a later hand and agrees with the edition of Abbeloos and Lamy (who appear to have collated this MS.), t. ii. pp. 781—845, 915—919.

Part III. begins f. 90 *b*. The supplement, ff. 132 *b*—140 *a*, is a later supply, agreeing with *op. cit.* t. iii. pp. 487—563.

The original MS. comprises part II., consisting of 7 quires (the third and seventh have 8 leaves), numbered from ܟܓ to ܟܛ, and part III., 4 quires (the first has only 9 leaves), numbered from ܠ to ܠܓ. The later supplements are signed ܟܛ (*bis*) and ܠܒ. There is an enumeration in Syriac letters extending to ܦ (f. 80) and thence from ܨ (f. 90) to ܩܡ (f. 140 *a*), and at an early date the pages were numbered (in ink). For the lacuna between p. 154 [f. 80 *b*] and p. 189 [f. 81 *a*], see below Dd. 3. 8[2]. There are, moreover, two enumerations in pencil: one on the top left-hand corner of each leaf, the other in the centre at the top. The latter ignores the supplement and additional matter, the former, therefore, has here been followed throughout.

The MS. originally contained also part I. of the Ecclesiastical History*, which is now in the Bodleian Library, Oxford (Hunt. 52, see Payne Smith, *Cat.* no. 167, col. 548 sq.).

II. The additional matter consists of:—

(1) A short account of the burning of the church of the mother of God in Āmid in A. Gr. 1618 = A.D. 1307 by ܓܠܒ ܐܠܟܪܝܡ ܗܘ ܕܡܬܩܪܐ ܒܪܗ ܕܝܪܝܐ; f. 78 *a*. See Ass. *B.O.* t. iii. II. p. cxxxii sq.

(2) The *πληροφορία* of the patriarch Ni'ma or Ni'met-Allāh, Ignatius XVII. (see Ass. *B.O.*, t. i. p. 536); ff. 78 *b*—80 *a*:

ܦܠܝܪܘܦܘܪܝܐ ܕܒܠܬ ܠܐܒܝܠܐ ܦܛܪ̈ܝ ܢܥܡܬܗ ܒܪ ܗܘܢ

ܒܪܢܫܬܐ ܡܚܝܒܐ ܘܗܘܝܫ ܐܪܬܘܕܘܟܣܝܬܐ.

(3) On f. 80 *b* are three paragraphs, each in a different hand, giving a brief obituary of: (i) Mār Timothy, bishop of

* Note the number of the first quire (ܟܓ), and the figure 238 (with traces of ܪܠܚ) at the head of f. 3 *a*.

Antioch, who died in A.D. 1592, (ii) Mār John (ܝܘܚܢܢ), bishop of the church of Mār Abī in Tyre, who died A.D. 1578, and (iii) Mār Ignatius, patriarch of Antioch, who died in A.D. 1639. They were all buried in the convent of Mār Thomas in Ḳaṭrubbal.

ܢܚܡ ܡܢ ܥܠܡܐ ܕܥܩ̈ܬܐ ܕܢܝܚ ܠܥܠܡܐ ܕܚܕ̈ܘܬܐ ܡܪܝ
ܡܪܝ ܠܝܡܬܐܘܣ ܐܦܣܩܘܦܐ ܕܩܘܪܣܝܐ ܦܛܪܝܪܟܝܐ ܕܐܢܛܝܘܟܝܐ
ܕܩܘܪܝܐ ܘܐܡܝܕ ܘܕܝܪܐ ܘܕܡܪܕܝܢ ܘܢܩ̈ܒܠܬܗ ܕܗܘ ܠܘܬܐ ܢܘܚ
ܠܒܝ ܒ̄ ܒܐܝܠܘܠ ܐܣܢܝ ܫܢܬ ܐܦܨ̄ܒ ܕܡܫ. ܘܐܬܠܘܗܝ ܡܟܝܠܐ
ܡܢ ܦܪܒܬܐ ܒܢܒܬܐ ܕܒܝܬ ܢܘܪܟܝܢ ܐܣܘܗܝ ܠܒܝ ܒܠܝ̄
ܡܟܝܠܐ ܢܒܠܗ ܘܡܟܝܠܐ ܕܐܘܪܫܠܗ ܗܘܐ ܐܦܣܩܘܦܐ ܡܟܠܒܢܐ
ܘܣܒܠܡܐ ܠܟܠ ܐܒܘܗ ܒܐܒܘܗ ܘܐܬܠܒܫ ܦܓܪܗ ܩܒܝܐ
ܒܒܬܐ ܕܡܪܝ ܠܘܡܐ ܕܒܣܩܛܪܐ ܕܦܛܪܒܠ ܕܒܐܘܣܝ ܐܡܝܢ
ܒܩܘܪܣܝܐ. ܩ̄ܦ.

ܢܚܡ. ܩ̄ܦ. ܡܪܝ ܐܝܘܢܢܣ ܐܦܣܩܘܦܐ ܕܩܘܪܣܝܐ ܕܡܪܝ
ܐܒܝ ܕܨܘܪܐ ܕܗܘ ܡܝܬܐ ܢܘܚ ܠܒܝ ܒ̄ ܒܬܫܪܝܢ ܐܚܪܝܐ
ܦܬܠ ܐܦ̄ܚ ܕܡܫ. ܩ̄ܦ.

ܢܚܡ. ܩ̄ܦ. ܡܪܝ ܐܝܓܢܐܛܝܘܣ ܦܛܪܝܪܟܐ ܕܩܘܪܣܝܐ
ܡܠܒܝܫܐ ܕܐܢܛܝܘܟܝܐ ܕܩܘܪܝܐ (marg. ܕܗܘ ܗܘܢܐ) ܢܘܚ ܠܟܠܬܐ
ܣܦܝܐ ܒܦܪܝܐ ܐܣܢܝ ܫܢܬ ܐܦܕ̄ܠ ܕܡܫ. ܘܐܬܠܘܗܝ ܡܟܝܠܐ
ܡܢ ܦܪܒܬܐ ܒܢܒܬܐ ܕܒܝܬ ܢܘܪܟܝܢ ܘܐܬܠܘ̄ ܕܕܗ ܠܟܠܬܐ ܒܠܝ̄
ܡܟܝܠܐ ܢܒܠܗ ܘܡܟܝܠܐ ܕܐܘܪܫܠܗ ܘܐܦܣܩܘܦܐ ܘܡܟܠܒܢܐ

ܢܚܡܬܐ ܕܗܘ ܠܐܘܪܚܐ ܘܠܐܛܠܝܬܗ ܦܬܝܪܗ ܡܪܝܡܐ ܒܝܪܬܐ ܕܡܪܝ
ܠܐܘܪܚܐ ܕܒܣܝܛܪܐ ܕܦܛܪܝܩܐ ܠܒܪ ܡܢ ܡܕܝܢܬܐ ܕܐܡܝܕ. ܗܦ.

(4) A quire of 6 leaves, each numbered with Syriac letters, consisting of two columns of about 46 lines. Written within a border of red lines in a round Jacobite hand, usually eastern points, and dated 1 Teshrīn A. Gr. 1807 = A.D. 1495.

An account of the life of Mār Ignatius XI., John bar-Šaileh (ܫܝܠܠܗ), of Barṭella (ܒܪܛܠܐ), patriarch of Antioch, f. 82 *a*; cp. Ass. *B.O.* t. ii. p. 386 (61).

He was born of native parents at Mārdīn (ܡܢ ܡܕܝܢܬ̈ܐ ܐܠܝ ܡܪܕܐ) in A. Gr. 1753, and was educated by Simeon of the church of the Forty Martyrs in Āmid, and by the priest John of Mārdīn. He also studied astronomy under David bar ܨܦܐܢܐ of Attā (ܕܡܢ ܚܣܢܐ ܕܐܬܛܐ) near Mārdīn. At the convent of Za'farān he received instruction under the patriarch Ignatius Khaleph (ܟܠܦܗ) of Ma'adān of the city of the convent of Mār Abel. Here he remained six years. At the age of 30 he was ordained bishop of Āmid and Tyre by Mār Ignatius and received the name of John. He visited Jerusalem and Alexandria with this patriarch (f. 84 *a*, col. 1), and together with the monk ܦܐܠܕܝܢ journeyed to Scete (see f. 86 *a*, col. 2). John was elected patriarch on the Sunday of the Annunciation of Zechariah, A. Gr. 1794, and died on the 24th of September A. Gr. 1804 = A.D. 1493, in his fifty-first year.

Among other details here recorded may be mentioned the quarrel between Hassan Bāgh (ܚܣܢ ܦܐܓ) of the Iberians (ܐܝܒܪܝܐ ܐܘܪܒܝܠ ܦܝܪܩܝܐ) and the Turks (ܛܘܪܟܝܐ). Mention may also be made of the disputes with the Nestorians of Nisibis (ܨܘܒܐ) which arose from the patriarch's desire to build a place of prayer for the Jacobites of that place. After trying in vain the sites of the old churches of Mār Jacob and ܡܪܝ ܕܝܡܛ, he finally came across the foundations of the church of ܡܪܝ ܡܛܐ.

Among the other churches and convents which he repaired or built are mentioned the churches of the Forty Martyrs at Mārdīn, where Jacob-Shâh (ܝܥܩܘܒ ܫܐܗ) bar ܦܐܕܝ was deacon, of ܐܡܝܕ (Āmid), of Mār George in ܡܥܣܩܘܣ (near Mārdīn), of the mother of God in ܚܪܐܡ, and of Mār ——* in ܒܪܐܗܝܡܝܗܘ; also the convents of Mār Abī (Tyre), of ܡܥܠܐ and ܐܠܩܘܫ, of Mār ——* in ܐܪܝܚ, of ܡܪܝ ܒܗܢܡ, of ܡܪܝ ܦܟܠܟܐ, and of ܢܗܕܐ to the N. of his see.

The scribe adds the following interesting particulars, f. 87 *a*, col. 2:

ܘܟܕ ܕܝܢ ܐܦ ܠܥܕܬܐ ܗܕܐ ܕܝܘܪܬܐ ܘܣܘܥܪܢܗ. ܕܐܝܬܘܗܝ
ܗܘ ܕܝܢ ܠܥܠܡܝܢ ܘܪܗܝܛܐ ܡܠܦܢܐ ܐܚܪܢܐ ܡܫܡܫܢܐ
ܐܚܪܢܐ ܗܣܝܐ. ܕܐܝܬܘܗܝ ܦܘܠܘܣ ܐܚܘܗܝ. ܘܗܘܐ ܒܥܠܬܗ.
ܠܥܕܬܐ ܡܢ ܕܐܬܥܒܪ ܗܘܕܐ ܡܕܝܢܬܐ ܕܡܪܕܝܢܬܐ ܐܬܬܚܒܠܬ
ܡܪܕܐ. ܘܒܢܝܢܐ ܚܕܬܐ ܕܠܐ ܡܬܬܪܐ. ܘܗܘܐ ܕܠܐ ܡܪܕܝܢ ܗܘ
ܗܢܐ ܒܥܠܐ ܕܟܠ ܐܚܪܢܐ. ܘܦ.

ܘܡܢ ܒܬܪ ܥܘܢܝܗ ܡܫܒܚܐ ܕܐܒܘܢ ܐܦ ܡܫܡܫܢܐ ܗܢܐ
ܠܥܢܝܫ ܠܐܠܗܐ ܢܛܪܝܢ ܐܝܟ ܕܣܓܝܐ ܘܗܘܐ ܣܘܪܝܝܐ.
ܘܥܠ ܡܢܗܘܢ ܡܢ ܥܠܡܐ ܕܐܒܘܢ. ܠܘܬ ܟܠ ܢܫܡܬܗ.
ܒܥܠܐ ܠܡܢܗܘܢ ܕܐܬܝܪ ܐܬܐ. ܒܥܕܬܐ ܕܡܪܝܐ ܒܪܒܝܢ ܒܥܘܠܐ
ܡܥܗܕܐ. ܘܒܥܕܬܐ ܕܠܐܘܩܣܢܛܝܘܣ ܒܥܕܬܐ ܕܦܪܝܣܝܐ ܡܥܠܝܐ
ܘܒܥܕܬܐ ܕܗܘܕܝܐ. ܒܥܕܬܐ ܕ ——* ܘܒܥܕܬܐ ܕܐܦܝܫܩܦ. ܒܥܕܬܐ
ܕ ——* ܘܩܪܝܐ ܠܩܘܫܬܐ ܘܒܥܕܬܐ ܕܠܘܩܐ. ܒܥܕܬܐ

* A space has been left in the ms. for the missing name.

ܕܦܝܠܠܘܣܘܦܘܣ ܦܛܪܝܪܟܐ. ܗܠܝܢ ܡܫܬܥܠܝܬܗܘܢ ܒܐܬܪܐ
ܣܘܪ̈ܝܐ. ܘܒܐܬܪܐ ܠܡܬܒܗܘܢ ܘܕܡܬܒܪܐ ܕܕܝܣܩܘܠܐ (*sic*). ܕܐܒܬܠܘܗܝ
ܕܐܒܬܠܘܗܝ (*sic*) ܒܒܝܫܘܬܐ ܒܒܘܫܝܐ ܕܡܪ̈ܕܐ ܒܠܒܗܘܢ ܢܡܘܣ̈ܐ
ܐܪܐܒܝܬ. ܘܒܐܬܪܐ ܕܡܬܬܚܡܢ ܢܚܬܐ ܠܘܬ ܐܪܐܒܝܬ. ܘܒܐܬܪܐ
ܕܐܪܝܢܬܐ ܣܘܪܝܬ ܒܡܕܝܢܬܐ ܕ * — ܘܒܐܬܪܐ ܕܒܗ ܝܠܝܕܢ
ܒܪܡ ܕܝܢ ܗܘܝ ܡܢ ܐܦ. ܘܕܠܐ ܒܡܕܡ ܕܢܣܒ ܗܘ ܗܘ (f. 87 *b*)
ܡܫܡܠܝܐ. ܐܘܟܝܬ ܡܫܡܫܢܐ ܡܟܝܠ ܒܐܝܕܐ ܢܘܪܕܝܢ.
ܘܫ̄.

ܐܝܬ ܗܘܐ ܕܝܢ ܐܦ ܠܗ ܠܐܒܘܗܝ ܦܛܪ̄ ܡܟܝܢܐ ܢܡܘܣܐ
ܠܒܢ̈ܝ ܡܕܒ̈ܪܢܐ ܕܐܒܗܘܬܐ ܐܘܟܝܬ ܠܬܠܡܝܕܐ ܕܒܗܘܢܬܐ
ܐܒܗܝܬܐ. ܘܬܪܬܝܢ ܡܫܘܕܥܢܘܬܐ ܦܫ̈ܝܛܬܐ ܕܦܛܪ. ܘܡܢ ܡܟܝܠܗܘܢ
ܬܠܬܐ ܠܒܢ̈ܝ ܘܡܫܘܕܥܢܘܬܐ ܚܕܐ ܠܒܘܪܟܐ ܕܦܛܪܝܪܟܘܬܐ.
ܘܬܪܝܢ ܠܒܢ̈ܝ ܘܡܫܘܕܥܢܘܬܐ ܕܦܝܠܠܘܣܘܦܘܣ ܘܡܬܝܒܘܬܐ ܚܕܐ
ܠܟܕܬܐ ܡܢܝܢܬܐ ܕܐܬܒܝܢ ܗܘܕܐ ܒܪܝܫ̈ܐ ܕܒܡܛܪܐ. ܘܫ̄.

The note at the end gives the date A. Gr. 1807 = A.D. 1495.

ܗܘ̈ܝ ܗܠܝܢ ܠܘܬܡܐ ܗܘܬ̈ܝܐ ܘܗܘ̈ܟܡܐ ܢܒܝ̈ܐ. ܒܫܢܬ
ܐܠܦ ܘܬܡܢܝܐ ܘܫܒܥܐ ܕܝܘ̈ܢܝܐ. ܒܝܘܡ ܦܘܕܐ ܒܚܡܫܐ.
ܠܝܬ ܠܒܕܝܢ ܠܦܪܝܢ ܒܪܡ.

On f. 88 *a* is a panegyric of Mār Ignatius XVIII. David Shâh (ܕܘܝܕܫܐܗ) son of ܢܘܪܕܝܢ, who died in Āmid in the beginning of June, A. Gr. 1902 = 1591, and was buried by

* A space has been left in the MS. for the missing name.

the side of his brother ܡܢܝܢܐܘܣ (see f. 89 *b*, foot) to the S. of the altar of Mār Thomas the Apostle in the city of Ḳaṭrubbal (ܩܣܛܪܐ ܕܩܛܪܒܠ), aged 50 (marg. 51), after serving as patriarch for 19 years. Later hands on the margin of f. 88 *b* have recorded sundry marvels which happened after his death.

On f. 90 *a* is a list of the convents and churches which the patriarch superintended, built, or repaired. It includes the church of Mār Thomas in Ḳaṭrubbal, and the convents of Mār Abī (Tyre), of Zaʿfarān, and of Mār Abhḥai in Gargaria (ܓܪܓܪܝ). Twice he consecrated the chrism (ܡܘܪܘܢ), once at Jerusalem, and once at the church of Āmid. A later hand adds the dates: A. Gr. 1898 = A.D. 1587, and A. Gr. 1888 = A.D. 1577.

Next follow the names of the fathers whom he ordained:—the maphriān Pilate; his (own) brother ܡܢܝܢܐ, bishop of Mār Abī; Lazarus of Maiperḳaṭ; Malkeh (ܡܠܟܗ) of the convent of ܡܪܝ ܡܠܟܐ; Simeon bar ܚܪܒܘ; ʻAzzīz of the convent of Mār Abraham in Midyād; Ḥabīb of the convent of Mār Jacob in ܒܪܘܡܠܐ; Elias of the convent of Ṣĕlībhā; Elias of the convent of Mār Jacob in Ṣalaḥ; David of the convent of Mār George of ܡܠܟܝ; Ephraim of Tyre (ܨܘܪܐ); Ḥananiah of Gargaria (ܓܪܓܪܝ); ܐܘܢܢܣ of ܒܪܛܠܝ; ܒܣܣ of the convent of Mār Julian; John of Tripoli; George (ܓܪܓܪܝܣ) of ܚܙܘܚ; ܒܝܬ ܫܒܪܝܢܐ of ܒܘܗܪܐ; Jeshuaʻ of ܙܪܓܠ. At his death the seats of the convents of Mār Abī and Mārdīn passed to his disciples Jeshua and Abd'allah respectively.

There are several notes in Kārshūnī and Arabic (ff. 8 *a*, 11 *a*, 15 *a*, 37 *b*, etc., and especially 70 *b*, 88 *a* and *b*), also in Latin (ff. 7 *b*, 31 *b*, 46 *b*, 81 *b*, etc.). Those in Latin are probably the work of Robert Huntington who has signed his name at the foot of f. 3 *a*.

The title outside is: Gregorii Barhebraei Historia Ecclesiastica.

Dd. 3. 8[2]

18 leaves (pages numbered in ink from 155 to 188, two are omitted after 181) belonging to Dd. 3. 8[1], written in a cursive Jacobite, probably of the xvith cent. See above p. 980.

1. Various notes in Arabic, f. 1 *a*.

2. The high-priests to the time of Christ, f. 1 *b*:

ܪܝܫܘܬ ܟܗܢܘܬܐ ܕܥܬܝܩܬܐ.

It comprises 67 names, from Aaron to ܚܢܢܝܐ. Each is accompanied with brief notes, e.g.:

ܚܢܢܝܐ. ܗܢܢܐ ܠܬܪ̈ܝܢ ܫܢ̈ܝܐ ܘܡܢܝܢ ܫܢܘ̈ܗܝ ܡܫܝܚܐ ܕܗܘܐ ܥܠ ܐܢܫܐ ܠܟܘܢ ܫܢ̈ܝܐ ܒܡܘܬܗ ܒܥܠܡܐ ܘܚܕܐ ܐܠܗܐ ܘܡܫܠܡ ܡܟܝܠ ܟܗܢܘܬܐ ܒܥܠܡܐ ܘܐܬܦܪܥܬ ܚܕܐ ܒܡܫܝܚ.

3. The Nestorian catholic patriarchs, f. 3 *a*.

The list comprises 59 names from ܦܩܝܕܐ to ܝܗܒܠܗܐ.

The notes are in Arabic.

4. The Western priesthood, the patriarchs of Antioch, f. 3 *b*:

ܪܝܫܘܬ ܟܗܢܘܬܐ ܡܥܪܒܝܬܐ ܐܘܟܝܬ ܦܛܪܝ̈ܪ ܕܐܢܛܝܘܟܝܐ.

56 names from Peter to ܕܝܘܢܘܣܝܘܣ.

5. On f. 5 *a* are a number of passages comprising (*a*) a citation from Evagrius, and notes on (*b*) Didymus, (*c*) Timothy of Alexandria, (*d*) Barsalībī:

ܡܬܘܠܕܢܐ ܡܢ ܐܒܗ̈ܬܐ ܒܡܫܝܚܐ ܠܐ ܪܒ. ܘܫ.

(*e*) Philoxenus (Ignatius Nimrod):

ܦܝܠܟܣܝܢܘܣ ܕܗܘ ܢܡܪܘܕ ܐܬܩܪܝ ܡܢ ܕܝܪܐ ܕܡܪܝ

ܒܕܝܪܐ ܘܐܬܟܠܠ [ܐܬܟܠܠ ܡܬܟܠܠܢܘܬܐ .marg] ܒ ܪܒܢ ܐܒܪܗܡ ܐܣܟܡܐ ܕܡܫܝܚܐ ܘܫܡܫ ܥܡ ܡܠܟܐ ܢܘܗܪܐ. ܐܬܬܣܝܡ ܘܐܬܬܣܝܡ ܥܠܝܗ ܐܒܘܗ̈. ܘܗܟ.

This is followed by a list of the fifteen bishops whom Philoxenus ordained:

> Dioscorus, metropolitan of Āmid, from ܡܥܪܬܐ ܕܒܗܬܐ. Ignatius, bishop of ܡܥܪܬܐ ܕܐܘܪܡ, from Melitene. Ignatius of Ṭūr-'Abhdīn, from the convent of Ṣĕlībhā. Joannes of Tarsus (Cilicia) from the convent of Mār Hananiah. Dioscorus of Ṣalaḥ, from the convent of Mār Abraham. Severus, bishop of Ṭūr-'Abhdīn, from the convent of Ṣĕlībhā. Ignatius, bishop of the convent of Ḳartamīn. Gregory, metropolitan of Damascus, from the convent of Ḳartamīn. Dioscorus, bishop of ܡܠܛܝܣܘܪܐ, from the convent of Mār Aaron. Ignatius (marg. ܕܗܘ ܒܪܗܘܡ), metropolitan of Mardīn, from the convent of Mār Hananiah. Gregory (marg. ܕܗܘ ܝܥܩܘܒ), maphriān of the East, brother of Mār Gregory. Ignatius, metropolitan of ܡܠܘܕܝܐ, which is Constantinople (ܩܘܣܛܢ). Basil, metropolitan of Jerusalem, from the convent of Mār Hananiah. Timothy, bishop of Tella d'Arsenius, from the convent of ܒܥܘܬ. Gregory, metropolitan of ܣܝܣ (Cilicia), from the convent of ܦܘܣܩܦܛ ܕܡܠܝܛܝܢܐ.

In conclusion, it is stated that Philoxenus died in A. Gr. 1603 = A.D. 1292, after serving 9½ years, ܘܐܬܬܣܝܡ ܒܩܒܪܐ ܒܗ̇ ܡܥܪܬܐ ܕܒܝܬ ܡܪܝ ܒܕܝܪܐ ܐܝܟ ܕܦܩܕ ܡܠܦܢܐ ܡܪܝ ܗܘܢܘܢ ܐܪܬܘܣܝܣ *ܩܪܝܐ.

6. The names of the patriarchs from Mār Severus to Mār Michael the Great, f. 5 *b*; cp. Chabot, *Revue de l'Orient Chrétien* (Paris), vol. iv. pp. 444—451 (1899), etc.

* ? Of Kāra, N. of Nebk; cp. Wright, *Cat.* p. 199.

There are, first of all, sixteen names, each followed by a brief note, e.g.

ܗܘ. ܐܬܐܢܣܝܘܣ ܦܛܪܝܪܟܐ ܡܠܦܢ ܕܡܕܒܪܢܘܬܐ. ܒܫܘܫܦܐ ܕܐܦܘܠܝܢܪܝܣ ܕܗܛܝܐ ܗܘܐ ܘܠܗ ܒܠܚܘܕ. ܘܡܢ ܐܠܐ ܗܘܐ ܠܚܢܢ ܣܢܩܘܗܝ.

To the seventh name (John I., died 648) is appended the marginal note: ܒܝܘܡܘܗܝ ܐܬܘ ܡܐܘܪܐ ܡܐܡܘܢܝ ܐܦܣܩ ܕܡܫܝܚܝܢ.

Marg. notes to the tenth name (Athanasius II.): ܒܟܪܝܐ ܗܘ ܐܡܪܝܢ ܠܒܝܬ ܐܘܪܚܐ; ܡܫܡܫܢܐ ܕܥܕܬܐ ܡܠܟܝܬܐ.

Marg. note to the eleventh name (Julian): ܗܘܐ ܠܗ ܪܘܒܐ ܒܟܠ ܕܚܝܐ ܡܢܗ.

The sixteenth name is that of George (Abbeloos and Lamy, t. i. p. 320).

The 28 names which follow are accompanied by a list of the bishops ordained during the time of each.

(17) Cyriacus (A.D. 793), with a list of 85 bishops.

The list differs slightly from Chabot's. The name corresponding to the latter's twelfth is omitted, so that no. 12 here corresponds to Chabot's thirteenth (the name of the convent is given as that of ܩܢܫܪܝܢ ܕܐܦܬܘܢܝܐ). In the twenty-sixth name the convent is that of Mār James of ܩܘܪܘܣ. The twenty-third is Denḥa (ܕܢܚܐ), and not Daniel (as in Chabot). The name of the convent in no. 56 is ܡܪܝ ܒܫܒܐ. The sixty-eighth name is George (ܓܝܘܪܓܝܣ).

(18) Dionysius of Tell-Maḥrē (Abbeloos and Lamy, no. 64), with 100 names, f. 6 *b*.

(19) John III., 84 names, f. 7 *a*.

(20) Ignatius I., 26 names, f. 7 *b*.

(21) Theodosius of Ḳartamīn, 32 names, f. 8 *a*.

(22) Dionysius II., 50 names, f. 8 *a*.

(23) John IV., 41 names, f. 8 *b*.
(24) Basil, 32 names, f. 9 *a*.
(25) John V., 48 names, f. 9 *a*.
(26) John VI., 10 names, f. 9 *b*.
(27) Dionysius III., 8 names, f. 9 *b*.
(28) Abraham, 6 names, f. 9 *b*.
(29) John VII., 47 names, f. 9 *b*.
(30) Athanasius V., 38 names, f. 10 *a*.
(31) John VIII., 47 names, f. 10 *b*.
(32) Dionysius IV., 34 names, f. 11 *a*.
(33) John IX., 31 names, f. 11 *a*.
(34) Athanasius VI., 18 names, f. 11 *b*.
(35) John X., 17 names, f. 11 *b*.
(36) Basil XI., 7 names, f. 11 *b*.
(37) John XI., 4 names, f. 12 *a*.
(38) Dionysius V., 5 names, f. 12 *a*.
(39) Dionysius Mark, 10 names, f. 12 *a*.
(40) Athanasius VII., 64 names, f. 12 *a*.
(41) John XII., 12 names, f. 12 *b*.
(42) Athanasius VIII., 34 names, f. 12 *b*.
(44) Michael the Great, 54 names, f. 13 *a*.

The twenty-sixth name is Athanasius, metropolitan of Jerusalem, the writer's own brother, and the thirty-eighth is Gregory the metropolitan, head of the bishops of the diocese of Taghrīth, otherwise called Jacob, son of the writer's brother.

For the continuation of this list see below (10).

7. Names of the high priests of Melitene, f. 13 *b*,
ܫܡܗ̈ܐ ܕܪ̈ܝܫܟܘܡܪܐ ܕܡܠܝܛܝܢܝ.
28 names.

8. Names of the high-priests of Āmid, f. 13 *b*,
ܗܠܝܢ ܕܗܘܘ ܒܐܡܕ.
22 names.

9. Names of the high-priests of Taghrīth after Babhai the martyr, f. 13 *b*,

ܗܠܝܢ ܕܬܓܪܝܬ ܡܢ ܒܬܪ ܒܒܝ ܣܗܕܐ.

This is followed by a note on the death of the patriarch Mār Basil in A.D. 1444.

10. List of patriarchs continued from (6).

27 names, beginning with Athanasius (no. 45), and ending with David the brother of Ni'met (ܢܥܡܬܗ) of the family of Bar-šaileh (no. 71).

A later hand has appended: no. 72, Pilate of Manṣūr, who was maphriān in 1576, ordained patriarch in 1591, died in 1597 and was buried in Aleppo (ܚܠܒ). Also, Haddāyah (ܗܕܐܝܗ), maphriān in 1591, ordained patriarch in 1592 and died in 1640. Also the maphriān Simeon, ordained 1640, and ܥܒܕܐܠܢܘܪܐ, metropolitan of Ma'adān, who was buried in ܡܐܣܦܪܐ (*sic*) ܕܟܠܒܝܗ.

11. Patriarchs of Ṣalaḥ, f. 14 *b*.

There are 13 names (Sābhā, ܟܢܘܪܕܐ, ܢܘܚ, ܩܘܡܛܐ ܣܡܢܕܢܐ, etc.), the last being Jacob Ḥesnāyā (ܚܣܢܝܐ) of ܐܪܙܢ. After A.D. 1564 the patriarchate became amalgamated with that of Ṭūr-'Abhdīn under Ni'met. He was followed by David-shā (ܕܘܝܕܫܐ), Pilate, ܗܕܐܝܗ, and ܐܘܟܝܠ (?) ܐܠܝܐܠ ܡ̄ (?) ܟܡܐܠܬܐ of Āmid (formerly metropolitan of Jerusalem, died A.D. 1645). A later hand has added the name of the patriarch Jeshua' who died in A.D. 1652, and was buried in the church of the Forty Martyrs at Mārdīn.

12. The patriarchs of the East, f. 15 *a*.

78 names beginning with S. Thomas, and ending with ܢܥܡܬܗ, ܥܒܕܐܠܡܣܝܚ and ܦܝܠܛܘܣ.

13. The series of the new priesthood from the time of the apostles, f. 16 *a*.

The list is divided into the heads of the churches of (*a*) Rome, 60 names from S. Peter to ܡܪܩܝܢܘܣ, ܐܝܛܠܘ and ܐܕܪܝܢܘܣ; (*b*) Alexandria, 61 names from S. Mark to Joseph; (*c*) Ephesus, 50 names to Gennadius, continued by Constantinople, 14 names to ܡܐܢܐ, ܓܪܡܐܢܘܣ and Theodotus; (*d*) Antioch, 98 names from S. Peter to Michael.

14. List of the kings of the earth, f. 16 *b*.

Divided into (*a*) the Hebrews, and kings of Judah and Israel, (*b*) kings of Assyria, (*c*) kings of Egypt.

15. Kings and high-priests of Armenia, f. 17 *a*.

Followed by a note on the martyrdom of Mār Gregory (John of Gargar, bar Simeon), metropolitan of Jerusalem in A.D. 1580; f. 17 *b*.

16. An account of the Nestorian faith, f. 18 *a*,

ܗܝܡܢܘܬܐ ܕܢܣܛܘܪ. ܐܠܗܐ ܚܕ ܐܝܬܘ̄. ܐܝܬܝܐ ܡܬܩܘܡܢܐ.
ܕܠܐ ܫܘܪܝܐ ܘܕܠܐ ܫܘܠܡܐ. ܘܫ̄.

Dd. 10. 9

Paper, about 8½ in. by 6¼; 212 leaves; 22 quires, signed with Syriac letters, of 10 leaves, but the first three and last have only eight; about 16 lines on a page. Written in an inelegant Jacobite hand, chiefly with Greek vowels, and dated A. Gr. 1787 = A.D. 1475.

1. The Lexicon of Ebdochus (Εὔδοκος, Eudoxius?) of Mitylene, addressed to the deacon Barṣuma and redacted by Joshua; see Gesenius, *de Bar Alio et Bar Bahlulo*, p. 10; Duval, *Lit. Syr.* p. 299 n. Other MSS. are at Rome (Assemani, *B. O.* t. iii. I. p. 308 *b*), Paris (Zotenberg, no. 251; Chabot, no. 328), and Berlin (Sachau, *Cat.* nos. 233 sq.). The present MS. is quite distinct from Or. 1594 in the British Museum.

F. 1 *b*:

ܒܕܪܝܣܛܘܣ ܐܢܛܣܛܘܣ ܐܪܝܣܛܘܣ ܐܦܘܩܛܘܩ. ܡܬܦܪܫܝܢ ܕܢܒܠܘܢ ܡܠܐ ܡܬܦܫܩܢܝܬܐ ܘܦܪܘܫ ܩܪܝܬܐ ܕܦܫܩܝܢ ܠܟܘܠܐ ܘܗܘܝܘ ܗܘܟܢܘܗܝ ܕܡܩܒܠܝܢ ܠܝܘܢ ܐܦܝܣܘܣ ܣܥܝܢܐ ܕܡܢ ܡܬܬܠܡܝܕܝܢ. ܕܠܐ ܙܘܒܢܐ ܕܟܠܗ ܒܗ: ܐܝܟ ܠܒܢܬܗ ܕܐܢܫ ܙܢܝܢܐ ܘܒܪܐ ܕܒܘܪܟܬܐ ܡܫܡܫܢܐ (f. 2 *a*) ܐܦܩܠܝܓܐ ܒܪܘܩܐ ܢܛܝܪ ܣܢܐ. ܕܒܗ ܕܗܘܐ ܐܟܒܪ. ܒܒܪ ܒܝܢ ܟܗܘܢܐ ܕܗܘܐ ܠܡܟܝܢܘܬ ܒܝܬ ܩܘܪܢܗ. ܐܠܦܝܢ ܒܣܘܩ ܕܒܢܐ. ܒܪ ܡܠܠ ܐܢܐ ܥܡ ܡܪܢܐ ܐܢܐ ܢܩܘܫ ܗܦܟܘܒ ܒܢܝ ܐܝܟ ܕܢܬܠܡܝܕܘܢ ܡܪܢܐ ܗܘܦܠܐ ܠܟܘܢܐ ܘܙܒܢ ܡܢ ܟܬܒܐ. ܠܐܘܢܝܣܝܣ ܩܘܢܛ ܘܦ.

Above the first four words is written:

ܠܡܫܒܚܐ ܢܩܘܫ ܒܪܘܟܐ ܠܟܘܢܐ ܣܪܝܢ ܐܘܫܝܐ.

Introduction, f. 2 *a*: ܦܪܘܢܝܬ ܦܪܘܡܝܘܢ.

The Lexicon itself begins on f. 7 *a*:

ܒܪ ܟܠܐ ܠܘܒܟܝܐ ܠܟܘܢܐ ܡܫܬܡܠܝܢ ܒܐܒܝܢ ܠܒܘܪܣܘܢܐ ܗܢܐ ܕܒܬܪ ܩܠܐ. ܘܩܠܐ ܕܟܠܐ ܐܝܬܐ ܕܡܬܒܘܣ ܘܡܠܝܘܗܝ ܒܐܬܘܬܐ ܕܟܠ ܚܕܐ ܡܢܐ ܗܕܐ ܕܟܠ. ܐܐܪ ܠܗ ܒܠܫܢܐ ܕܝܘܢܝܐ. ܐܠܐ ܘܐܦ ܢܦܠܬܐ. ܘܐܦ ܐܐܪܐܣ ܗܘ ܒ ܗܘ. ܐܪܐܒܝܬ. ܠܗܘܐ ܘܠܚܡܗ. ܘܐܢܩܝܒ ܐܐܪܐܣ ܐܪܝܢ ܘܒܝܢ. ܐܒ ܐܒܘܐ. ܠܫܪܬܐ ܦܐܪ. ܘܦܘܩܪܐ ܠܩܘܢܝܐ. ܐܓܐ ܦܛܪܝܢܐ. ܐܦܐ.

ܡܦܩܢܘ. ܐܒܬܐ ܚܕܐ. ܐܒ̈ܬܐ ܩܕܝܫܬܐ. ܐܢܐ ܕܡܢܝܬ ܐܘܟܠ
ܦܐܪܐ. ܐܒܘܬܐ ܐܢܐ. ܘܫ̄.

On f. 42 *b*, marg. ܕܫܪܐ ܕܠܟ ܒ̄ :

ܠܘܒ ܒܢܝܢ ܩܠܐ ܕܠܐ ܡܫܬܚܠܦܝܢ ܫܪ ܠܐ ܒܫ̈ܢܝܐ. ܐܦܠܐ
ܒܦܘܪܥܢܐ ܘܒܘܫ̈ܢܐ ܕܝܠܗ. ܐܚܝܕܝܢ. ܐܚܝܕ. ܐܚܝܕܐ. ܐܚܘܕ.
ܐܚܝܕ. ܘܫ̄.

The second letter begins on f. 44 *a*:

ܠܘܒ ܫܪܐ ܕܒܝܬ ܦܬܚ ܗܐ ܟܐܬܪܐ ܐܢܬܐ. ܟܐܬܪܐ ܢܦܐ.
ܘܫ̄.

On f. 50 *b*:

ܒܢܝܢ ܩܠܐ ܕܠܐ ܡܫܬܚܠܦܝܢ ܫܪ.

The rest of the Lexicon is distributed as follows:—ܓ f. 50 *b*; ܕ f. 58 *a*; ܗ f. 65 *b*; ܘ f. 68 *b*; ܙ f. 69 *a*; ܚ f. 75 *a*; ܛ f. 85 *a*; ܝ f. 91 *a*; ܟ f. 96 *a*; ܠ f. 101 *b*; ܡ f. 107 *a*; ܢ f. 136 *a*; ܣ f. 156 *b*; ܥ f. 161 *b*; ܦ f. 166 *a*; ܨ f. 170 *b*; ܩ f. 173 *b*; ܪ f. 179 *a*; ܫ f. 184 *b*; ܬ f. 192 *a*.

The colophon (f. 203 *a*) states that the MS. was written by Abraham in the church of ܡܪܝ ܢܘܗܪܐ in the village of Ban (or Bân) in the valley (ܓܘܒܬܐ) of Bīsharrai (mod. jibbet-Bsherreh) near Tripoli, a city of Mt. Lebanon, in 1 Teshrīn A. Gr. 1787 = A.D. 1475. A later hand has erased about two-thirds of a line containing the name and description of the man for whom it was written. It is possible, however, to recover the name Constantine.

ܫܠܡ ܟܬܒܐ ܗܢܐ ܕܒܢܝܢ ܩܠܐ ܟܐܝܢ ܣܝܡܝܢ ܥܠ ܟܠ
ܐܒܪܗܡ ܚܛܝܐ ܒܥܕܬܐ ܕܩܕܝܫܐ ܡܪܝ ܢܘܗܪܐ ܒܩܪܝܬܐ ܡܒܪܟܬܐ
ܘܢܣܒܬ ܠܡܫܝܚܐ ܒܢ ܒܓܘܒܬܐ ܕܒܫܪܝ ܒܛܪܦܘܠܝܣ

ܕܐܘܪܫܠܡ ܡܕܝܢܬܐ ܒܛܘܪܐ (f. 203 b) ܡܫܪܝܐ ܕܠܥܠܡ: ܕܝܠܗ
ܢܘܠܐ. ܡܛܠ ܕܫܡܝܐ ܒܪܐ ܗܘܐ ܠܗ ܒܗ ܘܫܘܒܚܬܐ. ܘܦ̄.
ܒܬܪ ܕܝܢ ܘܩܒܪܗ ܘܦܠܛ ܡܢ ܒܝܬ ܩܒܘܪܐ ܘܣܠܩ. ܘܫܡܫ ܐܢܬܝ
ܠܟܗܢܘܬܐ ܗܠܝܢ ܕܐܬܝܗܒ ܥܘܡܪܐ ܡܫܡܪܐ ܘܦܪܫܗ ܕܟܠܗܘܢ
ܙܒܢ ܐܒܪܗܡ ܕܡܢ ܡܠܟܝܙܕܩ ܡܬܝܠܕܐ. ܘܦ̄. ܐܬܒܠܒ
ܒܛܘܪܐ ܗܢܐ ܘܐܬܠܒܫܘ ܒܝܬ ܟܠܗ ܘܡܬܩܪܐ ܘܠܩܠܝܢ
ܘܡܠܐ ܕܡܘܫܐ. ܢܦܩܬܐ ܒܪ̄: ܠܬܦܪܚ ܦܪܩܐ. ܢܦܩ ܡܠܬܐ
ܒܡܠܐ: ܢܣܒܢ ܘܒܠܒܢܘܗܝ...... ܡܥܗܕܐ ܟܪܐ ܙܘܚܕܐ
ܕܝܠܢ ܐܟܡܢ ܕܐܬܐ ܡܢܗ ܘܢܘܬܐ ܠܐܝܕܐ ܕܐܬܐ ܠܗ. ܘܦ̄.

2. Exhortations to priests, ascribed to S. Ignatius; cp. the similar Arabic discourse in Dd. 10. 10 (11) below:

Beginning, f. 204 *a*:

ܟܠ ܠܘܩܒܠܢܐ ܗܘ̇ ܦܘܩܕܢܐ ܕܝܫܘܥ ܒܪܝܫܝܬܗ ܡܬܩܪܐ ܠܟܗܢܘܬ
ܒܪܐ ܡܗܝܡܢܐ ܫܡ̈ܫܐ ܫܠܝܚܘܬܗ ܡܬܪܥܝܢܘܬܐ ܐܦ ܠܗܘܢ
ܕܐܣܛܪܛܝܘܛܘܣ. ܡܢ ܟܕ ܠܒܘܫܐ ܕܦܪܝܣ ܘܟܡ ܐܬܦܝܣ. ܬܠܬܝܢ
ܟܗ̈ܢܐ ܘܟܗ̈ܢܐ ܙܕܝܩܐ ܘܡܫܡ̈ܫܢܐ: ܦܩܕܘ ܠܡܫܪܝܬ ܘܐܗܕܪܝܬ ܟܠ
ܡܘܡ̈ܢܐ. ܕܠܡܐ ܢܬܒܣܝܢ ܢܡܘܣܐ ܕ̇ܪܐ ܟܠ ܫܘܬ̈ܦܐ.
ܘ̇ܕܟܘ ܘܡܬܪܡܘ ܗܝܡܢܘܬܟܘܢ ܡܢ ܫܘܬ̈ܦܐ ܀ ܦܪܘܩ ܒܪ̈ܝܬܐ
ܘܠܩܦܝܚܘܬܟܘܢ ܡܢ ܙܐܢ̈ܐ. ܘܙܠܝܠܘ ܒܗܘܢ ܢܩ̈ܒܐ ܡܢ
ܙܠܝܠܘܬܐ ܀ ܕܢܗܘܘܢ ܡܢ ܠܒܟܘܢ ܢܦܩܐ ܘܪܘܚܐ ܘܡܫܟܠܠܘܬܐ.
ܟܠ ܗܢܐ ܢܫܡܐ ܘܐܦܐ ܘܡܬܪܢܝܘܬܐ ܀ ܡܛܠ ܗܕܐ ܟܪܐ ܘܡܠܟܝ

ܡܟܝܠ ܒܡܣܟܢܘܬܐ. ܕܠܘܩܒܠ ܣܓܝܐܐ ܘܣܘܢܩܢܘܬܐ ܟܡܐ
ܪܡܘܬܐ܀ ܐܦ ܠܐ ܬܗܘܢ ܗܠܝܢ ܟܠܗܘܢ ܐܝܟ ܘܡܠܬܐ. ܕܐܬܝ̈ܢ
ܒܟܬܒܝܗܘܢ ܥܠ ܡܪ̈ܕܘܬܐ ܕܠܐ ܡܠܝܠܬܐ܀ ܒܥܡܠܬ ܒܢ̈ܘܪܐ ܒܝ̈ܬ
ܦܘܪܫ ܕܝܕܥܘ ܥܠ ܗܦܟܘܬܐ. ܕܢܘܡܟܐ ܗܘܘ ܠܟܘܢ ܠܒܢ̈ܝ ܬ̈ܠܡܝܕܐ
ܐܦ ܡܣܬܟܠܬܐ܀ ܢܗܘܘܢ ܘܡܡܠܠܝܢ ܠܒܢ̈ܝܬܗܘܢ ܡܠܦܢܐ ܘܦܫܝܐ.
ܢܘܚܐ ܦܫܝܐ ܘܢܘܗܪܐ ܐܝܟܢܐ ܕܬܗܘܢ ܠܟܘ̈ܢܐ܀ ܗܘܘ ܡܬܦܬܚܢܐ
ܘܢܬܦܫܩܢ · ܕܬ̈ܠܡܝܕܐ ܘܕܡܫܩܫܢܐ ܘܐܟܬ̈ܒܝ ܟܠܡܫ ܕܐܬܩܛܠܬܐ
ܘܕܐܟܬܒܝܢܐ܀ ܕܟܕ ܗܠܝܢ ܘܟܕ ܐܝܟ ܗܠܝܢ ܡܫܬܪܝܬܐ. ܠܗܘܘܢ
ܡܫܪܝܢ (f. 204 *b*) ܒܥܠܬܪܬܐ܀

Ends on f. 211 *a*:

ܗܟܝܠ ܦܫ ܠܡܦܣܩܐ ܘܠܡܕ[ܥܘܬܐ] ܘܠܡܠܡܢܐ: ܢܣܟܠ ܕܒܝܢܘܬܐ
ܘܩܪܝܢܘܬܐ ܕܗܝ ܐܝܟܐ. ܐܢܫ[ܐ] ܡܢܝ ܣܟܠܘܬܐ ܕܗܝ ܒܗ
[space] ܒܠܒ ܡܬܒܣܡܬܐ ܘܡܬܥܢܝܢܘܬܐ ܕܠܐ ܡܬܬܩܢܐ. ܗܟܝܠ
ܪܡܘܬܐ ܘܡܬܥܠܝܘܬܐ ܕܐܬܝܗ ܦܘܩܐ. ܘܢܣܟܠ ܡܠܝܐ ܘܡܬܒܝܢܘܬܐ
ܕܗܝ ܗܝ ܕܗܘܐ. ܗܘܝ ܪܢܝܐ ܘܡܬܟܠܝܢܐ ܒܪ̈ܐ ܠܒܝܬܐ:
ܘܐܢܫ ܡܢܝ ܡܬܐܝܢܘܬܐ ܕܒܝܬܐ ܠܒܪܐ܀ ܗܝܕܝܢ ܥܠ ܠܘܬܝ
ܠܟܝ ܗܠܝܢ ܗܦܟܐ ܠܡܟܝܠܐ ܘܠܐ ܒܥܘܬܐ ܒܡܬܦܬܫܢܐ ܥܠ
ܒܟܘܠܐ.

Some lines have been erased at the foot of the page.

F. 1* *a* contains an unpointed duplicate of f. 8 *a*. Ff. 142 *b*, 211 *b* are blank. There are numerous marginal notes in Kārshūnī and Syriac on ff. 1 *a*, 1 *b*, 2 *a*, 28 *b*, 29 *a*, and throughout the Lexicon.

The MS. is thus described on f. 1 *a*: *Etymologicum Syrum quo ratio grammatica omnium vocum difficiliorum ambiguorum atque obscurorum accurate explicatur ordine alphabetico. Auctore Eudoco* (originally written *Elidoco*) *presbytero Mylytino.*

Erpenius collection.

Dd. 10. 10

Paper, 8½ in. by 6; 337 leaves; 34 quires, signed with Syriac letters, of 10 leaves, but the third has 9, the fifteenth and sixteenth 8, and the thirty-third 12; 19 lines on the page. Written in a regular Jacobite Kārshūnī hand (f. 248 *a* by a later writer), and dated A. Gr. 1872 = A.D. 1561.

Various homilies and discourses in Kārshūnī.

1. The questions of Basil and Gregory; f. 1 *b*:

ܡܣܐܝܠ ܒܣܝܠܝܘܣ ܘܓܪܝܓܘܪܝܘܣ.

Cp. Sachau, pp. 742 *b* (3), 782 *a*; Zotenberg, no. 198 (10).

2. S. Basil on the parables; f. 13 *a*:

ܐܡܬܐܠ ܐܠܐܢܓܝܠ ܩܐܠܗ ܒܣܝܠܝܘܣ.

3. On the Trinity, &c.; f. 18 *a*:

ܟܠܡ ܥܠܐ ܐܠܬܐܠܝܬ ܘܐܠܬܘܚܝܕ.

4. Discourse of Mār Ephraim, on the Day of Judgement; f. 19 *b*:

ܟܠܡ ܐܠܩܕܝܣ ܐܠܐܒ ܡܦܪ ܝܘܡ ܐܠܩܝܐܡܗ ܘܟܠܡ
ܐܠܕܝܢܘܢܗ ܐܠܐܒ ܡܦܪ ܥܢ ܕܟܪ ܐܠܐܟܪܗ.

Cp. Payne Smith, *Cat. Bodl.* col. 471 (15).

5. Another, on the Resurrection, &c.; f. 24 *a*:

ܟܠܡ ܥܠܐ ܩܝܐܡܗ ܘܟܠܡ ܓܙܝܠ ܐܠܢܦܥ ܡܢ ܐܠܩܕܝܣ.

Cp. Zotenberg, no. 198 (4).

6. Canons; f. 27 *b*:

ܡܢ ܐܠܩܘܐܢܝܢ ܐܠܡܣܝܚܝܗ ܘܐܠܐܒܐ.

7. The Vision or Revelation of S. Gregory; f. 43 *a*.
See Zotenberg, no. 238 (14). Ass. *B.O.* t. i. p. 103.

8. The story of Ṣāliḥ ibn ʻAbd al-Ḳuddûs and a Chinese ascetic; f. 81 *b*.

See pp. 717 (12), 730 (10) above.

9. The ten questions of the Disciples; f. 95 *b*:
ܐܠܥܫܪܗ ܡܣܐܝܠ ܐܠܬܝ ܣܐܠܘ ܥܢܗܐ ܐܠܬܠܐܡܝܕ ܠܥܝܣܐ
ܠܡܥܠܡܗܡ.

10. Homily of Mār Joannes on repentance, &c.; f. 116 *a*:
ܬܪܝܐܩ ܡܢ ܩܘܠ ܡܐܪܝ ܐܝܘܐܢܝܣ ܦܐܢܗ ܟܠܡ ܐܠܬܘܒ
ܘܟܠܡ ܐܢ ܠܐ ܬܡܢܥܘܢ ܐܠܥܙ ܦܝ ܡܠܟܘܬܗ.

11. Exhortations to priests, ascribed to S. Ignatius; f. 124 *a*:

ܢܨܐܝܚ ܡܐܪܝ ܐܝܓܢܐܛܝܘܣ.

Cp. Zotenberg, no. 198 (1), and see above Dd. 10. 9 (2).

12. An explanation of the orthodox belief; f. 133 *a*:
ܫܪܚ ܐܠܐܡܐܢܗ ܐܠܐܪܬܘܕܟܣܝܗ ܐܠܬܝ ܚܦܙܘܗܐ ܐܒܐܗ ܐܠܩܕܝܣܝܢ
ܦܝ ܐܠܟܬܐܒ ܘܢܚܘ ܐܠܐܝܡܐܢ ܐܠܡܣܬܩܝܡ.

13. Stories of Mār Ephraim; f. 158 *a*:
ܐܚܒܐܪ ܡܐܪܝ ܐܦܪܝܡ.

Beginning:
ܝܐ ܐܚܒܐܒܝ ܗܕܐ ܐܚܒܪ ܥܢ ܐܠܐܒ ܐܠܩܕܝܣ ܡܐܪܝ ܐܦܪܝܡ.

14. Colloquies of Moses; f. 162 *b*:
ܡܢܐܓܐܬ ܡܘܣܝ ܐܠܢܒܝ.

Cp. Brit. Mus. Rich 7209, f. 213 *b* sqq., Sach. *Cat.* nos. 110 (4), 238 (1), and below Gg. 3. 30, no. 4 (*a*); and (for Syriac text) see I. H. Hall, *Hebraica*, vol. vii. pp. 161—177 (1891).

15. Jacob of Serugh on penitence and the last day; f. 169 *b*:

ܥܠ ܬܝܒܘܬܗ ܘܐܚܪܝܬܗ.

16. S. Gregory on death, love, &c.; f. 186 *b*:

ܥܠ ܡܘܬܐ ܘܥܠ ܚܘܒܗ ܘܥܠ ܬܝܒܘܬܗ. ܘܥܠ ܕܪܘܫ ܠܥܠܡܐ ܡܢ ܥܠܡܐ.

Cp. Payne Smith, *Cat.* col. 470.

17. John Chrysostom, against the envious; f. 195 *a*:

ܥܠ ܚܣܡܐ.

18. Mār Ephraim, on death, &c.; f. 198 *a*:

ܥܠ ܡܘܬܐ ܘܥܠ ܕܘܒܪܘܗܝ ܘܥܠ ܪܘܚܐ ܥܠ ܬܝܒܘܬܗ.

See Payne Smith, *Cat.* col. 471 (13), Zotenberg, no. 194 (22).

Subscription, f. 205 *b*:

ܫܠܡ ܡܐܡܪܐ ܡܪܝ ܐܦܪܝܡ ܕܐܝܬܘܗܝ ܡܟܝܠ ܐܚܪܝܐ. ܐܡܪܐ ܠܟܘܢ ܡܘܟܝܐ ܕܐܬܐ ܗܘܐ ܐܬܦܢܝ.

19. Discourses for certain days; f. 206 *a*:

ܬܘܒ ܡܐܡܪܐ ܕܐܝܟ ܗܢܐ ܗܘܐ ܡܬܡܠܠ ܒܝܘܡܐ ܘܒܥܐܕܐ ܕܡܫܝܚܐ.

Subscription; f. 219 *a*:

ܫܠܡ ܗܘܐ ܕܐܝܬ ܡܐܡܪܐ ܥܠ ܗܢܐ ܐܝܟ ܕܐܬܬܣܝܡ ܘܐܬܡܠܠ ܡܢ ܐܒܗܬܐ ܘܡܠܦܢܐ. ܠܒܝܬ ܡܫܝܚܐ ܐܝܟ ܗܘ ܕܐܬܚܙܝ ܒܗ ܚܕܐ ܠܥܠܡܐ ܐܢܫ ܥܠ ܘܠܚܡܐ ܘܥܠ ܐܝܟܢܐ.

20. Discourse on repentance; f. 219 *a*:

ܐܠܡܐܡܪ ܠܠܬܘܒܗ ܢܩܪܐ ܦܝ ܐܝܬܐ ܐܠܝܘܡ.

21. Discourse on the words of Elisha the prophet; f. 225 *a*:

ܐܠܡܐܡܪ ܥܠܝ ܩܘܠ ܡܪܐܢ ܐܠܢܒܝ ܐܠܝܫܥ ܥܠܝ
ܐܠܬܠܡܝܕ ܐܠܕܝ ܐܪܣܠ ܢܥܡܐܢ.

22. Another discourse; f. 229 *b*:

ܐܠܡܐܡܪ ܒܥܝܢܗ ܠܠܩܕܝܣ ܘܝܠܝܗ ܐܠܩܪܐܗ ܒܠܝܘܡ.

23. Abu'l Ma'ānī, on our Lord's ascent to heaven; f. 233 *b*:

ܐܡܠܐ ܐܒܘ ܐܠܡܥܐܢܝ ܥܠܝ ܨܥܘܕ ܡܫܝܚܢܐ ܝܫܘܥ
ܐܠܡܣܝܚ ܐܠܣܡܐ ܘܥܠܝ ܓܠܘܣܗ ܥܢ ܝܡܝܢ ܐܒܝܗ.

For other writings of Abu'l Ma'ānī (Aziz Bar-sabtā, Ignatius VII., cp. Ass. *B.O.* t. ii. p. 385) see Payne Smith, *Cat.* no. 145 (2, 11); Margoliouth, *Descriptive List of Syriac and Kārshūnī MSS.* (1899), p. 7; and Sachau, *Cat.* p. 632 sq.

24. Collection of various homilies; f. 238 *b*.

25. Mār Jacob on love, &c.; f. 282 *b*:

ܥܠܝ ܐܠܡܚܒܗ.

Cp. Payne Smith, *Cat.* col. 438 (35).

26. Mār Ephraim on the resurrection, &c.; f. 292 *a*:

ܥܠܝ ܝܘܡ ܐܠܩܝܐܡܗ ܘܥܢ ܡܐܝܓܪܝ ܦܝ ܐܠܝܘܡ
ܐܠܐܚܝܪ. ܘܥܢ ܡܦܪܩܗ ܡܬܐ ܘܠܘܡܐ ܐܠܕܝ ܒܠܟܐ
ܐܠܐܢܣܐܢ ܐܠܛܐܗܪ.

27. John Chrysostom on Lent; f. 298 *b*:

ܥܠܝ ܐܠܨܘܡ ܘܐܠܨܠܐܗ ܘܐܠܨܕܩܗ.

Cp. p. 847 (*c*) above.

28. Homily of Mār Jacob on Lent; f. 304 *a*:
ܦܝ ܠܙܘܡ ܐܠܨܝܐܡܗ ܘܡܥܢܐܗ ܐܠܨܘܡ ܘܥܠܐܡܗ ܘܐܓܪܗ.

29. Mār Ephraim on repentance; f. 309 *b*:
ܥܠܝ ܐܠܬܘܒܗ.

30. The Revelation of Simon Peter which the Lord revealed to him on the Mt. of Olives; f. 319 *b*:
ܓܠܝܢ ܫܡܥܘܢ ܐܠܨܦܐ ܐܠܕܝ ܟܫܦ ܠܗ ܐܠܡܣܝܚ
ܥܠܝ ܓܒܠ ܐܠܙܝܬܘܢ.

31. Mār Ephraim on the resurrection; f. 324 *b*:
ܡܪܝ ܐܦܪܝܡ ܥܠܝ ܐܠܩܝܐܡܗ ܘܥܠܝ ܒܪܘܙ ܐܠܢܐܣ
ܡܢ ܐܠܩܒܘܪ.

Cp. no. 5 above.

The colophon (f. 327 *b*) states that this MS. was written by Moses (cp. ff. 205 *b*, 219 *a*) of the city of Ḳālūḳ (ܩܳܠܽܘܩ), son of the priest Isaac, in the convent of Mār Abī in ܓܒܠ ܩܘܪܘܣ, to the left of the city of ܨܠܬ (cp. Payne Smith, *Cat.* cols. 246, 572), in the days of Ignatius Ni'met-Allāh (ܢܥܡܬ ܐܠܠܗ) and Mār Joannes (ܐܝܘܐܢܝܣ) the mutrān Jacob of the above-mentioned convent, in A. Gr. 1872 = A.D. 1561.

On f. 328 *a* is another extract, beginning:
ܡܢ ܩܘܠ ܐܠܩܕܝܣ ܥܠܝ ܐܠܨܠܬ ܐܠܩܕܝܣܗ ܐܢܗ ܐܠܒܘܪ
ܘܐܠܬܐܢܝ ܠܗܐ ܐܠܬܝ ܗܝ ܦܪܘܣ ܐܠܢܝܢܝܐ.

This is followed by the Arabic version of Ephesians ch. ii., f. 336 *a*.

There are various notes at the end, f. 337 *b*. Among them is one stating that this MS. was repaired in A. Gr. 1892

= A.D. 1581 in the days of Ignatius Da'ūd Shāh (ܕܐܘܕ ܫܐܗ). Another, almost illegible, gives the date A. Gr. 1891 = A.D. 1580.

There are notes in Ar. on ff. 119 *a*, 122 *b*, 139 *b*, 140 *a*, 195 *b*, 196 *a*, 220 *b*, 235 *b*, 315 *b*, 316 *a*, 323 *a*, &c., and in Latin on ff. 120 *a*, 306 *a*.

There are rough drawings on ff. 295 *b*, 302 *b*, 324 *b*, and, on f. 1 *a*, various scrawls and the title *Doctrinae virorum Sanctorum Xtian.*

F. 248 belongs elsewhere (note the catchwords).

This MS. formerly belonged to Robert Huntington whose signature with the number "36" appears on f. 1 *b*.

(A stray leaf which was found in this MS. is described with other fragments under Add. 2055[3].)

Dd. 15. 2

Paper, 4¼ in. by 3; 354 leaves (f. 2 is a mere fragment and from f. 292 onwards the heads have been eaten away and many of the leaves are stained); quires, originally 41 in number (a fresh enumeration begins after the seventh quire), of 10 leaves, but the first has 9, and the seventh 14, and the seventeenth, nineteenth to twenty-first, thirty-third and thirty-fifth are wanting; signed with Syriac letters; 3 leaves (ff. 352—354) have been inserted at the end; 16 lines on the page. Written in an inelegant Jacobite Kārshūnī without points, probably as late as the xviith cent.

It contains various theological treatises, in Kārshūnī, by Dorotheus, Isaac of Nineveh, Abba Isaiah, Sahdona (Mār Tyrius), and Diego (Didacus, unidentified).

I. Dorotheus on the soul, &c.; f. 4 *b*:

ܟܠܐ ܡܢܐ ܡܢܗ ܠܠܢܦܣ ܘܟܠܐ ܠܕܪܘܬܐܘ (*sic*).

Cp. Payne Smith, *Cat.* col. 483 (4), Zotenberg, no. 239 (65).

II. Extracts from the fathers, f. 12 *b*. Among the selections are the names Pachomius, ff. 12 *b*, 59 *b*; Titus, f. 43 *a*; ܐܘܣܝܒܝܘܣ, f. 48 *a*; and Stephen (for the last-mentioned cp. Zotenberg, no. 239 [61]), f. 60 *a*.

III. Homilies of Isaac of Nineveh. For a different collection see above, Add. 3279.

(1) On all kinds of Virtue, &c.; f. 72 *a*:
ܡܐܡܪ̈ܐ ܡܟܢܫ̈ܐ ܡܢ ܟܠ ܐܕܫ ܠܡܪܝ ܐܝܣܚܩ ܩܕ
ܝܫܐ ܐܝܟܢܐ ܠܡܣܝܒܪܘ ܘܐܝܬܝܗ ܟܠ ܠܐܕܚܠ ܠܡܫܒܚܘ
ܠܡܫܬܐܠܢܘ ܠܟܠ ܗܘ ܠܡܪܢܝܐ. ܘܠܒܪ.

See Ass. *B.O.* t. i. p. 447, col. 1, sermo 8.

(2) ܥܠ ܐܠܝܨܘܬܐ ܘܠܡܣܒܪ ܛܘܒܐ ܠܟܠ ܚܕ ܢܗܘܐ ܒܗ
ܟܠ ܐܢܫ ܐܝܟ ܚܝܠܗ; f. 73 *b*.

See *loc. cit.*, sermo 9.

(3) ܥܠ ܐܝܟ ܠܡܬܓܪܘ, f. 77 *a*.

See *loc. cit.*, sermo 10.

(4) ܥܠ ܐܘܪܚܐ ܠܡܕܒܪܢܘܗ, f. 82 *a*.

See *loc. cit.*, sermo 11.

(5) ܥܠ ܐܝܟ ܠܡܬܐܡܪܢ, f. 83 *b*.

See *loc. cit.*, sermo 12.

(6) ܠܐܝܟ ܠܡܬܚܫܒܢܘܬܐ, f. 84 *a*.

See *loc. cit.*, sermo 13.

(7) ܥܠ ܠܡܫܒܩܐ ܘܐܠܗܝܘ, f. 88 *a*.

See *loc. cit.*, sermo 14.

(8) ܕܐܠܐ ܬܘܚܒܢܐ ܐܘܡܪ ܐܘܡܪ, f. 97 *b*.

See *op. cit.*, p. 447 sq., sermo 15.

(9) ܬܘܒ ܕܝܠܗ ܠܐܘܪܚܗ ܘܡܫܪܝܘܬܗ ܕܫܠܝܘܬܗ, f. 98 *a*.
See *op. cit.*, p. 448, sermo 16.

(10) ܬܘܒ ܐܝܟܢܐ ܕܫܘܐܝܢ ܕܢܣܒ ܠܘܬܗ ܟܠܐ ܠܫܡܥܬ ܬܘܒ ܕܠܐܘܪܚܐ, f. 99 *a*.
See *loc. cit.*, sermo 17.

(11) ܬܘܒ ܐܠܗܝܬܐ ܕܢܗܘܐ ܠܗ ܕܢܗܘܐ ܟܠ ܚܕ ܐܝܟ ܬܘܒ ܠܫܡܥܝܢ, f. 102 *a*.
See *loc. cit.*, sermo 18.

(12) ܬܘܒ ܡܠܟܐ ܕܫܒܝܠܐ ܕܠܗ ܠܐܝܠܝܢ ܕܫܠܝܢ ܒܐܠܗܘܬܐ, f. 118 *b*.
See *loc. cit.*, sermo 19.

(13) ܬܘܒ ܡܠܟܐ ܐܠܗܝܐ ܕܐܝܬܘܗܝ ܕܢܗܘܐ ܠܡܠܬܐ ܡܠܟܐ ܒܫܘܠܡܐ, f. 119 *b*.
See *loc. cit.*, sermo 20.

(14) ܬܘܒ ܚܕܬܐ ܐܝܟ ܐܝܬܝܗ ܕܒܝܬܐ, f. 120 *b*.
See *loc. cit.*, sermo 21.

(15) ܘܐܝܬܝ ܕܩܕܝܫܐ ܡܪܝ ܐܝܣܚܩ ܬܘܒ ܠܐܝܢܐ ܫܡܥܬܐ ܠܫܡܥܝܢ, f. 153 *b*.
See *loc. cit.*, sermo 22.

There is a lacuna between ff. 161 and 162.

IV. Heads of knowledge of Mār Isaac, f. 171 *b*:
ܪܫܐ ܕܝܕܥܬܐ ܕܩܕܝܫܐ ܡܪܝ ܐܝܣܚܩ.

There is a lacuna of three quires between ff. 171 and 172; the fourth discourse begins on f. 179 *a*; the fifth, f. 191; the sixth, f. 196 *b*; and the seventh, f. 202 *a*.

V. Extracts from the Book of Obedience, f. 220 *a*.

Cp. Zotenberg, no. 239 (59).

VI. Doctrine of Abba Isaiah explained by one of the disciples of Mār Isaac in twelve discourses, f. 227 *b*.
ܠܬܥܠܝܡ ܐܠܐܒ ܐܫܥܝܐ܇ ܦܣܪܗ ܐܚܕ ܬܠܐܡܝܕ ܡܐܪ ܐܣܚܩ
ܡܩܣܘܡ ܦܝ ܐܠܡܩܐܠܐܬ.

Cp. Zotenberg, no. 239 (60).

VII. Extract from Didacus (Diego), f. 269 *a* :
ܘܐܝܣܐ ܡܢ ܩܘܠ ܐܠܩܕܝܣ ܕܝܕܐܟܘܣ ܦܝ ܐܠܡܚܒܐ.

This appears to be neither Diego de Estella (Schnurrer, *Bibl. Arab.* no. 293 ; cp. Brit. Mus. Or. 4073), nor the physician Didacus, author of *Vat. Ar.* cccix. (Mai, *Script. Vet.* vol. iv., p. 458 sq.).

VIII. Extract from —— (the name is cut away), beginning, f. 270 *b* :

ܐܢܩܐܠܬܗ ܐܠܩܕܝܣ ܠܐ... ܒܠܟܠ ܐܠܚܒܐ ܐܠܐܒ ܢܚܝܩ
ܐܝ... ܐܠܛܪܝܩ ܐܠܟܝ ܬܩܝܡ. ܘܐܠܟ.

IX. From the sayings of the Fathers, f. 280 *a* :
ܡܢ ܐܩܘܐܠ ܐܠܩܕܝܣܝܢ ܘܐܠܐܒܗܐ ܐܠܟܒܐܪ.

X. Extracts from Mār Tyrius (Sahdona or Bar-Sahde) of Bēth-Sĕlōkh (Wright, *Syr. Lit.* p. 185 ; Duval, *Lit. Syr.* p. 238 ; H. Goussen, *Martyrius-Sahdona's Leben u. Werke*), f. 329 *b*.

(1) Letter to a monk, f. 329 *b*.

Cp. Zotenberg, no. 239 (63).

(2) Another extract, beginning, f. 338 *a* :

ܦܝ ܟܠ ܘܩܬ ܐܦܫܠ. ܘܐܠܟ.

Cp. Zotenberg, no. 239 (64).

XI. Various extracts.

(1) ܐܠܐ ܠܡܫܝܚܘܬܗ ܠܗܠܝܢ ܐܓܗܘܪܗ ܠܡܬܠܡܕܘܬܗ, f. 342 *b*.

(2) ܐܠܐ ܠܡܘܬܐ, f. 343 *a*.

(3) ܐܠܐ ܠܗܘܦܟܐ ܡܐܠܠܗ, f. 346 *a*.

(4) ܦܝ ܡܥܢܐ ܠܐܠܗܝܬ ܠܠܒܢ ܢܚܢ ܡܥܐ ܐܝܣܢܐܕ ܠܠܐܩܢܘܡ ܡܢ ܠܐܠܗܘܬ ܡܐܠܗ ܐܠܐܒܢ ܠܐܥܒܕ, f. 347 *b*.

Cp. Zotenberg, no. 239 (71).

Breaks off at f. 350 *b*.

There are various fragments and scrawls on ff. 1 and 351—354, (partly Syriac). On f. 1 *b* is an ejaculatory prayer on behalf of the Syrian George (ܠܓܘܪܓܝܣ ܣܘܪܝܝܐ ܠܐܠܗܝܢ).

This MS. formerly belonged to R. Huntington whose signature with the number "58" appears on f. 1 *b*.

Title outside: LIBER M.S.

Ff. 2. 15

Paper, 10½ in. by 7; 226 leaves; 23 quires of 10 leaves; but the third and the last have only 8; signed with Syriac letters; two columns of 21 lines. Written in Jacobite, with Greek points (a few Eastern points added by a later hand), and dated A. Gr. 1836 = A.D. 1525.

The volume contains the following books of the New Testament, according to the Peshīṭtā.

1. Acts and the three Catholic Epistles, divided into *capitula* which are numbered continuously.

a. Acts, f. 5 *a*, begins with ܗܢܐ ܩܢܐ (chap. i. 18). Chap. v. 9—15 is wanting, and on f. 59 *b*, col. 2 the MS. reads ܠܟܪܝܗܐ ܗܘܐ ܐܝܟ ܕܢܦܩܢ ܐܝܟ ܕܬܐܬܐ ܠܡܟܡܪܬܐ. ܘܗ, thus

running from xxiii. 27 to xxiv. 6 (compare the Latin note at the foot of the page).

b. James, f. 69 *b*.

c. 1 Peter, f. 76 *a*.

d. 1 John, f. 83 *b*.

Subscription, f. 83 *b*: ܫܠܡ ܐܓܪ̈ܬܐ ܕܩܬܘܠܝܩܘܣ

2. The Pauline Epistles, divided into *capitula* which are numbered continuously.

Title, f. 90 *b*:

ܬܘܒ ܒܗ ܒ݂ ܒܗ ܒܐܘܫܠܡܘܬܐ ܒ݂ ܩܪܝܢ. ܡܫܡܫܝܢ
ܡܫܬܠܡܝܢ ܠܗܘܢ̄ ܕܡܩ̈ܕܫܝܢ ܢܦܩ ܐܦ ܐܓܪ̈ܬܐ ܕܦܘܠܐ ܘܫܠܝܚܐ
ܦܘܠܘܣ ܐܪ̄ܒܥ ܕܫܠܝܚܐ ܕܐܝܬ̄ ܐܪܒܥܣܪ.

a. 1 Corinthians, f. 118 *a*.

b. 2 Corinthians, f. 144 *a*.

c. Galatians, f. 159 *b*.

d. Ephesians, f. 167 *a*.

e. Philippians, f. 175 *a*.

f. Colossians, f. 180 *b*.

g. 1 Thessalonians, f. 185 *b*.

h. 2 Thessalonians, f. 190 *b*.

i. 1 Timothy, f. 193 *a*.

j. 2 Timothy, f. 199 *b*.

k. Titus, f. 204 *a*.

l. Philemon, f. 206 *b*.

m. Hebrews, f. 207 *b*. Ends, f. 225 *b*.

The colophon (f. 225 *b*) states that this MS. was written in A. Gr. 1836 = A.D. 1525 by Joseph, son of the Khūrī George, of the city of Ḥadeth, in Mt. Lebanon, in the valley (ܒܩܥܬܐ) of Bīsharrai (mod. jibbet-Bsherreh), in the days of the patriarch

Mār Peter (or Moses) of ܒܚܪ, and of Mār Elias of Ḥadeth, both of whom dwelt in the convent of Ḳanōbīn.

ܐܬܡܠܟܬ ܘܐܫܬܪܝܬ ܟܬܐܒ ܗܕܐ ܕܦܪܟܣܝܣ ܘܦܘܠܘܣ
ܒܡܐܠ ܠܠܗ ܘܠܡܛܪܐܢܝܢ ܘܠܬܠܐܡܝܕ ܘܩܦ ܕܢܩܝܠܐ ܠܐ ܚܠܐ ܐܚܕ
ܐܢܗ ܡܚܝܠܐ ܘܣܪܩܐ ܘܒܪܐ ܡܢ ܚܠܐ ܐܢܗ ܝܠܐ ܕܐܘܪܫܬܐ
ܘܐܟܠܐ ܕܡܫܬܟܠܬܐ ܘܕܠܐ ܗܘܐ ܕܒܬܠܘܬ ܗܟܝܢ ܒܟܬܐܒ ܗܕܐ
ܡܛܠܐ ܗܝܪܐܘܬ ܢܬܘܗܘܢ. ܐܠܐ ܡܛܠܐ ܠܟܘܐܬܐ ܕܐܚܘܬܐ ܒܠܒ.
ܗܟܢܗ ܕܝܢ ܢܦܫܢ ܒܫܡܐ ܡ̄ܫܡܫ ܒܥܘܕܢܐ ܘܠܐ ܒܟܒܪܐ ܒܪ
ܒܘܪܐ ܦܛܪܝܪܟܐ ܐܢܛܘ ܡܛܪܦܘܠܝܛܘܣ ܢܦܫܘܢ ܕܗܘܐ
ܒܫܡܐ ܕܝܪܐ ܡܒܪܟܐ ܕܩܢܘܒܝܢ ܡܪܝܐ ܢܢܝܣ ܢܦܫܗ
ܒܡܠܟܘܬܐ ܕܡܫܝܚܐ ܠܥܠܡܥܠܡܝܢ܀ ܘܐܡ̄ܝܢ ܡܢ ܩܪܝܬܐ
ܡܒܪܟܬܐ ܘܢܦܩܬ ܠܡܫܡܫܢܐ ܚܕܐ ܒܛܘܪܐ ܕܠܒܢܢ ܡܒܪܟܐ
ܒܫܘܒܬܐ ܕܒܫܪܐܒ ܒܐܘܚܕܢܗ ܕܦܛܪܝܪܟܘܬܗ ܡܚܕܬܐ
ܘܐܬܒܠܒ ܒܫܘܩܝܢ ܦܛܪܝܪܟܐ ܕܝܠܡ ܡܪܝ ܦܛܪܘܣ ܕܐܬܐܠܗܝܢ
ܗܟܢܗ ܦܪܝܪܐ ܡܫܘܐ ܡܢ ܐܬܪܐ ܕܒܪܝ ܕܐܬܬܦܪܝܣ ܚܕܬܐ ܠܐܬܬ ܘܡܟܝܢ
ܒܕܝܪܐ ܡܒܪܟܐ ܕܩܢܘܒܝܢ. ܘܒܫܘܩܝܢ ܐܒܘܢ ܡܪܝ ܐܠܝܐ
ܡܛܪܦܘܠܝܛܘܣ ܚܕܬܐ ܕܒܫܢܬ ܒܗܘ ܕܝܪܐ ܕܡܟܝܢܝܢ ܒܫܡ
ܦܛܪܝܪܟܐ. ܘܩ̄. ܘܐܢܐ ܡܚܝܠܐ ܘܣܪܩܐ ܒܟܠ ܐܢܐ ܡܢ ܚܠܐ ܐܒܐ
ܐܘ ܐܚܐ ܕܩܪܐ ܒܟܬܐܒ ܗܕܐ ܢܙܠܐ ܠܠܗ ܡܛܠܒܝܢ ܘܐܝ ܡܫܒܚ
ܝܛܠܒܐ ܐܘ ܙܕܩܐ ܐܘ ܢܘܦܐ ܠܬܪܝ. ܘܩ̄.

Marginal notes in Ar. and Syr. occur on ff. 39 *b*, 42 *a*, 43 *a*, 49 *b*, 90 *a* and elsewhere. There are various notes in Kārshūnī

on ff. 1 *a*, 224 *b*, the latter containing a recipe for making ink, and the statement that the ms. was written for George, son of Sārā, of the city of —— [name erased], now living in ܐܕܢܝܠ (? Edāneh), under the supervision of Habakkuk (ܚܒܩܘܩ) of the same city.

On f. 1 *b* are drawings, in three colours, of John the Baptist, the Messiah and the Virgin Mary, and on f. 2 *a* is a design in black and red of a cross on a pedestal.

On ff. 2 *b*—4 is a list of lessons (ܦܘܪܝܩܘܣ) from the above portions of the New Testament, imperfect, breaking off at the fourth Sunday after Pentecost.

The title and contents are written on a leaf in the inside, and below is the note: 'Ridley says (Marsh's *Mich.* vol. 2, pt. 2, p. 544)† "septem canonicas Epistolas in hoc Mscrto frustra quaesivi." Behold three of them above. He was deceived probably by their being added to the Acts.'

The title outside is Acta Apostolorum ms., and upon a piece of paper pasted inside is the description: '8. acta apostolorum et epistolae scriptae anno aere Graecorum 1836 Syriacè.'

This ms., which was presented by George I. in 1715, was formerly the property of Bishop Moore, and bears on the inside cover the number "619." This number and the description mentioned above are identical with item 9805 in Bernard's Catalogue (1697), pt. ii., pp. 377 sq.

Gg. 2. 14

Paper, 9½ in. by 6½; 367 leaves (numbered from 21 to 385; f. 133 is repeated, and f. 204* is mutilated, only one-third remaining); originally at least 32 quires (up to and including f. 323, the rest is irregular), of 10 leaves, signed with Arabic letters (up to لا); the first two are wanting, the second (د, originally the fourth) has 6, the fourth (و) 7, eighth

† Cp. Ridley, *Dissert.* (London, 1761), p. 46, no. 14.

(ي) and sixteenth (يح) 12, the ninth (يا) 2, the thirteenth (يه) 9, the nineteenth (كا) 3, the twenty-seventh (كط) 7, the thirtieth (لب) 5, the thirty-first (لج) 8, and the thirty-second (لد) 9; 30—32 lines on a page. The MS. is in an imperfect condition and at the end is much torn and probably dislocated. In the enumeration the seventh and eighth quires have been transposed. Written in various Jacobite hands, probably of the xvth and early part of the xvith cent.

I. The commentary of Jacob or Dionysius bar Ṣalībī of Melitene (died 1171 A.D.) on Porphyry's *Isagoge*, and the *Categories*, *De Fato*, and *Analytics* of Aristotle, written (see f. 306 *b*) in A.D. 1148. Of his writings on the Dialectics (Assemani, *B.O.* t. ii. p. 210 *a*: ܦܘܫܩܐ ܠܟܬܒܐ ܕܡܠܝܠܘܬܐ) no traces have hitherto been found.

1. The Isagoge of Porphyry (imperfect), beginning, f. 21 *a*:

ܘܠܡܣܟܠܘܬܐ ܕܝܗܘܐ ܐܝܣܐ ܡܢ ܢܘܟܪܝܐ. ܟܪܘܣܘܪܐ. ܐܦܝܢ
ܕܐܝܣܐ ܕܝܕܥܢ.

Divisions:—

F. 24 *b*: ܡܛܠ ܕܝܠܝܬܐ.

F. 26 *a*: ܡܛܠ ܓܢܣܐ.

F. 28 *a*: ܥܠܘܗܝ ܐܕܫܐ ܡܛܠ ܦܘܫܩܘܬܐ ܘܦܘܫܩܐ.

F. 35 *a*: ܡܛܠ ܦܘܪܫܢܐ.

F. 46 *a*: ܥܠܘܗܝ ܕܬܟܠܐ ܕܐܝܣܓܘܓܝ.

Subscription, f. 51 *b*:

ܫܠܡ ܦܘܫܩܐ ܠܥܠܡ. ܘܫܘܠܡܐ ܦܥܝܠܬܐ ܠܒܪܝܐ
ܕܐܝܣܓܘܓܝ ܡܦܩܘܬܐ ܢܦܩܬ. ܘܗܪܟܐ ܢܬܠܝ ܠܡܠܬܐ.

F. 53 *b*, ends:

ܡ̈ܬܚܡܝܢ ܟ̈ܠܬܐ ܕܢ̈ܦܫܢ ܚ̈ܝܬܐ ܩ̈ܠܐ. ܢܘܗܪܐ ܘܦܘ̈ܫܩܝܗ[ܝ]
ܘܦܘ̈ܠܓܝܗ ܕܐܣܛܘܟܣܝܣ ܡܢ ܒܬܪܐ ܕܗܒܝܠ ܗܝܟ ܢܘܗܪܐ
ܐܝܟ ܕܠܝ ܗܘܐ ܘܢܘܦܩܐ ܕܐܠܝܢ ܕܬܒܥܝܢ ܠܡܐܠܦ ܡܦ̈ܢܐ
ܐܝܟ ܩ̈ܘܠܐ ܕܡܢܟ ܥܠ ܒܬܪܐ ܡܬܒܥܝܢ.

This is followed by a table, ff. 54—57; compare Sachau, *Kurzes Verzeichniss*, no. 116 (*Cat.* p. 338 sq.); Brit. Mus. Add. 14,658 (Wright, p. 1156 *a*); Zotenberg, p. 202; *Hebraica*, iv. p. 207.

2. The Categories, f. 68 *a*:

ܦܘܫܩܐ ܐܘܟܝܬ ܢܘܗܪܐ ܕܩܛܝܓ[ܘܪܝܐܣ..] ܒܬܪ ܦܝ̈ܪ
ܕܡܬܩܪ̈ܝܬܐ ܘܢܗܝܪܐܝܬ ܦܢܝܢ ܠܦܘܫܩܐ ܕܐܝܣܐܓܘܓܝ ܐܘܟܝܬ
ܡ̈ܠܬܐ: ܘܠܬܠܝܬܘܬܐ ܕܡܩ̈ܘܠܣܐ ܡܦܫܩܝܢ. ܐܝܠܝܢ ܕܗܘܝ ܒ
ܗܘ ܢܫܒܘܩ ܐܦ ܠܗܢ ܒܬܪܐ ܕܩܛܝܓܘܪܝܐܣ ܒܡܘܕܥܐ ܕܠܗܘܢ.
ܘܒܥܘܪ ܡ̈ܠܬܐ ܐܡܪܝܢ: ܕܒܬܪܐ ܗܢܐ ܕܩܛܝܓܘܪܝܐܣ
ܕܬܒܥܝܢ ܕܢܦܩܘܢ ܘܦܪܝܡܢܝܐܣ ܘܐܢܠܘܛܝܩܘܢ: ܡܠܠܢܘܬܐ
ܐܘܟܝܬ ܡ̈ܠܬܐ ܐܝܢ. ܠܗܕ ܗܘ ܕܦܘܠܓܐ ܕܡܠܠܢܘܬܐ ܐܝܬ ܠܗ
ܗ̄ ܐܦܘܕܝܩܛܝܩܝ: ܡܛܠ ܢܩ̈ܦܝܢ ܟ̈ܠܬܐ ܐܬܪ ܐܪܣܛܛ̄
ܠܩ̈ܬܪܐ ܕܡܠܠܢܘܬܐ ܦܪܝܫܬ. ܡܛܠ ܦܢܐ ܕܛܠܐ ܠܡܠܠܢܘ.
ܘܦܘ̄.

Chaps. 2—5 are indicated on ff. 68 *a*, 70 *b*, 71 *b*, and 72 *a* respectively.

Ff. 68—77 (quire ܙ) should have been numbered before ff. 58—67 (quire ܚ).

F. 64 *a*:

ܫܠܡ ܡܐܡ̈ܪ. ܩܕܡܝܐ ܀ ܡܐܡܪܐ ܬܪܝܢܐ ܥܠ ܐܘܣܝܐ.

ܫܠܡ ܩܕܡܝܬ ܥܠ ܐܘܣܝܐ ܡܛܠ ܕܩܕܡܝܐ ܒܚܝܠܐ. ܘܫ̄.

F. 73 *a*, heading (very faint):

ܦܘܪܫܐ ܕܡܠܬܐ ܘܦܣܘܩܐ ܕܝܠܗ ܐܡܦܝܪܝܩܬܐ ܐܘܟܝܠ ܦܣ̈ܝܩܝܢ

ܡܛܠ ܡܬܐܡܪܢ ܗܠܝܢ ܕܡܛܠ ܒܠܚܘܕ ܕܝܗܘܐ ܗ̄ ܐܫܬܘܝܘ

ܥܠ ܒܬ̈ܪ ܩ̈ܠܐ ܘܦܬ̈ܓܡܐ ܘܩ̈ܠܐ.

F. 78 appears to be out of place.

F. 91 *b*, heading: ܦܪܩܐ ܕܥܠ ܡܨܥܝܘܬܐ.

F. 106, on the πρός τι:

ܡܛܠ ܩܐܛܐܓܘܪܝܐ ܕܠܘܬ ܡܕܡ.

In the margin: ܦܘܪܫܐ ܕܠܘܬܐ.

Subscription, f. 123 *b*:

ܕܡܪܐ ܢܘܠܐ ܥܠ ܕܢܘܫܘܫ ܐܘܟܝܢܐ ܕܗܘ ܢܚܘܫ.

It continues:

ܥܠ ܩܐܛܝܓܘܪܝܐ ܐܘܟܝܠ ܡܬܐܡܪܢܘܬܐ ܕܐܢܫܝܢܘܬܐ ܒܝ ܓܝܪ

ܒܡܫ̈ܬܐ ܒܢܝܢ ܡܢ ܦܘܫܩܐ ܕܡܟܢܗܘܬܐ: ܐܬܝܢ ܕܗܒܘܬ

ܒܙܢܝܬܐ ܢܡܠܠ: ܥܠ ܩܐܛܝܓܘܪܝܐ ܕܐܢܫܝܢܘܬܐ. ܡܫܡܠܝܬܐ

ܕܦܘܫܩܐ. ܠܐ ܡܪܫܐ ܫܪܝܢ ܒܩܐܛܝܓܘܪܝܐ ܗܕܐ. ܘܒܠܚܘܕ

ܡܫܩܠܝܐ ܒܫܘܓܐ ܕܦܘܢܐ ܩܪܐܘܗ̇ ܒܝ ܐܒܕܪܝܗ̇ ܡܢ ܠܫܢܐ

ܝܘܢܝܐ ܠܦܘܫܩܐ. ܢܝܚܐ. ܡܬܘܓ. ܐܢܫܝܢܘܬܐ ܀

F. 134 *b*:

ܕܠܘܬ ܗܘ ܕܒܝ ܦܪܩܐ (?) .. ܬܠܬܐ ܕܝܢ ܠܘܬ ܗܘ ܕܒܝ.

ܘܪܘܫ ܠܡܬܚ ܕܒܬܪ ܩܐܛܝܓܘܪܝܣ: ܦܢ̈ܝܬܐ ܡܬܐܡܪ̈ܢ. ܘܫ̄.

F. 136 *b*:

ܫܠܡܘ ܠܬܢܝܢܐ ܕܡܘܬܒܘܬܐ ܡܢ ܕܝܠܗ ܐܪܣܛܘܛܠܝܣ
ܥܠ ܡܐܡܪ̈ܐ ܕܫ̈ܡܗܐ ܕܫܡܗ ܕܫ̈ܡܗܝܢ܀ ܐܠܐ ܠܘܬ ܫܠܡܘ ܠܬܢܝܢܐ.
ܘܗܘ ܦܠܓ ܥܠ ܐܪܒܥ ܒܗܝ ܩܠܐ ܕܢܬܦܫ ܠܩܛܝܓܘܪܝܣ.
ܘܦ̄.

F. 142 *b*: ܥܠ ܡܩܒܠܐ ܘܐܣܝܪܐ.

F. 144 *b*: ܥܠ ܗܘ ܕܐܩܕܡܐ.

F. 146 *b*: ܡܛܠ ܡܬܬ[ܙܝܥܢܘ]ܬܐ.

Subscription, f. 150 *b*:

ܘܗܪܟܐ ܐܫܬܠܡܬ ܡܠܬܐ ܕܩܛܝܓܘܪܝܐ. ܕܡܪܐ ܢܗܠ ܥܠ ܕܘܟܐ
ܕܒܠܒ ܩܕܡܘܢܘܣ ܐܝܟ ܘܗܘܝܐܬ ܗܠܐ ܠܟܪܝܗܐ ܕܡܠܩܘܡܝܐ.
ܡܠܟܐ ܦܘܡܐ ܕܡܫ̈ܝܚܐ ܕܢܘܣܛܘܣ ܐܣܝܢܐ.

3. The *περὶ ἑρμηνείας*, f. 151 *a*:

ܠܘܬ ܕܝܢ ܡܬܬܪܓܡܢ ܥܠ ܡܐܡܪܐ ܐܬܝܢ ܕܒܗܘܢ ܩܠܐ
ܕܡܢܐ ܦܘܡܐ ܕܦܪܡܢܝܐܣ. ܫܠܡܘ ܡܩܕܡܐ. ܡܢܐ ܕܢܣܒܠ
ܠܣܘܟܐ ܕܡܠܬܐ ܕܦܪܡܢܝܐܣ: ܘܫܪܝܐ ܘܢܓܘܪ ܠܡܫܪܝܐ ܕܒܗ
ܦܘܐ. ܡܬܩܪܒܝܢ ܕܠܩܠܐ ܕܡܫܘܚܬܐ ܒܗ ܡܬܐܡܪ̈ܢ ܠܟܠ
ܡܠܬܐ ܢܦܫ. ܐܝܟܢܐ ܕܠܐ ܢܬܟܠ ܡܢ ܢܟܝܦܐ ܦܘܫܠܐ
ܕܝܠܗܘܢ.

Chap. 2, f. 152 *a*; chap. 3, f. 153 *a*; chap. 4, f. 153 *b*; chap. 5, f. 154 *a*.

F. 164 *a*: ܥܠ ܐܦܘܦܐܬܝܣܘܣ.

F. 166 *b*: ܦܘܫܩܐ ܕܬܪ̈ܝܢ ܕܝܠܗ ܕܡܐܡܪܐ.

F. 180 *a*: ܦܘܣܩܐ ܝ̄ܚ.

F. 190 *a*: ܦܘܣܩܐ ܕܐܪܒܥܐ ܕܝܠܗ ܕܡܐܡܪܐ.

F. 198 *b*: ܦܘܣܩܐ ܕܚܡܫܐ ܕܝܠܗ ܕܡܐܡܪܐ.

Subscription, f. 204*: ܫܠܡ ܦܪܝܐܪܡܢܝܐܣ.

4. The Analytics.

a. Part i., preceded by an explanation of difficult words, f. 205 *a*:

ܬܘܒ ܦܘܣܩܐ ܕܐܢܠܘܛܝܩܘܢ ܕܐܪܣܛܘܛܠܝܣ.
ܕܕܝ[ܐܠܩܛܝܩܘܣ] ܐܦܘܕܝܩܛܝܩܐ: ܡܐܡܪܐ ܐ. ܦܘܪܫܐ ܕܡܠ̈ܐ (?) ܡܢ
ܠܐ ܡܬܓܠܝܢ ܒܪܘܚܐ ܩܪ̄ܝ. ܘܦܬܓܡܝܢ ܠܡܘܡܠܠܐ ܕܢܘܗܪܐ ܘܦܘܣܩܐ
ܕܩܛܝܓܘܪܝܐ ܘܦܘܣܩܐ ܠ. ܕܦܪܝܐܪܡܢܝܐܣ. ܟܕ ܗܘ ܬܘܒ ܠܒܪܘܚܐ
ܦܐܪܡܢܝܐ ܢܗܘܘܢ ܠܐܝܠܝܢ. ܘܗܘ ܡܢ ܡܬܦܪܫܝܢ ܘܡܬܕܢ:
ܡܬܬܪ̈ܓܡܝܢ ܡܬܩܪܝܢ ܠܗܘܢ ܦܘܣܩܐ ܕܡܐܡܪܐ ܩܕܡܝܐ.
ܕܐܢܠܘܛܝܩܘܢ ܐܘܟܝܬ ܕܫܪܪܐ ܕܡܬܚܙܐ: ܕܐܝܬܘ̄ ܟܠܗ ܕܠܘ̈ܬܐ
ܕܡܬܟܬܒܢܘܬܐ ܕܐܢܠܘܛܝܩܘܣ. ܘܡܬܬܚܝܕܐ ܠܝ ܕܩܪܝܬ ܦܘܣܩܐ
ܕܡܐܡܪܐ ܩܕܡܝܐ. ܕܫܒܩܬ ܡܠ̈ܐ ܡܫܬܡܠܝܐ ܟܠܗ ܒܬܪ ܩ̈ܠܐ
ܠܫܘ̈ܐܠܐ ܕܗܘ ܒܟܠܗ ܡܬܝܒܝܢ. ܐܝܟܢܐ ܕܗܘܐ ܦܘܫܩ ܩܪܝܢܐ
ܕܟܠܗ ܠܚܘܠܡܐ ܐܘܚܕܢܐ ܦܝ: ܐܝܟ ܝܕܥܐ ܡܫܒܠܐ ܒܗܘܢܐ
ܟܠܗ ܀ ܐܠܐ: ܐܝܟ ܐܪܒܐ. ܘܫ̄.

F. 207 *b*: ܡܐܡܪܐ ܬܠܝܬܝܐ. Other divisions are indicated on ff. 208 *b*, 211 *a*, 212 *a*, 213 *b*, 215 *a*, &c.

The subscription, f. 244 *a*, appears to run:

ܫܠܡ ܦܘܣܩܐ ܕܐܢܠܘܛܝܩܘܢ ܕܕܝܐܠܩܛܝܩܘܣ ܐܦܘܕܝܩܛܝܩܐ.

ܗܘܝܐ ܒܠܒܐ: ܡܫܬܐܠ. ܩܪܝܐ ܕܢܓܠܘܢ ܕܡܪܐ ܕܝܢ ܕܝܘܩܒܠܐ
ܐܬܠܝܗ ܒܡܫܠܡܢܘܬܐ ܕܟܠܗܘܢ ܕܩܪܐ ܚܠܐ.

b. Part ii., f. 245 *a*:

ܬܘܒ ܡܢ ܡܫܬܠܡܢܝܢ ܟܠ ܡܢܝܐ ܒܠܒܝܢ ܒܡܘܬܪܬܐ
ܠܣܘܦܐ ܕܐܢܛܘܠܝܩܘܢ ܬܪܝܢܐ. ܡܛܠ ܓܝܪ ܕܩܘܦܠܐ ܕܩܘܡ
ܗܢܐ ܒܠܒܐ ܘܐܦ ܗܘ ܒܒܠܒܐ ܠܟܠܢ ܟܠ ܗܢܝܢ ܕܡܫܒܚܢ
ܗܘܝܐܝܬ: ܘܐܦ ܟܠ ܣܘܠܓܝܣܡܘ ܘܐܣܒܪܬܐ܀ ܐܬܝܢ
ܠܘܬ ܢܦܘܪܐ ܕܒܠܒܐ ܬܪܝܢܐ ܕܐܢܛܘܠܝܩܘܢ. ܡܢ ܐܦ ܗܕܐ
ܐܡܪܝܢ. ܕܒܣܓܝܐܐ ܕܗܢܝܐ܀ ܘܣܓܝܐܐ ܡܢ ܡܩܦܣܐ܀
ܠܗܢܐ ܒܠܒܐ ܕܐܬܝܢ܀ ܡܫܡܠܝܢ ܠܗܘ ܕܩܝܡܘܗܝ. ܘܠܬܪܝܗܘܢ
ܦܪܝܢ ܒܠܒܐ ܩܝܡܐ ܕܐܢܛܘܠܝܩܘܢ ܘܠܗܘ ܕܒܬܪܗ܀ ܦܪܝܢ
ܒܠܒܐ ܕܬܪܝܢ. ܡܢܗܘܪܐ ܕܝܢ ܗܘܢ ܕܠܗܘܢ ܦܠܡܝܢܝܢ: ܬܢܝܢ
ܦܣܩܝܢ ܠܡܠܬܐ ܕܒܠܒܐ ܩܝܡܐ ܕܐܢܛܘܠܝܩܘܢ. ܘܡܢ ܗܪܟܐ
ܡܬܚܪܝܢ܀ ܒܒܠܒܐ ܕܬܪܝܢ. ܘܠܒܠܒܐ ܕܦܬܪ ܗܢܐ܀ ܦܪܝܢ ܒܠܒܐ
ܩܝܡܐ ܕܐܦܘܕܝܩܛܝܩܘܢ. ܗܟܐ ܕܝܢ ܫܠܡ ܠܘܬ ܘܪܬܐ
ܩܘܦܠܐ܀ ܘܦ̄ܘ.

At the top of the page is written apparently in the same hand:

ܡܢ ܗܪܟܐ ܡܠܘܟܠ ܕܝܘܩܒܠܐ ܐܬܠܝ]ܗ ܕܒܣܒܣ (?)].

F. 264 *a*: ܫܠܡ ܕܬܪܝܢ ܕܠܗ ܕܡܐܡܪܐ.

F. 270 *a*: ܫܠܡ ܕܬܠܬܐ ܕܠܗ ܕܒܠܒܐ ܐܘܣܝܐ ܡܐܡܪܐ.

Subscription, f. 281 *b*:

ܫܠܡ ܣܘܦܐ ܘܢܦܘܪܐ ܕܬܪܝܢ ܒ̈ܠܒܐ ܕܐܢܛܘܠܝܩܘܢ.

ܐܘܪܓܢ̈ܘܢ ܕܩܫ̈ܝܬܐ ܠܗܠܝܢ ܬܪ̈ܝܢ ܟܬ̈ܒܐ ܐܢܠܘܛܝܩܘܣ ܩܕܡܝܐ

ܦܪܐ ܠܗܘܢ܆ ܘܠܟܬܒܐ ܩܕܡܝܐ ܕܐܦܘܕܝܩܛܝܩܘܣ. ܟܬܒܐ ܕܬܪ̈ܝܢ

ܕܐܢܠܘܛܝܩܘܣ ܦܣܩܬܗ ܡܛܠ ܕܡܚܣܪ ܘܡܝܬܪܐ ܡܠܬܐ

ܕܬܪ̈ܝܗܘܢ ܟܬ̈ܒܐ ܚܕ ܗܘܐ.

c. The ἀποδεικτική, otherwise called (e.g. by George, bishop of the Arabian tribes, see ff. 245 *a*, 281 *b*, 306 *b*), the second book of the Analytics.

F. 282 *a* :

ܬܘܒ ܡܢ ܡܬܚܘܝܢܝܬܐ ܒܡܐܡܪܐ ܡܬܦܪܫܝܢ ܠܘܬ ܢܘܗܪܐ

ܕܣܘܟܠܬܐ ܐܘ ܟܬܒܐ ܕܐܦܘܕܝܩܛܝܩܘܣ [margin ܐܢܫܝܢ ܡܢ

ܡܦܩ̈ܣܢܐ ܠܗܢܐ ܟܬܒܐ ܐܢܠܘܛܝܩܘܣ ܬܪܝܢܐ ܘܐܚܪܢܐ

ܡܦܩܘܕܝܢ].

Begins :

ܕܟܡܐ ܡܢ ܗܘܒܠ ܐܣܟܝ̈ܡܐ: ܘܕܟܡܢ ܐܝܠܝܢ ܗ̄ ܒܗܢܐ

ܡܐܡܪܐ ܢܣܒ ܐܦ ܠܗ ܠܐܪܣܛܘܛܠ ܕܢܫܠܡ ܠܝ܆ ܗܠܝܢ

ܕܣܩܝܢ ܒܟܬ̄ ܩܕܡܝܐ. ܘܫ̄.

Subscription, f. 306 *b* (l. 6) :

ܒܝ ܫܠܡ ܟܬܒܐ ܠܗܘܕܐ ܡܬܚܘܝܢܝܬܐ ܕܥܠܬܐ ܢܦܩܘܗܝ ܡܡܠܠܐ

ܘܡܪܝܐ ܒܟܠ ܕܦܘܠܘܣܘܣ ܒܝܕܐ. ܒܝ ܐܦ ܗܕܐ ܡܬܚܫܒܢܝܢ

ܠܚܝܘܬ. ܕܐܢܫܝܢ ܡܢ ܡܦܩ̈ܣܢܐ ܐܟܢܐ ܐܘܪܓܢܘܢ ܐܦܣܩ̄

ܕܩܫ̈ܝܬܐ ܐܡܪ ܠܟܬܒܐ ܗܢܐ. ܡܐܡܪܐ ܕܬܪܝܢ ܕܐܢܠܘܛܝܩܘܣ

ܩܕܡܝܐ. ܠܟܬ̈ܒܐ ܕܝܢ ܐܚܪܢܐ ܠܬܪܝܢ ܕܟܬܒ ܗܢܐ. ܘܫ̄. ܫܠܡ

ܕܝܢ ܒܪܝܐ ܒܪܝܐ ܐܬܦܪܫ ܒܩܘܡܐ. ܕܝܠܗ ܠܡܪܢ. ܗܘ
ܕܢܛܪ ܢܘܠܐ ܟܠ ܕܝܘܢܘܣܝܘܣ ܐܦܝܣܩܘܦܐ ܕܐܡܕ ܘܡܛܝܠ ܘܢܛܪܗ.
ܐܡܝܢ ܕܐܦ ܗܘ ܢܬܐܣܐ. ܗܘ ܕܝܢ ܕܢܬܠܐ ܠܟܬܒܐ ܐܘ ܢܩܪܐ
ܢܨܠܐ ܕܢܫܘܐ. ܠܐ ܢܗܘܐ ܒܬܡܢܘܬܐ ܘܐܦܠܐ ܢܬܢܣܐ. ܥܕܐ
ܝܬܝܪܐ ܒܠܫܢܝ ܡܪܕܐ ܘܫܢܬ ܐܠܦ ܘܐܪܒܥܡܐܐ ܘܐܫܬܝܢ
ܕܝܘܢܝܐ.

The subscription (above) states that Dionysius wrote this commentary in 1 Teshrīn, A. Gr. 1460 = A.D. 1148.

d. The second book of the *ἀποδεικτική*. F. 326 *b* (l. 4):

ܡܢ ܫܪܝܐ ܡܠܝܠܘܬܐ ܕܬܪܝܢܝܬܐ ܕܡܐܡܪ ܡܢ ܟܬܒܐ
ܕܐܦܘܕܝܩܛܝܩܝ: ܘܟܠܗܝܢ ܫܘܫܠܐ ܠܟܬܒܐ: ܡܢ ܡܢ ܡܬܚܫܒܗ
ܘܡܠܝܠܘܬܐ: ܡܬܝܕܥܢ ܠܡܠܐܟܐ ܘܡܬܝܕܥܢ ܫܝܪܝܐ. ܐܬܚܙܝ ܠܗܝ
ܟܬܒܐ ܕܬܪܝܢ ܕܐܦܘܕܝܩܛܝܩܝ ܕܝܠܗ ܡܠܝܠܘܬܐ ܡܢܗ ܢܚܒܫ ܘܢܢܗܪ.
ܘܡܛܠ ܫܘܫܠܐ ܕܝܠܐ ܕܐܦܘܕܝܩܛܝܩܝ ܕܐܢܠܘܛܝܩܝ ܢܘܗܪܐ ܡܬܝܕܥܢ
ܡܢ ܗܠܝܢ ܐܝܟܢܐ ܕܐܦܘܕܝܩܛܝܩܝ ܡܬܚܙܝܢܘܬܐ. ܗܠܝܢ
ܕܡܬܚܫܒܝܢ ܐܝܬܝܗܝܢ ܩܕܝܡ ܡܬܝܕܥܢܐ. ܟܠܗܝܢ ܗܠܝܢ
ܕܝܕܝܥܢ ܗ̄ ܡܢ ܩܕܝܡ ܘܚܝܠܐ: ܟܠܐ ܐܝܟܢܐ ܕܢܬܚܫܒܢ. ܘܫ̄.

F. 327 *a*:

ܠܗܘܐ ܡܢ ܗܟܐ ܕܬܪܝܢ ܕܐܦܘܕܝܩܛܝܩܝ ܘܠܗܘܢ ܕܐܢܠܘܛܝܩܝ:
ܒܐܢܫܝܢ (?) ܕܬܪܘܬ ܟܠܗ ܟܡܐ ܢܦܘܪܐ ܐܝܬܘܗ ܗܘܐ ܕܐܝܟ
ܡܬܚܫܒܢܐ ܕܠܐ ܡܫܟܚ ܠܡܚܘܝܘ ܚܘܫܒܐ ܢܬܝܠܝܕ. ܘܐܦܠܐ

ܒܟܘܠܗ ܐܝܟ ܕܡܫܬܟܚܐ ܠܗ܆ ܒܒܪܝܬܐ ܐܬܢܣܒܬ ܒܟܠܗ
ܩ̈ܠܐ ܘܠܡܫܡܫܘ [?ܕ]ܦܘܣܝܩܐ܀ ܘܐܦ ܕܡܝܬܐ ܕܦܘܣܝܩܐ ܕܒܗ.
ܡܟܠܗܘܢ ܐܢܫܝܢ ܡܢܗ. ܘܐܚܪܢܐ ܕܟܠܗ ܫܘܪܝܐ ܠܟܠܗܘܢ
ܟܠ ܗܢܐ ܒܡܠܐ ܘܢܘܗܪܗ ܡܛܠ ܕܠܥܩܒܬܐ ܐܝܬ ܡܪܝܗ.
ܘܠܘܬ ܕܡܫܒܚܝܢ ܕܐܦ ܡܬܦܬܟܪܝܢ ܕܢܒܥܘܢ ܗܠܝܢ ܕܫܠܡܝܢ
ܘܦܘܪܫܢܗܘܢ ܒܫܡܝܐܝܬܐ ܡܢܗܘܢ ܢܚܙܐ ܘܢܦܘܫ ܠܡܠܬܐ
ܐܝܟܐ ܕܐܬܪܘܬܐ ܫܟܝܚܝܢ. ܕܥܝܪܐ ܢܘܡܐ ܘܢܕܥ ܘܡܦܬܪ ܢܦܫܗ ܠܟܠܗܘܢ
ܟܠ ܕܢܘܣܡܘܣ ܒܪܐ ܕܐܠܗܐ ܕܢܦܫ ܘܚܝܫ ܘܡܠܝܫ
ܘܬܡܢ ܘܦܠܠܢ ܘܢܗܪ ܘܚܝܠ ܕܡܪܝܐ ܐܠܗܐ ܢܛܠ ܠܗ
ܦܘܪܢܐ ܬܒܐ ܒܡܠܟܘܬܗ ܘܦܢܝܢܬܐ ܐܡܝܢ.

II. Nicolaus Damascenus on Aristotle's *φυσικὴ ἀκρόασις*, &c. There seem to be no other traces of his works in Syriac. On Arabic translations see Ass. *B.O.* t. ii. p. 310 *b*; T. Roeper, *Lectiones Abulpharagianae* (Dantzig, 1834), pp. 35—43; and J. G. Wenrich, *De auctorum Graecorum Vers. et Comment.* (Leipzig, 1842), pp. 294 sq., 306.

The following summary of the contents is written at the head of f. 328 *a*:

ܚ̄ ܒܡܐܡܪ̈ܐ ܕܦܘܠܘܣܘܦܘܬܗ ܕܐܪܝܣܛܘܛܠܝܣ̄ ܩ̄ܡ ܒܡܐܡܪܐ ܕܥܠ
ܦܘܣܝܩܐ ܒܟܠܗ܀ ܘܕ̄ܒ ܥܠ ܗܘܠܐ ܘܨܘܪܬܐ. ܘܦ̄ܓ ܗ̇ܘ ܥܠ
ܦܘܣܝܩܐ܀ ܘܕ̄ܕ ܕܥܠ ܦܘܪ̈ܫܢܐ ܘܫܘܚܠܦ ܟܝ̈ܢܐ. ܕ̄ܗ ܥܠ ܡܬܬܙܝܥܢ̄
ܒܫ̈ܡܝܐ܀ ܕ̄ܘ ܥܠ ܡܬ̈ܠܐ ܕ̄ܙ ܥܠ ܢܦܫܐ܀ ܕ̄ܚ ܥܠ ܡܬܡܠܟܢܘܬ
ܐܠܗܘܬܐ܀

a. On the *φυσικὴ ἀκρόασις*.

F. 328 *a*:

ܠܘܬ ܟܠ ܟܘܪܣܐ ܠܐܠܗܐ ܒܬܚܘܡ ܩܕܡܝܬܐ ܡܢ ܡܐܡܪܐ
ܕܡܫܟܚܐ ܟܝܢܝܐ ܕܐܪܣܛܛܠܝܣ ܐܝܟܢ ܕܐܦ ܒܡܩܕܡܘܬܐ
ܒܢܦܫ ܐܢܘ ܢܫܩܠܘܢ ܐܢܫ ܪܗܛܪܐ ܡܢ ܡܐܡܪܐ ܩܕܡܝܐ
ܕܢܫܩܠܘܢ ܕܟܠ ܡܫܟܚܐ ܟܝܢܝܐ ܕܐܪܣܛܘ ܕܒܗ ܡܚܘܐ
ܠܟܝܢܐ ܕܡܫܟܚܐ ܟܝܢܝܐ. ܢܫܩܘ ܦܢ ܟܠ ܕܒܬܪ ܗܢܐ ܐܢܬܘܢ
ܕܦܠܣܘܦܘܬܗ ܕܐܪܣܛܛܠܝܣ ܀ ܢܫܝܐ ܡܬܒܥܢܘܬܗ
ܕܬܢܘܐ ܟܝܢܗ ܕܝܚܝܕܐ. ܕܦܠܐ ܦܠܓ ܗܘܐ ܟܣܝܬܘܬܐ
ܠܦܪܡܢܝܕܝܣ ܘܕܡܢ ܒܬܪܗ ܐܦܠܛܘܢ. ܘܫ̄.

F. 328 *b*:

ܢܘܗܪܐ. ܐܪܣܛܛܠܝܣ ܦܪܝܫ ܕܢܦܠܘܢ ܩܕܡܐܝܬ ܟܠ ܦ̈ܪܘܫܐ
ܒܝ̈ܬܐ ܗ̄ ܡܬܬܐܝܕܥܘܬܐ ܒܝܕܥܬܐ. ܘܡܬܝܕܥܢܘܬܐ. ܦܘܣܩܐ ܘܠܐ
ܦܣܘܩ. ܘܒܬܪܟܢ ܟܠ ܡܦܠܓܘܬ ܠܐܠܗܘܬܐ. ܘܐܦܢ ܒܬܒܪܗ
ܕܐܝܬ ܟܠ ܡܕܡ ܩܕܡܝܐ ܕܐܝܟ ܕܟܝܢܬܐ ܢܬܒܥ. ܠܘܬ ܐ
ܪܒܐ ܐܝܟ ܕܒܫܘܠܡܐ ܢܣܒ ܠܡܬܥܐ (?) ܢܦܠܘܢ ܠܒܝܢܝܐ.
ܘܫ̄.

b. From the second book of Nicolaus, f. 329 *a*:

ܡܢ ܡܐܡܪܐ ܕܬܪܝܢ ܕܢܝܩܠܐܘܣ ܕܡܟܢܫ ܘܡܝܢܘܪ ܠܟܬܒܐ
ܕܒܬܪ ܒܝ̈ܢܝܬܐ ܕܐܪܣܛܛܠܝܣ. ܠܬܠܬ ܡܢܝ̈ܢ ܡܬܦܠܓܐ
ܡܟܠܬܐ ܬܐܘܪܝܛܝܩܝܬܐ ܕܦܝܠܘܣܘܦܘܬܐ. ܠܟܝܢܝܬܐ ܕܠܗ.

ܦܫܩ ܠܐܢܠܘܛܝܩܝ ܕܡܬܐܡܪܝܢ ܀ ܘܠܗܘܢ ܕܡܬܠܠܠܬ ܠܟܠܗܘܬܐ.
ܘܫ̄.

c. From the third book, f. 329 *b*:

ܡܢ ܡܐܡܪܐ ܬܠܝܬܝܐ ܕܢܝܩܘܠܐܘܣ ܕܥܠ ܦܝܠܘܣܘܦܘܬܐ
ܕܐܪܣܛܘܛܠܝܣ ܕܒܗ ܥܠ ܡܪܒܝܐ ܕܟܠܗ ܒܝܬܝܬܐ. ܘܥܠ
ܡܪܒܝܐ ܡܐܬܡܐܛܝܩܝܐ. ܐܘܣܝܐ ܕܝܢ ܡܐܡܪܐ ܚܕ ܡܢ ܐܝܟ.
ܐܝܟ ܦܘܡܩܐ ܒܥܬܝܩܐ ܐܝܟ ܐܢܐ ܕܐܡܪܬ ܘܗܘܬ ܘܡܬܪܝܐ. ܘܫ̄.

d. From the fourth book, on the *περὶ οὐρανοῦ* of Aristotle, f. 330 *a*:

ܡܢ ܡܐܡܪܐ ܪܒܝܥܝܐ ܕܢܝܩܘܠܐܘܣ ܥܠ ܫܡܝܐ.

e. From the fifth book, on the *περὶ γενέσεως καὶ φθορᾶς* of Aristotle, f. 331 *a*:

ܡܢ ܡܐܡܪܐ ܚܡܝܫܝܐ ܕܢܝܩܘܠܐܘܣ ܕܢܩܦ ܠܗܘܝܐ
ܕܒܥܠܬܐ ܕܥܠ ܗܘܝܐ ܘܚܒܠܐ. ܕܐܪܣܛܘܛܠܝܣ. ܘܠܡܐܡܪܐ
ܐܚܪܢܐ ܕܥܠ ܫܡܝܐ.

f. From the sixth book, *de Fallacia* (see Wenrich, *op. cit.*, p. 159), f. 331 *b*:

ܡܐܡܪܐ ܫܬܝܬܝܐ ܕܢܝܩܘܠܐܘܣ ܕܡܦܢܩ ܒܗ ܠܛܥܝܘܬܐ ܕܒܥܠܬܐ
ܕܥܠ ܦܬܝܐ.

Headings, &c., f. 335 *b*:

ܫܠܡ ܥܠ ܡܟܠܝܢܘܬ ܕܝܠܗ. ܐ̄ ܥܠ ܬܘܟܠܐ ܐܡܪܝܢ ܕܡܠܟܝܢ
ܝܠܗ. ܥܠ ܕܡܟܝܢܘܗܝ ܦܘܬܢܐ ܡܐܬܠܘܢ ܡܢ ܦܘܠܝܐ. ܘܫ̄.

F. 337 *b*, marg.: ܡܛܠ ܪܘܚܐ.

g. From the seventh book, f. 366 *b*:

ܫܠܡ ܡܐܡܪܐ ܫܬܝܬܝܐ ܕܢܝܩܠܐܘܣ ܕܠܘܩܒܠ ܬܫܝܥܝܐ ܕܬ̈ܠܬܐ
ܡܐܡܪ̈[ܐ] ܕܥܠ ܦܘܪ̈ܫܬܐ ܕܢܝܩܠܐܘܣ. ܬܘܒ ܡܢ ܡܐܡܪܐ ܫܒܝܥܝܐ
ܕܢܝܩܠܐܘܣ ܕܒܢܩܦ ܠܬܫܝܥܝܐ ܕܡܐܡܪܐ ܫܒܝܥܝܐ ܕܦܘܪ̈ܫܬܐ ܒܟܠ
ܦܪ̈ܬܐ ܐܚܪ̈ܢܐ ܕܐܝܠܝܢ ܕܡܬܒ̈ܠܝܢ ܒܐܪܥܐ ܘܥܠ ܡܬܚ̈ܬܐ. ܘܥܠ
ܦܘܠܓܐ ܕܝܩ̈ܢܬܐ ܘܥܠ ܗܕܡ̈ܝܗܘܢ. ܢܘܗܪܐ. ܘܐܦ ܠܒܪ
ܠܡܟܪ ܕܡܐܡܪܐ ܗܢܐ ܬܫܝܥܝܐ ܕܦܘܪ̈ܫܬܐ܀ ܠܗ ܐܝܟ ܬܫܝܥܝܐ
ܕܐܪܣܛܘܛܠܝܣ ܕܒ[ܗ?] ܬܫܝܥܝܗ ܕܒܬܪܐ ܗܘ: ܡܚܝܒܐ
ܠܪܗܛܐ ܕܢܝܩܠܐܘܣ. ܠܗܢ ܝܬܝܪ ܟܠ ܦܩܘ̈ܕܢ ܕܡܬܦܩ̈ܕܢܘܬܐ
ܠܢܘܢ ܕܡܟܠܠ ܘܠܐ ܡܬܠܟܘܢ ܡܕܡ ܡܢ ܡܬܘܠܐ ܕܠܢ. ܘܕܡܐ[...]
ܕܡܩܝܢ ܕܠܗܘܢ ܡܟܠܬ ܕܗܘܐ (sic). ܘܐܪܣܛܘܛܠܝܣ. ܠܐ ܕܝܢ
ܐܕܪ ܡܬܠܠ ܠܐ ܘܟܢܐ. ܡܢ ܕܐܦܪܘܣܛܘܣ ܘܕܐܚܪ̈ܢܐ ܒܥܡܗ
ܕܢܝܩܠܐܘܣ.

F. 372 *b*: ܫܠܡ ܕܬܫܝܥܝܐ.

h. From the ninth book on the eleventh of Aristotle dealing with the form of animals, f. 378 *a*:

ܡܢ ܡܐܡܪܐ ܬܫܝܥܝܐ ܕܢܝܩܠܐܘܣ (sic) ܕܡܢ ܣܟܝܡܐ
ܕܐܪܣܛܘܛܠܝܣ ܡܚܒܫ ܥܠ ܐܘܨܝܐ ܕܚܝ̈ܘܬܐ.

i. Other divisions are: f. 378 *a*, ܡܢ ܡܐܡܪܐ ܕܬܪܝܢ; f. 379 *a*, ܡܢ ܡܐܡܪܐ ܕܬܠܬܝܢ, and ܡܢ ܡܐܡܪܐ ܕܐܪܒܥܝܢ.

j. From the tenth book, f. 379 *a*:

ܡܢ ܡܐܡܪܐ ܥܣܝܪܝܐ ܕܢܝ[ܩܠܐܘܣ] ܡܢ ܟܬܒܐ ܕܥܠ ܢܦܫܐ
ܕܐܪܣܛܘܛܠܝܣ.

k. From the eleventh book, f. 379 *b*:

ܡܢ ܡܐܡܪܐ ܚܕܥܣܪܝܐ ܕܝܠܗ....

l. From the twelfth book on the fifteenth of Aristotle, f. 380 *a*:

ܡܢ ܡܐܡܪܐ ܕܬܪܥܣܪ̈ ܕܢܝܩܘܠܐܘܣ ܕܐܠܗ̄ܘ ܕܐܪܝܣܛܘܛܠܝܣ ܕܢܩ̈ܦܛܠܝܣ.

m. From the thirteenth book, f. 381 *a*:

ܡܢ ܡܐܡܪܐ ܬܠܬܥܣܪܝܐ ܕܢܝܩܘܠܐܘܣ ܕܥܠ ܦܝܠܘܣܘܦܘܬܗ ܕܐܪܝܣܛܘܛܠܝܣ. ܡܢ ܡܐܡܪܐ ܬܫܝܥܝܐ ܕܐܪܝܣܛܘܛܠܝܣ ܕܥܠ ܦܘܠܚܢܐ ܕܟܝܢܘܬܐ.

n. On Aristotle's third book of Sense and the Sensible, f. 384 *b*:

ܗܪܟܐ ܫܠܡ ܀ ܡܢ ܟܬܒܐ ܕܥܠ ܪܓܫ̈ܬܐ ܡܢ ܡܐܡܪܐ ܬܠܝܬܝܐ ܕܥܠ ܪ̈ܓܫܬܐ ܘܡܬܪ̈ܓܫܢܐ ܀

o. From the first book of Aristotle on animals, f. 384 *b*:

ܟܘܢܫܐ ܕܠ̈ܩܛܐ ܡܢ ܡܐܡܪܐ ܕܐܪܝܣܛܘܛܠܝܣ ܕܥܠ ܚܝ̈ܘܬܐ ܡܢ ܡܐܡܪܐ ܩܕܡܝܐ.

p. Fragment, f. 385 *b*:

...ܗܟܐ ܥܠ ܒܪܢܫܐ ܡܡܠܠ.

III. A fragmentary insertion of 8 leaves (ff. 355—362) containing a translation of the first book of Euclid with diagrams: Propositions i.—xxiii., ff. 355—361 *b*, xxxvii.—xl., f. 362. Barhebraeus lectured on Euclid in A.D. 1268 (Ass. *B.O.* t. ii. p. 253), but this version is more probably the work of Ḥonain ibn Isḥāḳ on whose Arabic translations see Wenrich, *op. cit.*, pp. 176 sqq.

Beginning, f. 355 *a*:

ܟ ܐܣܟܡܐ ܩܕܡܝܐ ܕܥܒ̈ܕܝ ܠܡܦܣܩܘ ܕܕܐܝܟ ܐܝܟܢܐ
ܩܕܝܡܢ ܠܬܠܬܐ ܢܘ̈ܩܙܐ ܗܘܐ ܓ̈ܒܐ ܥܠ ܦܘܩܕܬܐ ܠܬܪܝܢ
ܕܡܬܠܝܘܢ ܘܝܗܒܐ ܡܫܡܫܢܘܬܗ. ܠܚܘܕܝܗ. ܢܦܩܐ ܓܝܪ ܦܘܩܕܬܐ
ܟܕ. ܗܘ ܝܗܒܐ. ܘܢܩܦܝܢ ܕܒܬܪ ܕܒܬܪܗ ܠܬ̈ܠܬܐ ܢܘ̈ܩܙܐ
ܗܘܐ ܓ̈ܒܐ. ܘܡܩܦܝܢ ܗܘܠܐ ܥܠ ܢܘܩܙܬܐ ܟ. ܘܒܬܪ
ܩܢܘܡܬܐ ܟܕ ܣܘܕܪܐ ܕܩܦܝܠ ܕܕܗܘܢ ܠܓܕ. ܘܩܦܝܠܝܢ
ܠܗܘ ܥܠ ܡܠܬܗ ܒ. ܘܒܬܪ ܩܢܘܡܬܐ ܒܟ. ܣܘܕܪܐ
ܕܩܦܝܠ ܕܕܗܘܢ ܠܟܗ. ܘܡܦܩܝܢ ܡܢ ܢܘܩܙܬܐ ܠ ܗܘ
ܕܒܬܪܗ ܡܬܩܦܝܢ ܗܠܝܢ ܠܬܪ̈ܝܗܘܢ ܣܘ̈ܕܪܐ ܠܬܪܝܢ ܦܘܩܕܬܐ
ܠܗܘ ܠܬ̈ܠܬܝܗܘܢ ܢܘ̈ܩܙܐ ܟܕ ܕܐܝܬܝܗܘܢ ܠܟ. ܘܐܦ ~ ܐܡܪ
ܐܢܐ ܕܒܬܪ ܥܠ ܦܘܩܕܬܐ ܟܕ ܗܘ ܝܗܒܐ ܠܡܫܡܫܘܬܗ. ܗܘ
ܕܐܝܬܘܗܝ ܟܕܠ. ܐܦܘܕܝܩܛܘܣ ܡܠܬܐ ܕܝܢ ܕܢܘܩܙܬܐ ܟ.
ܡܠܬܗ ܐܝܬܝܗ ܕܣܘܕܪܐ. ܠܗܕ. ܗܢܐ ܦܘܩܕܬܐ ܟܠ ܕܝܠܗ
ܠܦܘܩܕܬܐ ܟܕ. ܠܗܘ ܕܝܢ ܡܠܬܐ ܕܢܘܩܙܬܐ ܒ ܡܠܬܗ ܐܝܬܝܗ
ܕܣܘܕܪܐ ܠܟܗ ܗܢܐ ܦܘܩܕܬܐ ܒܠ ܕܝܠܗ ܠܦܘܩܕܬܐ ܒܟ
ܒܠܚܘܕ ܐܦܐ ܡܢ ܦܘܩܕܬܐ ܠܟ ܘ ܠܒ ܝܗܒ ܐܢܘܢ ܠܦܘܩܕܬܐ
ܟܕ. ܘܗܠܝܢ ܕܒܠܚܘܕ ܡܢܗܘܢ ܝܗܒ ܠܡܦܩܕ ܐܦܪܐ. ܡܩܦܐ
ܐܝܬܝܗܘܢ. ܡܢܝܢ ܗܘ ܒܬܪܝܢ ܥܠ ܦܘܩܕܬܐ ܟܕ ܗܘ ܝܗܒܐ:
ܠܬܠܬܐ ܢܘ̈ܩܙܐ ܝܗܒ ܟܠܗ ܕܐܝܬܝܗ ܠܬܠܬܐ ܢܘ̈ܩܙܐ ܟܕܠ
ܗܘ ܕܒܬܪܝܢ ܠܡܦܩܕ.

Ff. 22 *b*, 23 *a*, 31 sq., 39 sq., 327 *b* are blank. The book abounds with marginal notes, and there are notes in Latin on ff. 353 *b*, 354 *a*.

On the inside cover is written: *Liber Medicinae Syriacé mutilus*, with the pencil note "Lib. 38." The title outside is LIBER MEDICINÆ SYRIACE.

Erpenius collection.

Gg. 3. 30

Paper, 10½ in. by 7¼; 172 leaves (pages numbered in ink up to 228 with omissions after 62 and 85); 18 quires, signed with Syriac and Roman letters, of 10 leaves, but the sixth has 4, and the seventeenth 8; 19 or 20 lines on the page. Written in a good Jacobite hand, mixed punctuation here and there, and dated A. Gr. 1853 = A.D. 1542.

1. A collection of Poems on various subjects by Gregory Barhebraeus, cp. Aug. Scebābi, *Greg. Bar-Hebr. Carmina* (Rome, 1877), Zotenberg, no. 197 (14), Payne Smith, *Cat. Bodl.* nos. 122 (4), 155.

P. 6:

ܒܪ ܠܒܘܬܗ ܕܝܠܕܗ ܗܘ ܐܣܝܪ ܠܟܠ ܘܪܕܐ ܒܣܬ̈ܪܐ ܕܟܠ
ܣܢܝ̈ ܢܟܝܟܝ ܡܪܝܡ ܐܢܐ ܒܟܐ ܐܢܐ ܡܟܝܗ ܕܝܢܝܟܝܟ ܕܐܒܠܘܗܝ
ܒܠܒܐ ܗܢܐ ܕܡܘܩ̈ܣܬܐ ܕܟܝܦ ܘܦܘܪܠ ܦܪܝܫܐ ܡܪܝ
ܦܘܪ̈ܝܫܐ (*sic*) ܦܐܠܘܢܒܐ ܕܡܪܝܚܐ ܕܗܘ ܐܒܘ ܠܟܦܪܝ
ܡܟܝܚܐ.

The series agrees with Scebābi's edition, and begins with the rimed discourse on Perfection treated philosophically, p. 6:

ܦܪܘܫ ܡܐܡܪܐ ܕܓܡܝܪܘܬܐ ܕܟܠ ܦܝܠܣܘܦܘܬܐ. ܒܓܢܐ ܦܝܠܠܘܣܘܦܝܐ.
ܒܪܝܫܐ ܕܡܠܬܐ ܠܪܝܫܐ ܐܒܐ ܗܘܐ ܕܢܦܫܝ. ܘܩ.

It was composed at Baghdādh in A. Gr. 1588 = A.D. 1277, cp. *Cat. Bodl.* no. 155 (1), Zotenb. no. 197 (14 *a*). In common with Add. 2010 (1), p. 516 above, it does not contain the last two lines in Scebābi's edition (*op. cit.* p. 35).

Subscription, p. 104:

ܫܠܡ ܡܐܡܪܐ ܘܠܐܠܗܐ ܫܘ̄ ܠܥܠܡܝܢ ܐܡܝܢ.

The series continues with the poem on the death of the patriarch John bar Maʻdānī (Scebābi, p. 97), p. 106:

ܐܫܪܝܢܐ ܐܡܪܗ ܐܦܢ ܟܬܒܗ ܕܦܛܪܝܪܟܐ ܡܪܝ ܝܘܚܢܢ ܒܪ
ܡܥܕܢܝ ܕܠܥܠܡܗ ܫܠܡ: ܐܡܝܢ.

On p. 186 the stanzas differ from Scebābi (p. 173).

Gregory Barhebraeus on his youth, p. 187:

ܠܘܬ ܐܒܘܗܬܐ ܡܢ ܫܡܝܐ ܕܝܠܗ ܐܚܝ ܡܪܝ ܒܪܨܘܡܐ
ܥܠ ܐܦܢ ܛܠܝܘܬܗ ܘܥܠ ܗܘܝܐ ܕܝܘܚܢܐ. ܫܪܝ ܡܢ ܢܘܩܫܐ.
ܡܢ ܛܠܝܐ ܗܘܝܬ ܐܚܘܪܐ. ܘܩ̄.

Cp. Zotenb., p. 147 *a* (14 *gg*).

The subscription (p. 192 = f. 98 *a*) states that the author did not write beyond this point on account of his going to Marāghāh.

ܕܡܛܐ ܠܗܘܪܐ ܗܠܝܢ ܠܡܐܡܪܐ ܗܢܐ ܘܠܐ ܦܠܛܗ. ܡܢ ܐܠܐ
ܗܘܐ ܠܡܪܓܐ ܡܪܝܐ ܐܘܪܚܐ. ܘܗܢܐ ܗܘܐ ܐܫܪܝܐ ܕܡܦܩܢܘܬܗ
ܕܐܚܘܗܝ ܡܪܝ ܒܪܨܘܡܐ ܕܠܥܠܡܗ ܫܠܡ ܐܡܝܢ
ܫܪܝܬ ܥܠܗ ܐܦܝ̈ܗ ܕܝܗ̄.

2. A collection of twenty-two poems on the Love of Wisdom and Knowledge. The first has only one ܐ (viz. the initial

letter of the first word), the second only one ܒ, and so on. Beginning, p. 200 (f. 102 *a*):

ܟܠܝܠܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܒܠܒܒܝ ܡܐܡܪܐ ܕܒܒܒܝܢ

ܠܒܝ ܡܢ ܦܠܓܘܬܐ ܢܒܢܝܐ ܒܢܫܐ ܢܒܘܒܝܐ ܒܠܐ

ܪܒܥܬ ܢܒܥܬܐ ܘܫܒܬܐ ܘܐܬܠܗܘܢ ܒܬܪܝܢ ܘܠܩܒܠ ܡܐܡܪܐ

ܦܪܝܫܐ ܕܐܝܬ ܒܗ ܚܕܐ ܐܠܦ. ܐܘ ܕܡܬܪܓܡܢ ܠܡܬܢܒܝܘ

ܕܠܒ ܡܫܡܫܬܝ: ܘܒܬܪܥܝܬܝ ܦܟܘܢ ܒܬܦܩܢ ܒܗ ܫܘܦܠܐ.

ܒܟܠ ܦܢܝܢܝ ܘܒܟܠ ܢܒܩܢܝ ܐܦ ܢܦܠܣܝܢ. ܕܒܫܡܫܝܢ

ܠܟ ܘܡܬܒܢܝܢ ܠܝ ܘܡܬܒܢܐ ܠܝ. ܡܬܪܝܡ. ܘܦ̄.

The second poem proceeds with ܒ, ܓ, ܕ . . . ܬ, ܐ; the third with ܓ, ܕ . . . ܬ, ܐ, ܒ, etc.

Subscription, p. 263 (f. 133 *b*):

ܫܠܡܘ ܡܐܡܪܐ ܕܒܒܒܝܢ ܠܐܦܪܝܡ ܢܒܝܫܬܐ ܡܘܕܝܐ ܒܠܐ

ܐܠܦ ܒܝܬ. ܟܕ ܟܠ ܡܐܡܪܐ ܚܕܐ ܐܬܘܬܐ ܦܫܠܐ ܘܬܘܒ ܠܐ.

ܗܕܐ ܠܐܠܗܐ ܫܘܒܚܐ. ܘܥܠܝܢ ܪܚܡܘܗܝ ܕܫܪܝܬ ܘܫܠܡܬ ܐܝܟ ܨܒܝܢܗ

ܢܬܒܪܟ.

3. A collection of Syriac riddles or enigmas, commencing with one على القلم ‘on the pen’; p. 263.

4. Various selections in Kārshūnī relating to Moses and Solomon; written in double columns.

a. ܡܣܐܝܠ ܡܘܣܝ ܡܥ ܐܠܠܗ. ܥܠܝܗ ܐܠܣܠܐܡ; f. 138 *a*.

It does not appear to belong to the same recension as Dd. 10. 10, no. 14 (p. 997 above).

b. ܩܨܗ ܡܘܣܝ ܐܠܢܒܝ; f. 144 *a*.

c. Stories of Solomon from Shaddād ibn ʻĀd; f. 148 *b*:

ܣܝܪܗ ܫܕܐܕ ܐܒܢ ܥܐܕ ܘܡܢ ܣܝܪܬܗ ܘܡܠܐܩܝܗ ܠܠܡܠܟ
ܣܠܝܡܐܢ ܐܒܢ ܕܐܘܕ ܦܝ ܕܘܠܬܗ.

Ends on f. 170 *a*.

The Syriac colophon on p. 270 (f. 137 *a*) states that this MS. was written by the deacon George in A. Gr. 1853 = A.D. 1542, for the deacon David son of Joseph of Kerm-Seddeh (ܟܪܡܨܕܐ). The Kārshūnī colophon at the end of the volume (f. 170 *a*) describes the scribe George as deacon of ܐܝܕܢܐ (? Edāneh, cp. above, p. 1008, l. 4) and gives for the date of completion 1 Teshrīn A. Gr. 1853. A marginal note in Kārshūnī on p. 193 (f. 98 *b*) refers to the ordination (ܐܪܛܘܢܝܐ) of the priest Joseph bar David of Kerm-Seddeh in A. Gr. 1891 (= A.D. 1580) in the days of the patriarch Michael.

At the end, on ff. 170 *b*, 171 *a*, has been added a poem beginning:—

ܡܫܬܐܩܬܐ. ܢܚܢ ܗܕܝܬܐ ܕܝܕܗ ܢܝܐ ܘܫܘܩܗ ܨܝܕ. ܘܟܠܐ
ܠܡܚܒܝܢܗ ܘܡܫܬܩܐܝܢܗ ܠܚܒܝܒܗ ܢܠܝ. ܐܢܝܚ ܥܒܝܕܗ ܘܬܪܢ
ܘܥܒܝܕܗ ܘܚܒܝܒܗ ܙܝܕ. ܘܡܫܬܠܐܬܗ ܒܠܫܟܠ ܢܝܐ ܘܫܐܪ
ܘܕܐܪ. ܡܪܬ ܗܕܐ ܗܘܬ ܐܢܬ ܥܒܕܐ ܕܝܫܟ ܘܥܪܝ: ܦܝܨܝܩ
ܥܘܟܪܐ ܘܡܠܟܝ ܕܢܝܢܗ ܡܒܢܗ ܦܝܠܝ. ܒܦܝܠܐ ܡܢ ܐܡܫܢ
ܐܒܪܝܢܗ ܘܢܠܝܗ ܢܦܝ. ܘܕܐܪܐ ܟܝܦܢܗ ܘܠܒܫܐܬܗ ܥܝܫܪ ܐܦ
ܢܦܢܝ. ܡܟܢܐ ܕܢܟܐ ܢܟܝܐ ܕܝܟܐ ܠܝܫܘܪܐܬܐ. ܠܫܬܝܢܗ ܢܐܪܬܐ
ܘܐܠ ܡܬܩܪܝܐ ܗܘܝ ܐܢܬܐ. ܢܥܫܩ ܒܪܘܟܐ ܘܡܟܝܢܐ ܢܠܟܐ
ܒܪܬ ܥܝܢܬܐ. ܦܝܢܗ ܢܗܪ ܘܝܥܒܗ ܐܒܠܐ ܐܝܟ ܒܠܥܝܢܬܐ ܀
(f. 171 *a*) ܐܒܫܝܢܐ ܗܘܒܬ ܘܐܢܬ ܦܝܢܒܪܐ ܗܘܝܢ ܐܝܟ ܒܥܐ. ܘܐܝܟ
ܛܠܛܐ ܘܢܒܝܢܐ ܘܠܗ ܐܝܟ ܛܪܐ. ܘܦ.

F. 137 *b* is blank.

There are numerous notes in Syriac and Kārshūnī on the margins, on pp. 1—5, pp. 193—199 (ff. 98 *b*—101 *b*), and f. 171 sq.; notes in Arabic on p. 196 (f. 100 *a*), f. 172, and in European handwriting on p. 6.

A note on p. 50 ascribes the composition of the work to A.D. 1277:

ܟܬܒ ܗܪܡܝܢܘܛܝܩܘܣ ܠܠܡܥܠܡ ܠܒܢ ܪܫܝܕ ܗܕܐ

ܠܠܡܥܠܡܐ ܦܝ ܣܢܗ ܐܠܦܝܢ ܘܡܐܝܬܝܢ ܦܝ ܥܨܪ ܠܡܥܙܝ

ܐܠܐܘ̈ܠ.

On p. 199 (f. 101 *b*) there are two maps of the world.

The outside title is SYRIACA MISCELL. MS. The description inside runs: *Syriaca Miscellanea cujus S. Georgii et de Deo et Mose Arabicè.* Below it is written in pencil 'lib. 76.'

Erpenius collection.

Gg. 6. 30

Paper, 7¼ in. by 5½; 227 leaves (numbered irregularly from f. 109 onwards); 19 quires of 12 leaves, except the first 9, and tenth 14; signed with Syriac and Roman letters; 14 lines in a page. Written in Jacobite probably of the xvith cent., with mixed vowel-points.

The MS. contains the Psalms and various canticles, etc.

Title f. 1 *b*:

ܒ ܠܐܠܐ ܠܐܢܒܝܐ (*sic*) ܦܬܚܐ ܐܝܬܐ ܠܟܬܘܒܐ ܕܢܒܝܘܬܗ ܕܐܠܘ[ܝ]ܕ

ܐܘܟܠܘܒ ܫܡܥ ܐܘܡܝܢ ܐܘܟ[ܝܠ] ܟܠܟܐ ܕܡܙܡܘܪܐ ܕܕܘܝܕ ܡܠܟܐ

ܘܢܒܝܐ ܘܟܬܒܗ ܕܐܠܗܐ ܘܐܘܪܚܬܐ ܢܒܝܘܬܗ ܕܝܠܗ ܐܝܟ ܡܫܡܫܢܘܬܐ

ܗܘܪܡܝܢܐܝܬ.

1. The Psalms of David, f. 1 *b*.

Subscription, f. 213 *b*:

ܫܠܡܘ ܡܙܡܘܪ̈ܐ ܕܕܘܝܕ ܕܐܝܬܝܗ̄ ܡܐ̈ܐ ܘܚܡܫܝܢ ܘܚܡܫܗܘܢ
ܦܬܓܡ̈ܐ ܕܡܙܡܘܪ̈ܐ ܠܟܠܗܝܢ ܐܪ̈ܒܥܐ ܘܬܫ̈ܥܐ ܡܐ̈ܐ ܘܬܠܬܝܢ ܘܬܪܝܢ
ܐܝܟ ܐܝܠܝܢ ܕܐܘܣܦ ܠܬܘܣܦ̈ܬܐ ܐܚܪ̈ܢܐ ܚܢܢ ܕܝܢ ܠܐ ܚܫܒܢܝܢ.

There are lacunae after ff. 1 and 9; Ps. i. 2—ii. 6 *b*, ix. 19 *b*—x. 10 *b* being lost.

2. The first Song of Moses (Exod. xv. 1—21), f. 213 *b*.

3. The Song of Isaiah (Isa. xlii. 10—13, xlv. 8), f. 216 *a*.

4. The second Song of Moses (Deut. xxxii.), f. 216 *b*.

5. The Magnificat, f. 222 *a*.

6. The Nicene Creed, f. 222 *b*.

7. The Lord's Prayer, f. 224 *a*.

8. A didactic hymn by Mār Ephraim on humility, love of learning &c., beginning f. 224 *b*:

ܠܘܬ ܡܐܡܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܦܪܝܡ ܡܠܦܢܘܬܐ. ܕܥܠ
ܡܟܝܟܘܬܐ ܘܥܠ ܪܚܡܬ ܝܘܠܦܢܐ.

Cp. Add. 1166 (3), p. 3 above. The MS. breaks off at the end of the ܣܘ stanza.

There is a Syriac prayer and some Arabic on f. 1 *a*, also the title "Psalterium Dauidis lingua Syra." The title outside is LIBER PSALMORUM.

This MS. doubtless belonged formerly to Erpenius (see the *Introduction*), and there is reason to believe that it is one of the two MSS. which he used in his edition of the Psalter (printed in 1625). The MS. abounds with critical notes a large number of which are variants from another MS. designated 'b.'

The ܦܬܓܡ̈ܐ of each Psalm are nearly always marked with consecutive numbers agreeing with the printed edition, and the

presence of such notes as "M. M. prima" on f. 171 *a* (cp. printed edition p. 273 foot), and "R. R. prim. 313" on f. 194 *a* (cp. p. 313 foot) renders it probable that part at least of the printed text was 'set up' from this MS.

The following may serve as a specimen of the critical notes: f. 8 *a*, Ps. viii. 5 ܐܬܦܩܕܬܝܗܝ, mg. ܦܩܕܬܝܗܝ; f. 30 *b*, Ps. xxv. 13 ܒܛܝܒܘܬܐ, mg. ܒܛܝܒܬܐ b; ib. *v.* 12, ܢܠܦܝܘܗܝ, mg. ܢܦܠܝܘܗܝ; f. 41 *b*, Ps. xxxiii. 8 ܬܕܚܠܢ, mg. ܢܕܚܠܘܢ with a reference to the Heb. ייראו; f. 107 *a*, Ps. lxxiv. 12 ܕܥܒܕܬ ܦܠܐ ܡܥܒܕ ܟܠܗ ܦܘܪܩܢܗ ܕܢܩܫܬ, mg. ܕܥܒܕ ܦܘܪܩܢܐ ܒܡܨܥܬܗ ܕܐܪܥܐ; f. 109 *a*, Ps. lxxvi. 4 ܘܣܦܣܝܣ, mg. "at ܘܦܣܝܣ q. magis placet"; f. 113 *b*, Ps. lxxviii. 18 ܠܡܫܐܠ, mg. ܠܡܫܐܠܗ b; f. 144 *b*, Ps. xcviii. 9 ܒܗܝܡܢܘܬܐ, mg. ܒܬܪܝܨܘܬܐ b; f. 192 *a*, Ps. cxxviii. 5 ܡܠܟ, mg. ܚܝ [i.e. ܡܚܝܠܟ]; f. 204 *b*, Ps. cxlii. 2 ܠܐ ܬܥܠܠܝܘܗܝ ܠܥܒܕܟ ܠܕܝܢܐ, mg. ܠܐ ܬܥܠܘܢ ܥܡ ܥܒܕܟ ܒܕܝܢܐ b.

Ll. 2. 4

Paper, 12 in. by $8\frac{1}{2}$; 165 leaves (numbered); 18 quires of 10 leaves, except the first 2, the eighth and fifteenth 8, and the last (which is much torn) 7; signed with Syriac and Roman letters; two columns of from 28 to 32 lines. Written in Jacobite and dated A.D. 1173—4.

The Major and Minor Prophets in the Pĕshīṭtā version. Divided into *capitula* which are numbered separately for each book and continuously throughout.

1. Isaiah, f. 1 *b*. Chaps. i. 13 *b*—x. 24, xiii. 6—xiv. 23 are wanting.

2. The Minor Prophets: Hosea, f. 31 *a*, Joel, f. 36 *a*, Amos, f. 38 *a*, Obadiah, f. 42 *b*, Jonah, f. 43 *a*, Micah, f. 44 *a*, Nahum,

f. 47 *a*, Habakkuk, f. 48 *b*, Zephaniah, f. 50 *a*, Haggai, f. 51 *b*, Zechariah, f. 53 *a*, Malachi, f. 59 *b*.

Subscription, f. 61 *b*:

ܫܠܡ ܡܠܐܟܝ ܐܚܪܝܐ ܟܬܒܐ ܕܬܪܥܣܪ ܢܒܝܐ ܩܕܝܫܐ ܕܠܘܬܗܘܢ
ܠܥܠܡ ܐܡܝܢܐܝܬ ܐܡܝܢ. ܘܨܠܘ̈ܬܗܘܢ ܘܒܘܪܟܬܗ ܥܠܝܢ ܘܥܠ ܩܕ̈ܝܫܐ
ܒܩ̈ܘܡܗܘܢ. ܡܐܠܦܢܘܬܐ ܕܩܘܠܝܬܐ ܢܛܪܗ ܠܡܪܝܐ ܐܝܟ ܕܒܠܗܘܢ
ܡܪ̈ܝܡܐ. ܘܡܫܟܢܢܘܬܐ ܕܝܠܗ ܕܥܘܢܢܐ ܐܡܪ. ܒܢܝܢܐ
ܠܡܪܝܐ ܠܦܘܪܩܢܐ. ܘܠܥܠܡܐ ܚܝܐ. ܘܠܟܠ ܕܐܬܬܦ. ܐܘ
ܒܡܠܬܐ ܐܘ ܒܥܒܕܐ ܐܡܝܢ.

3. Jeremiah, f. 62 *a*. Chaps. xi. 3—xii. 9 are wanting.

4. Lamentations, f. 104 *b*.

5. Ezekiel, f. 108 *a*.

6. Daniel, f. 145 *a*; including the Song of the three children (f. 148 *b*), and with the addition of the rubricated glosses.

7. Bel, f. 159 *b*, the Dragon, f. 160 *b*.

The title of each book is written along the head of the leaves at the beginning and end of each quire.

The colophon (f. 161 *b*) states that this MS. was written by the monk Basil bar Sĕʿīd of the family of Makdīsī in the convent of Barbara (see Wright, *Brit. Mus. Cat.* p. 912, col. 1) in the mount of Edessa, on Friday the fourth of the second Canūn A.Gr. 1485 = A.D. 1173—4, in the days of Michael patriarch of Antioch and Athanasius metropolitan of Edessa.

ܫܠܡ ܕܝܢ ܟܬܒܐ ܗܢܐ ܕܢܒܝ̈ܐ ܬܪܥܣܪ. ܒܐܝܕܝ ܒܪ ܡܢ ܟܠ
ܘܚܛܝܐ ܡܢ ܟܠ. ܕܡܫܬܡܗ ܠܗ ܕܝܪܝܐ ܒܐܣܝܠܝܘܣ ܒܪ ܣܥܝܕ
ܣܥܝܕ. ܕܡܬܝܕܥ ܡܢ ܫܪܒܬܐ ܕܡܩܕܝܣܝ. ܐܬܟܬܒ ܕܝܢ ܒܕܝܪܐ

ܕܩܕܝܫܬܐ ܒܐܪܥܐ ܕܒܛܘܪܐ ܩܕܝܫܐ ܕܐܘܪܗܝ ܡܕܝܢܬܐ ܡܩܪܒܬܐ.
ܒܫܢܬ ܐܠܦ ܘܐܪ̈ܒܥ ܡ̈ܐܐ ܘܬܡܢܝܢ (sic) ܘܬܫܥ ܕܝܘ̈ܢܝܐ.
ܒܐܪܒܥܐ ܒܝܪܚ ܐܝܪ. ܒܝܘܡ ܥܪܘܒܬܐ. ܒܝܘ̈ܡܝ ܡܪܝ
ܢܥܡܬܐܠܠ ܦܛܪ̄ܝܪܟ. ܕܟܘܪܣܝܐ ܫܠܝܚܝܐ ܕܐܢܛܝܘܟܝܐ
ܡܬܝܘܣ ܒܐܠܗܐ ܐܡܝܢ. ܘܒܝܘ̈ܡܝ ܡܪܝ ܐܝܓܢܐܛܝܘܣ
ܡܛܪܘܦܘܠܝܛ̄ ܕܝܠܗ ܕܐܘܪܗܝ. ܢܬܠ [ܠܗܘܢ ?] ܐܠܗܐ ܠܐ ܗܢܘܢ
ܕܕܠܡܘܬܐ.

Here follows a short account of the burial-places of (a) the prophets:

ܡܘܬܐ ܕܢܒ̈ܝܐ ܬܘܩ̈ܢܐ. ܬܘܒܢܐ ܡܘܫܐ ܡܝܬ ܘܩܒܪܗ ܡܪܝܐ
ܒܛܘܪܐ ܕܢܒܘ. ܘܐܢܫ ܠܐ ܝ[ܕܥ] ܩܒܪܗ. ܝܫܘܥ ܒܪ ܢܘܢ ܡܝܬ
ܘܐܬܩܒܪ ܒܐܪܥܐ ܕܡܦܠܓܬܐ.

The list continues with Samuel, David, Isaiah, Hosea &c. and ends with Nathan.

(b) The Apostles, f. 162 b: ܬܘܒ ܕܫ̈ܠܝܚܐ ܩܕ̈ܝܫܐ.

Subscription:

ܫܠܡ. ܫܘܒܚܐ ܠܐܠܗܐ ܕܚܝܠܐ ܘܥܕܪ ܠܟܘܪܐ ܕܫܪܝܐ ܐܝܟ
ܚܝܠܗ. ܩ̄ܦ.

From two notes in Kārshūnī and Syriac it would appear that this MS. was copied by the mutrān Peter of Ancyra in A.D. 1605.

(a) F. 151 b:

ܠܠܗ ܢܣܟ ܐܠܚܩܝܪ ܒܛܪܣ ܒܐܣܡ ܡܛܪܐܢ ܡܢ
ܩܪ̈ܝܗ ܐܠܐܢܩܘܪܗ ܟܬܒ ܡܢ ܗܕܐ ܐܠܟܬܐܒ ܐܠܡܩܕܣ ܒܬܐܪܝܟ

ܠܡܫܬܡܠܝܘ ܠܐܠܗܐ ܕܝܗܒ ܠܝ ܚܝܠܐ ܠܡܫܡܫ ܘܚܝܠ ܕܠܝ ܒܫܘܒܚܗ
ܐܡܝܢ ܘܐܡܝܢ.

(*b*) F. 162 *b*:

ܟܬܒܗ ܐܢܐ ܡܫܟܝܢܐ ܒܟܠ ܡܕܡ ܗܢܐ ܟܬܒܐ ܩܪܝ ܕܟܬܒܐ
ܩܪܝܬܐ ܗܝ ܡܫܟܢܐ ܚܛܝܐ ܕܗܘܐ ܘܫܡܗ ܒܟܠܗܘܢ ܗܘܩܕܡܘܗܝ
ܫܠܡ ܕܝܢܐ ܒܝܘܡܝܢܐ ܠܐܠܗܐ ܚܝܐ ܠܗ ܘܠܐܒܗܘܗܝ ܘܟܠ ܕܩܪܐ
ܢܛܪ ܟܬܒܐ ܢܬܟܬܒ ܟܬܒܗ ܘܟܠܐ ܕܟܬܒ ܐܡܝܢ ܠܐܠܗܐ ܢܚܘܐ
ܟܠܠ ܕܡܟܘܠܐ.

On f. 162 *b* is a prayer by one John (ܝܘܚܢܢ) on behalf of the scribe, and a note by Simeon ܒܪ ܢ[ܘ]ܢ (?) mentioning Rabban Simeon and Rabban Joseph.

There are notes in Arabic on f. 1 *a* (with the date A.Gr. 1888 = A.D. 1577), f. 61 *b*, and at the end, ff. 162 *b* sqq. On the inside cover is a list of the contents.

This MS. was collated for Walton's Prolegomena and contains several Latin notes, chapter-divisions, etc. probably the work of Thorndyke (see the *Introduction*).

The title is VERSIO SYRIAC. PROPHETARUM M.S. On a fly-leaf at the beginning is the pencil note "lib. 75," and above (in ink) "Versio Syriaca pphetarū Liber incomparabilis." With the latter cp. the description given by Le Long *Bibl. Sac.* (Leipzig, 1709), p. 179:—"Proph. Majores & libri Deutero-canonici Codex olim Thomae Erpenii, qui eidem adscripsit Liber Incomparabilis."

Erpenius collection.

Ll. 6. 12

Paper, 7¼ in. by 5½; 228 leaves; 23 quires, signed with Syriac letters, of 10 leaves, but the last has 8; 18 or 19 lines in a page. Written in Jacobite Kārshūnī, with diacritical marks only, and dated 1446 A.D.

A paraphrastic version of the Psalms, to which is appended (f. 224 *a*) the apocryphal Ps. cli.; f. 2 *a*.

The colophon (f. 224 *b*) states that this MS. was written in A. Gr. 1757 = A.D. 1446 by Sergius of ܠܚܦܕ (? Laḥfed, E. of Byblus) in the city of ܐܓ̰ܙܝܪ (? Ghazīr, S. of Byblus), for the priest John (ܝܘܚܢܐ) of Ṣemār-jebēl (ܨܡܪܓ̰ܒܠ).

ܟܡܠ ܗܕܐ ܐܠܟܬܐܒ ܐܠܡܙܐܡܝܪ ܐܠܢܒܝ ܕܐܘܕ ܓ̰ܠܬܗ̈
ܐܡܝܢ. ܘܟܐܢ ܐܠܦܪܐܓ̰ ܡܢܗ ܝܘܡ ܐܠܚܕ ܘܥܫܪܝܢܗ
ܢܝܣܐܢ ܣܢܗ ܘܣܒܥܡܝܢ ܡܢ ܐܠܫܗܪ ܐܠܡܒܐܪܟ ܠܬܡܡ
ܢܣܟ ܐܠܐܠܦܝܢ ܒܟܬܒ ܝܕ ܐܠܚܩܝܪ ܣܪܓܝܣ ܒܐܣܡ ܟ̰ܐܝܢ ܡܢ
ܩܪܝܗ ܠܚܦܕ ܘܟܬܒ (f. 225 *a*) ܦܝ ܩܪܝܗ ܐܓ̰ܙܝܪ ܒܟܬܒ
ܗܝܫ ܐܠܫܝܟ ܐܠܩܣܝܣ ܗܘܘ ܒܪܫܡ ܐܠܐܒ ܐܠܩܣܝܣ ܝܘܚܢܐ
ܡܢ ܩܪܝܗ ܨܡܪܓ̰ܒܠ. ܘܐܠܣܠܡ.

A later note, on f. 225 *a*, dated A.D. 1573 gives some account of the subsequent history of the MS.

ܗܕܐ ܐܠܡܙܐܡܝܪ ܡܢ ܩܪܝܗ ܐܗܕܢ ܡܢ ܡܐܠܗ ܠܢܦܣܗ
ܠܠܗ.. ܢܘܢܗ ܘܚܪܡ ܢܦܣܗ ܘܐܢܦܣ ܘܠܐܝܢܗ ܐܡܝܢ.
ܐܠܡܥܪܘܦ ܐܒܢ ܐܠܫܡܐܣ ܡܟܐܝܠ ܐܒܢ ܐܠܟܘܪܝ ܕܐܢܝܐܠ
ܐܫܬܪܐܗ ܐܒܢ ܦܠܝܦܣ ܐܘܕܪ ܐܠܦܫ ܐܝܛܘܢܣ ܣܢܗ
ܠܟܦ ܘܠܡܢ ܡܐܢܗ ܐܪܟܒܗ ܘܠܡܐܢܝܢ ܣܢܗ. ܘܐܠܣܠܡ.

Ff. 1 *a*, 227 *b*, 228 *a* are blank. There are notes in Latin f. 4 *a*, Arabic ff. 3 *b*, 9 *a*, 13 *a*, 32 *b*, 65 *a*, 107 *b*, 122 *b*, 176 *a*, etc., and Kārshūnī ff. 1 *b*, 225 *b* sq.

On f. 1 *b* is the description: *Commentatiuncula in Psalmos etc. Arabicè at characteribus Syriacis.* The title outside is: COMMENT. IN PSALMOS.

Erpenius collection.

Mm. 4. 18

Two volumes, paper, 12½ in. by 8½; 1501 pages (numbered, the pagination skips from 955 to 966, and 1098, 1265 are repeated); 63 quires, signed with Syriac letters, of 12 leaves, but the first and last have 11, the tenth, thirteenth and twenty-eighth (at the end of vol. i.) have 10; 2 columns of 28 lines. Written in Jacobite with mixed points, and dated A.D. 1601.

The Lexicon of Bar Bahlul.

Vol. i. ܐ to ܟ.

Beginning, p. 2:

ܥܠ ܚܝܠܐ ܕܠܐܠܗܘܬܐ ܡܫܒܚܬܐ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܚܕ ܐܠܗܐ ܫܪܝܢܐ ܐܟܬܒ ܒܟܬܒܐ ܗܢܐ ܕܠܟܣܝܩܘܢ ܕܒܪ ܒܗܠܘܠ. ܡܢ ܫܪܝܐ ܕܡܬܝܠܕ ܐܠܦܐ. ܘܐܫܝܢ ܠܡܫܘܚܬ ܣܘܟܠܐ ܐܠܦܐ.

ܒ p. 232; ܓ p. 300; ܕ p. 358; ܗ p. 412; ܘ p. 457; ܙ p. 462; ܚ p. 487; ܛ p. 546; ܝ p. 581; and ܟ p. 597.

Vol. ii. ܠ to ܬ:

ܠ p. 656; ܡ p. 691; ܢ p. 849; ܣ p. 909; ܥ p. 1001; ܦ p. 1063; ܨ p. 1195; ܩ p. 1222; ܪ p. 1342; ܫ p. 1384; and ܬ p. 1448.

From the subscriptions (some in Kārshūnī e.g. pp. 299, 486, 597, 652, 1500) which appear at the end of most of the letters we learn that this MS. was written by Sergius of Ṣemār-Jebēl, a native of Botrys, in the convent or church of Mār Antonius in Ḳūzḥāyē of Mt. Lebanon (cp. Payne Smith, *Cat. Bodl.*, no. 188) in the year 1601 A.D. in the days of Clement (VIII.) of Rome, and Bernard (ܒܪܢܐܪܕ) of Sidon. Mention is made also of

the scribe's colleagues: ܡܪܝ ܝܘܣܦ, ܠܥܙܪ ܒܒܠܝ, ܡܪܝ ܢܘܚ, ܒܪ ܡܘܫܐ and ܫܡܥܐ ܟܗܢܗ, ܫܡܥܐ ܐܢܛܘܢܝܘܣ, ܒܪ ܢܘܚ (cp. pp. 652, 1448).

P. 1221 :

ܘܟܬܝܒܐ ܗܢܐ ܗܘܐ ܠܐܦܝܣ ܘܡܘܡܠ ܘܐܠܝܫܥ

ܡܝܛܪܦܘܠܝܛܘܣܐ ܡܪܝ ܢܘܚ ܘܡܪܝ ܝܘܣܦ ܡܢ ܐܬܪܐ

ܕܛܘܪ ܥܒܕܝܢ ܕܡܪܝ ܕܛܘܪ ܕܐܠܦܢ ܩܣܛܪܐ ܕܩܠܘܢ ܘܟܠ

ܕܡܪܐ ܘܠܘܬ ܢܐܡܪ ܡܢ ܐܬܪܗܘܢ ܟܠ ܕܗܘܐ ܦܛܪܝܪܟܘܣ ܕܐܢܛܝܘܟ

ܗܠܝܢ ܗܦܟܬܐ ܒܥܠܡܐ ܐܝܟ ܘܚܕܐ ܕܡܢ ܒܝܬܐ ܕܦܘܠܘܣܝܐ ܠܐܘܪܐ

ܕܠܒܝܢ ܒܝܬܐ ܕܡܪܝ ܐܢܛܘܢܝܘܣ ܀

P. 1342 :

ܦܛܪܝܪܟܘܣ ܒܟܝ̈ܢܬܐ ܐܘܟܝܠ ܡܕܝ̈ܢܬܐ ܦܛܪ̈ܝܪܟܐ ܕܡܢ ܒܝܬ

ܩܠܘܕ. ܘܫ̄.

On p. 1501 are two fragments, beginning:

(*a*) col. 1 :

ܫܘܒܚܐ ܕܝܠܝܠ ܟܠ ܟܠܠ ܘܝܩܪܐ ⁖ ܒܡܐܡܪܐ ܕܡܪܝ ܐܦܪܝܡ

ܐܝܟ ܗܘܝܢ ܒܢܥܡܬܐ. ܘܠܟ ܡܫܘܒܚܗ ܕܝܘܩܪܐ.

(*b*) col. 2 :

ܠܘܬ ܟܠ ܫܘܪܝܐ ܕܡܪܝ ܐܦܪܝܡ. ܠܘܬ ܕܝܢ ܗܘܬ ܢܒܒ.

ܐܡܠܝܢ ܕܟܕ ܐܢܬ ܕܬܒܥܐ. ܕܬܠܬ ܢܘܡ ܐܢܫ ܠܟܬܒܐ. ܐܝܟܐ

ܕܢܦܠ ܒܫܪܪܐ.

There are illustrations on pp. 1219, 1221, 1288, and notes in Latin on pp. 1—5, 822 sq., 1500.

On a leaf inserted at the beginning of vol. i. is a translation in Latin of the opening words of the MS., and on p. 1 the same

hand has written: *Sum Academiæ Cantabrigiensis Lexicon Syro-Arabicum Bar-Bahluli.* The title outside is LEXICON SYRO-ARABICUM MS.

This MS. has been used by Castell (see Pref.: *Dictionarium Bar Bahluli ingens volumen in folio, in hoc opus transvectum*), Bernstein (*Lexicon*, vol. i., fasc. 1; Berlin, 1857), Payne Smith (*Thes.*, e.g. col. 889, l. 26), and most recently, by Duval in his *Lexicon Syriacum auctore Hassano Bar Bahlulo* (Paris, 1888—1896; see fasc. i., pref. p. ii sq.); Hottinger and Gesenius* are doubtless right in their statement that it once belonged to the collection of Erpenius.

Mm. 6. 29

Paper, about $6\frac{3}{4}$ in. by 5; 151 leaves (ff. 32, 34, 36 are numbered twice), stained and in poor condition; quires of 10 leaves, unsigned; usually 20—23 lines on a page. Written in Jacobite (resembling Gg. 2. 14), probably of the xvth cent.

The MS., which is imperfect both at the end and at the beginning (of the first quire only 7 leaves appear to be left), deals with various chemical subjects (cp. Brit. Mus. Egerton 709, Orient. 1593). A description of the MS., and an exhaustive analysis of its contents will be found in M. Berthelot's *La Chimie au moyen Âge* (Paris, 1893), vol. ii., pp. xxii—xliii, xlviii, 203—331; cp. also Duval in the *Journal Asiatique*, 1893, t. ii., pp. 290 sqq. It contains:—

1. An anonymous work.
   a. Bk. i., f. 1 *a*; imperfect.
   b. Bk. ii., f. 1 *b*.

2. Treatises of Zosimus, Bks. i.—ix., f. 9 *a* sqq., followed by an Appendix, f. 64 *a*; and Bks. x.—xii., f. 69 *a*.

* See Hottinger, *Bibliotheca Orientalis* (Heidelberg, 1659) under the heading "Bibliotheca Erpeniana," and Gesenius, *Sacra Pentecostalia* (Leipzig, 1834), p. 30: *olim codex Erpenii.*

3. Treatises of Democritus.

   a. The preparation of Gold, f. 90 *b*, ܐܣܦܣܦܣܝܐ ܕܕܗܒܐ.

   b. The preparation of Silver, f. 94 *a*.

   c. Extract, f. 96 *b*.

4. Other writings ascribed to Democritus, f. 98 *a*.

5. Extract from the book of Ezra, the wise scribe, containing various technical receipts, f. 116 *b*.

6. Zosimus, Bk. ix., f. 120 *b*.

7. The letters of Pēbechius (ܦܝܒܝܒܝܣ), and Ōsrōn (ܐܘܣܪܘܢ), f. 130 *a*.

8. Various mystical, magical and chemical fragments, f. 132 *b*.

There are notes in Arabic on ff. 61 *b*, 62 *a*, 68 *b*, 81 *b*, 101 *b*, and one in Latin on 138 *b*.

On f. 111 *b* is a list of the seven planets in Neo-Syriac with their equivalents in Hebrew, Greek, Latin, Persian and Arabic.

This MS., described in the Catalogue of Benefactors as "Liber mutilus Philosophicus et astrologicus characteribus Syriacis," forms one of the Erpenius collection. The outside title is LIBER MUTILUS M.S.

Oo. 1. 1, 2

Two volumes, vellum, 17¼ in. by 11; 323 leaves (not 324 as numbered, there is an error in counting between ff. 246 and 251; f. 190 is inverted); 33 quires, signed with Syriac letters, of 10 leaves, but the twenty-fourth and thirty-second have 6, and the last 11; 3 columns of 54—66 lines in the page (the total width of the Syriac columns amounts to about 8 in.). Written in a good Jacobite serṭā, probably of the end of the xiith cent., Greek vowels inserted here and there by a later hand.

The "Buchanan Bible," divided into *capitula*, which are numbered continuously for both the Old Test. and Apoc. (up to ܢܩܐ f. 230 *b*), and the New Test. (up to ܫܡܘ f. 309 *a*); diacritical marks are in green, the rubrics in red; parts of the MS. show signs of having been carefully collated. Unfortunately, the characters, owing to the Indian climate, have in many places become almost (and sometimes quite) illegible, and here and there a modern scribe has gone over them again (e.g. ff. 25 *b*, 49 *b*, 116 *a*). Generally speaking the first half of the MS. is in a better condition than the second half, where the corners of nearly every leaf have perished.

Vol. i.

1. Genesis, f. 2 *b*.
2. Exodus, f. 16 *b*.
3. Leviticus, f. 28 *b*.
4. Numbers, f. 37 *b*.
5. Deuteronomy, f. 48 *b*.

Subscription, f. 57 *b*:

ܐܫܬܠܡܘ ܒܥܘܕܪܢ ܗܢܐ ܕܚܡܫܐ ܕܐܝܬ ܢܡܘܣܐ ܕܐܘܪܝܬܐ
ܬܪܝܢ ܠܟܬܒܐ ܘܡܟܬܒܢܘܬܐ ܘܦܘܩܕܢܐ ܘܩܠܐ. ܟܠܗ ܕܝܢ ܟܬܒܐ
ܗܢܐ ܕܐܘܪܝܬܐ ܐܝܬܘܗܝ ܕܐܘܪܝܬܐ ܡܬܬܟܬܒ: ܠܟܬܒܐ ܘܡܟܬܒܢܘܬܐ
ܘܩܠܐ. ܕܡܬܬܟܬܒܝܢ ܒܥܒܪܝܐ ܗܟܢܐ. ܡܬܩܪܐ ܠܡܘܫܐ ܡܘܫܐ
ܘܡܬܩܪܐ ܠܥܒܪܝܐ ܒܪ ܢܘܢ ܡܫܡܫܢܗ.

6. Job, f. 57 *b*.
7. Joshua, f. 63 *b*.
8. Judges, f. 70 *a*:
ܫܠܡ ܕܝܢܐ ܕܫܒܛܐ ܐܝܣܪܝܠ ܕܡܬܩܪܐ ܒܥܒܪܐܝܬ ܫܦܛܝܐ.
9. 1, 2 Samuel, f. 75 *b*. 2 Samuel begins f. 83 *a*.

10. Psalms, f. 88 *b*.

The *Marmyāthā* are everywhere marked, and in the margins are many readings designated ܫܒܥܝܢ (indicating a collation with the LXX. version). The note ܕܒܫܘܠܡܗܘܢ has been introduced into the margins by a later hand (but apparently not in the case of Hab. iii. 9, 13).

Subscription, f. 98 *b*:

ܫܠܡ ܣܦܪܐ ܕܬܫ̈ܒܚܬܐ ܕܡܙܡ̈ܘܪܐ ܕܐܝܠܗ̄ ܦܠܓܘ̈ܬܐ ܠܐܠܦܐ ܚܡ

ܘܦ̈ܐܐ ܘܡܫ̈ܒܚܝܢ. ܐܝܠܗܘܢ ܕܝܢ ܕܠܗܘܢ ܦ̈ܐܐ ܘܡܫ̈ܒܚܝܢ

ܡܙܡ̈ܘܪܐ. ܠܡܫܝܚܐ ܕܐܝܠܗܘ̈ܢ ܟܠܗܘܢ ܦܠܓܘ̈ܬܐ ܐܪ̈ܒܥܐ

ܠܐܒ̈ܗܬܐ. ܘܩ̈ܘ ܘܠܟܠܗ̈ܝܢ. ܐܬܝܗܒ ܕܝܢ ܡܠܟܐ ܡܢܝ̈ܢܐ ܩ̄ ܡܙܡܘܪ

ܕܝܢ ܠܡܬܠܝܗܘ ܕܡܢ ܕܒܕܝܢ ܡܢܝ̈ܢܐ ܕ̈ܝܪ̄ ܘܡܠܟܘܬܐ ܗܘ ܒܠܚܘܕ.

ܫܠܡ ܐܡܝܢ.

11. 1, 2 Kings, f. 98 *b*. 2 Kings begins f. 106 *a*.

12. 1, 2 Chronicles, f. 113 *a*. The division (2 Chr. vi. 1) is on f. 119 *b*:

ܫܠܡ ܦܠܓܘܬܐ ܩܕ̄ ܕܣܦܪ ܕܒܪܝܡܝܢ ܦܠܓܘܬܐ ܐܚܪܝܬܐ

ܕܣܦܪ ܕܒܪܝܡܝܢ.

13. Proverbs, f. 126 *b*.

14. Ecclesiastes, f. 131 *a*.

15. Song of Songs, f. 132 *b*.

16. Wisdom of Solomon, beginning f. 133 *a*:

ܠܘܬ ܟܬܒܐ ܕܚܟܡܬܐ ܪܒܬܐ ܕܫܠܝܡܘܢ ܒܪ ܕܘܝܕ

ܕܗܘܐ ܠܟܠܗܘܢ ܡܠܟܐ ܐܚܪܢܐ ܐܝܟ ܕܐܡܪܝܢ ܡܫܡܠܝܐ ܡܢ

ܒܢ̈ܝܢܐ ܒܠܚܘܕ ܒܪܘܚܐ ܢܒܝܐ ܒܗ ܒܫܡܫ ܫܠܝܡܘܢ ܡܠܟܘܬܗ

ܘܐܬܡܠܟ.

Vol. ii. begins on f. 136 with chap. xvii. vs. 6 *b*.

17. Isaiah, f. 136 *b*.

18. Jeremiah, f. 146 *b*.

19. Lamentations, f. 160 *a*.

20. 1 Baruch, f. 161 *a*.

21. 2 Baruch (including the epistle of Jeremy), f. 161 *b*.

22. Ezekiel, f. 163 *b*.

23. The minor prophets: Hosea, f. 174 *a*; Joel, f. 175 *b*; Amos, f. 176 *a*; Obadiah, f. 177 *b*; Jonah, f. 177 *b*; Micah, f. 178 *a*; Nahum, f. 179 *a*; Habakkuk, f. 179 *b*; Zephaniah, f. 180 *a*; Haggai, f. 180 *b*; Zechariah, f. 181 *a*; Malachi, f. 183 *a*.

24. Daniel, with the usual rubricated glosses, f. 183 *b*, followed by Bel and the Dragon, f. 187 *b*.

25. The Book of Women (ܟܬܒܐ ܕܥܠ ܢܫ̈ܐ ܡܗܝ̈ܡܢܝܬܐ).

Ruth, f. 188 *a*:

ܡܫܪܝܐ ܬܫܥܝܬܐ ܕܥܠ ܪܥܘܬ ܡܘܐܒܝܬܐ.

26. Susanna, f. 188 *b*.

27. Esther, f. 189 *b*.

28. Judith, f. 191 *a*.

29. Ezra-Nehemiah, f. 194 *b*. Nehemiah begins f. 196 *b*.

30. Ecclesiasticus, f. 200 *a*:

ܬܘܒ ܟܬܒܐ ܕܝܫܘܥ ܒܪ ܫܡܥܘܢ ܕܡܬܩܪܐ ܒܪ ܐܣܝܪܐ.

31. 1 Maccabees, f. 208 *b*.

32. 2 Maccabees, f. 216 *b*.

33. 3 Maccabees, f. 223 *b*.

34. The book of Josippon (4 Maccabees), f. 226 *b*.

Subscription, f. 230 *b*:

ܫܠܡ ܡܐܡܪܐ ܕܝܘܣܝܦܘܣ ܕܥܠ ܐܠܥܙܪ ܘܥܠ ܫܡܘܢܝ ܘܒܢܝ̈ܗ̇.

35. 1 Esdras, f. 230 *b*:

ܬܘܒ ܡܣܩܝܢܢ ܟܬܒܐ ܩܕܡܝܐ ܕܥܙܪܐ ܘܗܢܐ ܕܝܢ ܐܝܟ
ܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ.

Subscription, f. 234 *a*:

ܫܠܡ ܗܢܐ ܟܬܒܐ ܕܐܝܬܘܗܝ ܗܘ ܩܕܡܝܐ ܕܥܙܪܐ ܕܡܫܬܠ ܕܠܐ
ܐܫܬܟܚ ܠܝ ܒܦܘܫܩܐ ܦܫܝܛܐ ܒܠܚܘܕܘܗܝ ܐܝܟ ܡܫܒܥܝܢܐ.

36. Tobit, f. 234 *a*:

ܬܘܒ ܟܬܒܐ ܕܛܘܒܝܛ ܗܘܒܬ ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܫܒܥܝܢ.

37. The Gospels, with the usual harmonies at the foot of each leaf. Each Gospel is divided into verses and *capitula*, numbered continuously throughout, and marked for lessons.

Matthew, f. 237 *b*.
Mark, f. 248 *b*.
Luke, f. 255 *a*. Chap. xxii. 17, 18 is wanting.
John, f. 265 *b*. Chap. vii. 53—viii. 11 is wanting.

Subscription, f. 273 *b*:

ܫܠܡ ܒܥܘܕܪܢܐ ܕܡܫܝܚܘܬܐ ܐܠܗܝܬܐ ܟܠܗ ܟܬܒܐ ܩܕܝܫܐ
ܕܐܘܢܓܠܝܘܢ ܕܡܬܝ ܘܕܡܪܩܘܣ ܘܕܠܘܩܐ ܘܕܝܘܚܢܢ ܕܟܠܗܘܢ
ܦܬܓܡܐ ܕܟܠܗ ܐܬܝܗܘܢ ܬܡܢܐ ܐܠܦܐ ܘܬܫܥܡܐܐ ܘܬܠܬܝܢ
ܘܬܡܢܝܐ.

38. The Pauline Epistles.

Romans, f. 273 *b*. Ff. 280—282 are misplaced and should come between ff. 273 and 274.
1 Corinthians, f. 274 *a*.
2 Corinthians, f. 278 *a*.
Galatians, f. 283 *b*.
Ephesians, f. 285 *a*.
Philippians, f. 286 *a*.
Colossians, f. 287 *a*.

1 Thessalonians, f. 288 *a*.
2 Thessalonians, f. 289 *a*.
1 Timothy, f. 289 *b*.
2 Timothy, f. 290 *b*.
Titus, f. 291 *b*.
Philemon, f. 291 *b*.
Hebrews, f. 292 *a*.

Subscription, f. 295 *a*:

ܫܠܡ ܠܡܟܬܒ ܐܓܪ̈ܬܐ ܐܦܘܣܛܘܠܝܩܝܐ ܕܦܘܠܘܣ. ܫܠܝܚܐ
ܘܡܫܒܚܐ ܩܕܝܫܐ ܐܪܒܥܣܪ ܢܚܘܡܐ ܕܟܬ̈ܒܗ ܕܡܫܝܚܐ.

39. The Acts and Apostolical Epistles, viz.:

Acts, f. 295 *a*.
James, f. 306 *a*.
1 Peter, f. 307 *a*.
1 John, f. 308 *a*.
2 Peter, f. 309 *a*.
2 John, f. 310 *a*.
3 John, f. 310 *a*.
Jude, f. 310 *a*.

Subscription (written without diacritical points), f. 310 *b*:

ܐܫܬܠܡܬ ܘܐܦ ܗܠܝܢ ܡܢܗ ܐܓܪ̈ܬܐ ܩܬܘܠܝܩܝܣ ܕܡܫܝܚܐ
ܩܕܝܫܐ ܕܫܠܝܚܘܗܝ ܠܝܕܝ ܘܠܝܕܥܐ ܠܒܝܫܐ ܡܚܝܠܐ ܕܟܠ
ܐܝܟ ܕܒܡܫܝܚܘܬܗ ܘܟܠ ܕܩܪܝܢ ܡܟܝܠ ܠܟܠܗܘܢ.

40. The six books of Clement:

1. f. 310 *b*; 2. f. 311 *b*; 3. f. 313 *a*; 4. f. 315 *a*; 5. f. 317 *b*; 6. f. 321 *b*.

(Some account of this text of the books of Clement is expected from the hand of the Rev. Dr Arendzen of Christ's College.)

Whether the scribe's name was really Sābhā (f. 310 *b*) is not certain, it does not seem to be found in the line running

along the heads of the leaves at the end and beginning of each quire. This is written in a heavy red Esṭrangĕlā and appears to consist of a running description (in which the word "Pandect" frequently occurs) followed by the title of the book contained in the pages below (e.g. f. 91 *a* ܟܬܒܐ ܕܡܠܟܘ̈ܬܐ, f. 131 *a* ܕܡܩܒܝܘܣ). The mention of the patriarch Michael ff. 131 (ܐ . . ܠܡܪܝ ܡܝܟܐܝܠ ܦܛܪܝܪܟܐ) and 141 (ܥܠ ܢܦܫܐ . . . ܕܐܒܘܢ ܩܕܝܫܐ ܡܪܝ ܡܝܟܐܝܠ ܘܥ . . .)—presumably Michael the Great (died 1199 A.D.)—supports the date (last quarter of the twelfth century) ascribed to this MS. on purely palæographical grounds.

At the end of each book or series of books is a note stating the number of words it contains; cp. above, ff. 57 *b*, 98 *b*, 273 *b*.

There are illustrations at the beginning of most of the books, also some rough designs on ff. 136 *a*, 139 *a*, 145 *a*.

In the majority of cases each book has a short introductory account of its origin (e.g. Judges, f. 70 *a*; Kings, f. 98 *b*).

There are many marginal notes in Syriac, some of which indicate variants, e.g. Ex. xl. 7, ܠܟܘܪܐ ܙ̄ (note upon ܠܟܘܪ̈ܐ); Num. xiii. 11, ܡܢ ܫܒܛܐ ܕܝܘܣܦ ܡܢ ܫܒܛܐ ܕܡܢܫܐ ܓܕܝ ܒܪ ܣܘܣܝ (lacuna in the text); Is. lxvi. 5, ܐܡܪܘ ܐܚܝܟܘܢ ܠܣܢ̈ܐܝܟܘܢ ܡܢܘܕܝܢܐ; see also ff. 14 *a*, 22 *a*, 71 *b*, 75 *a*, 106 *a*, 278 *a*, &c. Of a different nature are the scrawls: ܝܠܗ ܥܠ ܢܦܫܐ f. 98 *a*, ܦܪܝܫ ܟܬܒܐ ܗܢܐ ܦܫܝܛܐ f. 142 *a*, and the Kārshūnī ܢܥܡ ܦܝ ܗܕܐ ܐܠܟܬܐܒ ܐܠܡܩܕܣ f. 283 *a*. There are also notes in Arabic, ff. 12 *b*, 16 *a*, 22 *b*, 34 *b*, 63 *a*, 132 *b*; Armenian, ff. 179 *b*, 200 *a*, 255 *a*, 273 *b*, 306 *a*; Greek (uncial), ff. 179 *b*, 273 *b*; and English (chiefly to explain the illustrations, to indicate names of books, verse and chapter divisions, and important lacunæ &c.), ff. 237 *b*, 239 *a*, 240 *a* &c.

There are full Syriac indexes on ff. 1 *b*, 2 *a*, 237 *a*, and the contents have been written on leaves facing ff. 1, 136 and 237.

This MS. has been collated by Dr W. E. Barnes in his *Apparatus Criticus to Chronicles in the Peshitta Version* (Camb., 1897), see especially *ib.* p. xxvi sq., where the district of Ṭūr-'Abhdīn is suggested for its birthplace; also by the late Prof. Bensly in his edition of the *Fourth Book of Maccabees* (ed. W. E. Barnes, Camb., 1895), see especially *ib.* p. xiii, and note the facsimile*. It was one of the MSS. from which Lee printed his New Testament of 1823.

From the printed note on the inside cover and from other sources† it appears that this MS. was presented to Dr Buchanan in 1806 by Mār Dionysius VI. ("the Great") at Candenate in Travancore. It was currently supposed that it was the gift of a former patriarch to the S. Indian church, that it had been in their safe keeping for centuries, and that it was carefully hidden at the time of the Synod of 1599. As the Syrians of S. India first came under the jurisdiction of the Monophysite patriarch of Antioch in 1665, its presence in India can hardly be anterior to that date.

Oo. 1. 7

Paper, 11½ in. by 8½; 238 leaves (numbered with Syriac letters); 20 quires of 12 leaves, except the last of which 2 are missing; 23 lines on a page. Written in a regular bold Nestorian with points, and dated 1682 A.D.

The MS. contains the Major and Minor Prophets in the Pĕshīṭtā version, divided into chapters (the number is given at the head of the page), and *capitula*, the latter are numbered separately for each book and continuously throughout. The title of each book is written across the head of the page.

* In the short list of contents in both works Ecclesiasticus (Sirach) and Wisdom should be transposed. The same mistake is found in the English titles in the MS. itself.

† Buchanan's *Researches* (ed. of 1840), p. 82; Hugh Pearson, *Memoirs of the Rev. Claudius Buchanan* (Oxford, 1817) vol. ii., pp. 94, 114 sq.; *Christian Observer*, vol. vi., p. 658 sq., vol. ix., pp. 273 sqq., 348 sqq.; and Lee, *Classical Journal*, vol. xxiii., p. 248 n. (1821).

1. Isaiah, f. 1 *a*.

2. The Minor Prophets: Hosea, f. 49 *b*, Joel, f. 56 *a*, Amos, f. 59 *a*, Obadiah, f. 64 *b*, Jonah, f. 65 *b*, Micah, f. 67 *a*, Nahum, f. 71 *a*, Habakkuk, f. 73 *a*, Zephaniah, f. 74 *b*, Haggai, f. 76 *b*, Zechariah, f. 78 *b*, Malachi, f. 86 *b*.

3. Jeremiah, f. 89 *b*.

4. Lamentations, f. 148 *b*.

5. Baruch, f. 153 *b*. The text appears to agree closely with that in Oo. 1. 18.

6. Ezekiel, f. 160 *b*.

7. Daniel, f. 213 *b*, including the Song of the Three Children, and the usual rubricated glosses.

8. Susanna, f. 234 *a*. The text appears to agree closely with that in Oo. 1. 18.

9. Bel and the Dragon, f. 236 *a*. *Vv.* 18 *b*—39 *a* are wanting.

The colophon, parts of which are unfortunately illegible, states that this MS. was finished in the year 1682 A.D., i.e. the year 857 of the Kollam era*, by George ... otherwise known as Kōk(k)ōm of the city of ܡܘܬܡ (? Muttam), f. 237 *a*:

ܫܠܡ ܒܥܘܕܪܢܗ ܡܪܢ ܟܬܒܐ ܕܢܒܝ̈ܐ ܦܘ̈ܫܩܐ ܘܠ[ܡܪܢ]

ܫܘܒܚܐ ܘܩܘܒܠܛܝܒܘܬܐ ܐܫܬܠܡܬ ܠܥܠܡ ܥܠܡܝܢ ... ܐܬܟܬܒ

ܕܝܢ ܒܫܢܬ ܗܘܐ .... [ܐܠܦ : ܚ : ܒܘ ?] .. ܠܡܫܝܚܐ .. ܕܒܢܝܬ

ܐܠܦ ܘܬܡܢܡܐܐ ܚܡܫܝܢ ܘܫܒܥ (written above the line ܠܡܪܢ)

... ܫܬܡܐܐ ܘܬܡܢܝܢ ܘܬܪܬܝܢ (written above the line ܠܟܘܠܡ)

* For the same era cp. the S. Indian Syriac MSS. *Cod. Vat.* II., III., XVII. The Kollam (Kolamban or Quilon) era began September, 824 A.D. (A. C. Burnell, *Elements of S. Indian Palæography*, p. 55; London, 1874).

ܘܠܐܠܗܐ ܫܘܒܚܐ .. ܐܡܝܢ .. ܫܠܡ ܟܬܒܘܬܐ ܘܐܦܢܝܬܐ ܘܡܦܩܢܘܬܐ
ܘܬܘܪܓܡܐ ܐܡܝܢ.

ܟܬܒܗ ܕܝܢ ܐܘ ܦܠܚܗ ܠܟܬܒܐ ܗܢܐ ܩܕܝܫܐ ܡܢ ܟܘܪܗ
ܐܣܝܐ ܕܡܫܝܚܝܐ ܠܝܘܪܠܝܘܣ [ܟܪ ܡܪ ?]ܬܝ ܕܐܬܩܪܝ ܩܘܩܘܡ.
ܡܩܕܪ ܒܩܘܪܝܬܐ ܡܘܬܪ (?). ܐܢܐ ܡܣܟܝܢܐ ܘܚܛܝܐ ܘܕܘܝܐ
ܘܡܘܠܝܐ ܘܫܒܠ ܐܢܫܝܢ. ܘܥ̄ܒ. ܒܟܠ (f. 237 *b*) ܟܟܘ ܡܟܝܟܘ ܐܢܐ
ܠܟܠ ܕܩܪܐ ܒܟܬܒܐ ܗܢܐ ܩܕܝܫܐ. ܕܐܝܟ ܝܟܣ ܒܗ ܦܘܪܐ
ܐܘ ܟܠܘܢܐ ܐܘ ܥܟܝܢܐ ܒܐܪܟ ܡܫܠܡܢܘܬܐ ܒܣܘܦܐ ܕܠܐ ܪܚܡܐ ܘܥܠܠ
ܕܢܘܩܗ ܢܝܠܐ ܡܢ ܟܠܗ ܠܟܐ. ܘܐܡܪ ܐܠܗܐ ܢܘܚܡܝܗ ܠܟܘܠܐ
ܕܩܪܝܢ ܘܠܐܒܗܘܬܗ ܕܩܠܝܪ ܘܟܪܘܙ ܐܡܝܢ ܀

ܒܪܝܟ ܐܠܗܐ ܠܟܠܡ ܘܡܫܒܚ ܫܡܗ ܠܕܪܕܪܝܢ. ܡܢ ܕܠܐ
ܪܚܡ ܠܡܪܝ ܢܩܘܡ ܡܫܟܚܐ ܢܗܘܐ ܚܪܡ ܒܫܡܝܐ ܘܒܐܪܥܐ.
ܟܘܡܪܐ ܕܡܪܝ ܢܩܘܡ ܡܫܝܚܐ ܢܗܘܐ ܚܪܡ ܟܠܝ ܒܐܘܠܨܢܘܢ
ܚܟܘܡܐ ܐܡܝܢ.

There are numerous marginal notes in a neat and later hand.

Ff. 153 *a*, 204 *b*, 238 *b* are blank. There is some Malayālim at the foot of f. 1 *b*.

The contents have been written at the beginning. On f. 1 *a* is the title, pasted on a slip of paper: (sic) ܟܬܒܐ ܕܢܒܝܐ, PROPHETAE MAJORES ET MINORES; there are notes on f. 1 *b*: "No. 18 = Propheciaj de Isaia Propheta," and on f. 237 *b*: "No. 18 = Isaia Propheta." There is a Latin title on f. 238 *a* in the same hand as in Oo. 1. 26, f. 296 *a*.

On f. 238 *b* is written in very faint characters: ܐܚܝ ܐܒܘܗܝ ܐܒܘܟܪܐ (?).

Buchanan collection.

Oo. 1. 8

Paper, 11 in. by 7¾; 166 leaves, of which 100 are numbered in Malayālim and the remainder in Syriac; 21 quires of 8 leaves, except the eleventh which has 6; signed variously in Syriac and Malayālim; 25 lines on the page. Written in a unique mixed Nestorian hand, resembling Palestinian-Syriac in its general character, but approximating most closely to the Syriac inscription of Cotayam (see the *Introduction*); probably of the beginning of the xviiith century; f. 1 is a later supply.

The Pentateuch in the Pĕshīṭtā version. Each book is divided into sections and subsections.

1. Genesis, f. 1 *b*.

In chap. xlix. 1—27 the following readings differ from the Nestorian Bible of Urūmiyah, *v.* 5 ܡܢܝ ܚܛܘܦܗܘܢ, *v.* 6 ܘܒܟܢܘܫܬܗܘܢ, ܐܝܩܪܝ, *v.* 22 ܠܥܝܢܐ, *v.* 25 ܘܐܠܗܟ.

2. Exodus, f. 49 *a*.

In chap. xv. the following variants have been noticed, *v.* 15 ܘܠܟܢܥܢܝ̈ܐ, *v.* 16 om. ܥܕܡܐ ܕܢܥܒܪ ܥܡܟ ܡܪܝܐ, *v.* 20 ܘܢܦܩܬ ܡܪܝܡ ܒܦܠܓܐ ܘܒܚ̈ܓܐ, *v.* 21 ܪ̈ܟܒܐ.

3. Leviticus, f. 87 *a*.

4. Numbers, f. 111 *b*.

5. Deuteronomy, f. 149 *a*. Imperfect, ceases at chap. xxi. vs. 8 *a*.

The MS. has been carefully collated and corrected by later readers. Ff. 1 *a*, 111 *a* are blank.

Title, PENTATEUCH SYRIACE.

Buchanan collection.

Oo. 1. 9

Paper, 11 in. by 7½; 284 leaves (some of which, e.g. 110—115, are torn); 16 quires, signed with Syriac letters, of 12 leaves (the first 2 are wanting, the third has 11, and the sixteenth 10), followed by a fresh enumeration (f. 166) of which only the first 4 quires are signed; 22—25 lines on a page. Written in different Nestorian hands, with occasional points, of the xvii—xviiith cent.

Various services and hymns, arranged (see f. 166 *b*) according to the use of the Dairā ʽEllāitā at Mosul.

1. F. 1 *a*. Imperfect.

2. The second Sunday in Lent, f. 1 *b*.
   The second Monday, f. 6 *a*.
   The second Tuesday, f. 9 *a*.
   The second Wednesday, f. 11 *a*.
   The second Thursday, f. 18 *b*.
   The second Friday, f. 20 *a*.
   The second Saturday, f. 23 *b*.

3. The third Sunday in Lent, f. 25 *a*.
   The third Monday, f. 30 *b*.
   The third Tuesday, f. 32 *a*.
   The third Wednesday, f. 33 *b*.
   The third Thursday, f. 41 *b*.
   The third Friday, f. 42 *b*.
   The third Saturday, f. 47 *a*.

4. The fourth Sunday in Lent, f. 48 *b*.
   The fourth Monday, f. 54 *b*.
   The fourth Tuesday, f. 56 *b*.

The fourth Wednesday, f. 58 *b*.
The fourth Thursday, f. 62 *b*.
The fourth Friday, f. 65 *a*.
The fourth Saturday, f. 70 *a*.

5. The fifth Sunday in Lent, f. 72 *b*.
The fifth Monday, f. 77 *b*.
The fifth Tuesday, f. 79 *a*.
The fifth Wednesday, f. 80 *b*.
The fifth Thursday, f. 84 *b*.
The fifth Friday, f. 87 *a*.
The fifth Saturday, f. 91 *a*.

6. The sixth Sunday, f. 93 *b*.
The sixth Monday, f. 99 *b*.
The sixth Tuesday, f. 101 *a*.
The sixth Wednesday, f. 103 *b*.
The sixth Thursday, f. 110 *a*.
The sixth Friday, f. 111 *b*.
The sixth Saturday, f. 116 *b*.

7. Palm Sunday, f. 119 *b*.
The seventh Monday, f. 129 *b*.
The seventh Tuesday, f. 131 *b*.
The seventh Wednesday, f. 134 *a*.
The Thursday of the Passover, f. 137 *a*.
The Friday of the Crucifixion, f. 141 *a*.
The Great Saturday, f. 154 *b*.

8. Easter Sunday, f. 160 *b*.
Monday in the Week of Weeks, f. 165 *a*.
Tuesday, f. 165 *b*. Imperfect.

9. Hymns for the services of the ferial days, according to the use of the Dairā ʻEllāitā, f. 166 *b*. See above, p. 188. These are 26 in number, the last of which is imperfect.

(1) First hymn, f. 166 *b*, with six ܥܘܢܝ̈ܬܐ.

(2) Second hymn, f. 180 *b*, with five ܥܘܢܝ̈ܬܐ.

(3) Third hymn, f. 193 *b*.

(4) Fourth hymn, f. 194 *b*, with one ܡܥܢܝܬܐ.

(5) Fifth hymn, f. 197 *b*, with one ܡܥܢܝܬܐ.

(6) Sixth hymn, f. 200 *b*, with three ܡܥܢܝܬܐ.

(7) Seventh hymn, f. 208 *a*.

(8) Eighth hymn, f. 211 *b*.

(9) Ninth hymn, f. 213 *a*, with five ܡܥܢܝܬܐ.

(10) Tenth hymn, f. 221 *a*, with one ܡܥܢܝܬܐ.

(11) Eleventh hymn, f. 223 *a*, with four ܡܥܢܝܬܐ.

(12) Twelfth hymn, f. 234 *b*.

(13) Thirteenth hymn, f. 235 *a*, with two ܡܥܢܝܬܐ.

(14) Fourteenth hymn, f. 238 *b*, with one ܡܥܢܝܬܐ.

(15) Fifteenth hymn, f. 240 *a*.

(16) Sixteenth hymn, f. 242 *a*, with two ܡܥܢܝܬܐ.

(17) Seventeenth hymn, f. 250 *a*.

(18) Eighteenth hymn, f. 251 *b*, with five ܡܥܢܝܬܐ.

(19) Nineteenth hymn, f. 263 *a*, with three ܡܥܢܝܬܐ.

(20) Twentieth hymn, f. 265 *b*, with five ܡܥܢܝܬܐ.

(21) Twenty-first hymn, f. 275 *a*.

(22) Twenty-second hymn, f. 276 *b*,
ܥܠ ܒܫܪܝܐ ܘܫܪܝܐ ܒܬܘܩܢܐ ܕܒܝܬܐ ܒܠܫܢܐ ܠܗ ܠܗ
ܚܕܬܐ.

(23) Twenty-third hymn, f. 276 *b*.

(24) Twenty-fourth hymn, f. 280 *a*, with one ܡܥܢܝܬܐ.

(25) Twenty-fifth hymn, f. 282 *a*, with one ܡܥܢܝܬܐ.

(26) Twenty-sixth hymn, f. 284 *a*. Imperfect.

Ff. 60 *a*, 241 *b* are blank: on the former there is some Malayālim.

The upper half of f. 284 *b* is pasted over. There is a scrawl in a S. Indian Syriac hand on f. 7 *b*.

At the beginning there is an incomplete table of contents. The title outside is LITURGIA SYRIACA.

Buchanan collection.

Oo. 1. 10

Paper, about $10\frac{1}{4}$ in. by 7; 268 leaves, numbered in Malayālim, originally 30 quires, signed with Syriac letters, of 10 leaves, but the first three are wanting, of the fourth only 5 remain, and the last has 13 (f. 268 is mutilated). The leaves of the twenty-seventh quire have been disarranged. Written in neat Nestorian hands, occasionally pointed, of the xvii—xviiith cent., f. 81 is a later supply; 23—25 lines on a page.

The former prophets &c. in the Pĕshīṭtā version, divided into *capitula* which are numbered both separately in each book and continuously throughout.

1. Judges, f. 1 *a*. It begins with ܘܐܙܠ, ch. i. *v.* 3.
2. 1 Samuel, f. 28 *a*.
3. 2 Samuel, f. 61 *a*.
4. 1 Kings, f. 92 *b*.
5. 2 Kings, f. 130 *a*.
6. Proverbs, f. 167 *a*.

Subscription, f. 193 *a*:

ܫܠܡ ܚܟܡܬܐ ܕܫܠܝܡܘܢ ܒܪ ܕܘܝܕ ܕܗܘܐ ܡܠܟܐ
ܒܐܘܪܫܠܡ.

7. Ecclesiasticus, f. 193 *a*.
8. Ecclesiastes, f. 237 *b*.

9. Ruth, f. 247 *b*.

10. Song of Songs, f. 251 *b*.

11. Job, f. 256 *a*. Imperfect, ends with ܠܗ ܫܪܝܕ (ch. xviii. *v*. 19) in the middle of f. 267 *b*.

The writing on the first fifteen pages has somewhat faded. In many places the outer margins, which had been cut away, are repaired.

There are characters in Malayālim and traces of Syriac on f. 268 *b*.

The contents have been described on a leaf inserted at the beginning. The title outside is LIBRI HISTORICI VET. TESTAMENT. SYRIACE.

Buchanan collection.

Oo. 1. 11

Paper, 9¾ in. by 7; 280 leaves; 19—20 lines on a page. The pages (1—288) are numbered in Syriac from f. 2 *b* to f. 143 *a*, and there are traces of an enumeration in Malayālim; ff. 186 and 189 are inverted. Written in several Nestorian hands and dated A.D. 1734.

The MS. contains various Biblical and Apocryphal books, bound up with other matter.

1. Hymns by one Peter, of the Society of Jesus, on the lexicon of John the Baptist Ferrarius (a native of Siena), published at Rome in 1622. F. 1 *a* is numbered ܩܢܛ, and f. 1 *b* ܩܣ, this leaf belongs therefore between ff. 80 and 81.

F. 1 *b*:

ܡܘܫܚܬܐ ܐܦܪܡܣܬܐ ܕܦܛܪܘܣ ܡܠܦܢܐ ܡܪܘܢܝܐ ܡܢ
ܣܕܪܘܬܐ ܕܝܫܘܥ ܠܐܦܝ ܠܟܣܝܩܘܢ ܕܝܘܚܢܢ ܡܥܡܕܢܐ ܗܘܝܢ
ܡܬܩܢܝܢ ܦܪܪܝܘܣ ܕܗܘ ܡܢ ܗܘ ܡܕܝܢܬܐ ܕܣܝܢܐ.

Beginning:

ܐܒܐ ܘܒܪܐ ܘܪܘܚܩܘܕܫܐ. ܝܘܚܢܢ ܡܥܡܕܢܐ. ܐܬܚܒܪܬ ܦܬܐܠܦ ܠܟܬܒܐ. ܕܡܠܟܘܬܐ ܡܟܝܢܐ. ܒܝܕ ܥܒܕܐ ܠܝ ܕܡܘܠܦܢܐ

F. 1 *a* begins:

ܫܘܒܚܐ ܠܡܪܝܐ ܡܗܝܡܢܐ. ܕܝܗܒܠܝ ܚܝܠ ܫܘܡܠܝܐ. ܕܟܬܒܐ ܘܦܬܓܡܐ ܢܒܝܝܐ. ܕܐܝܬܝܗܘܢ ܠܟܠܗܝܢ ܡܟܢܫܢܐ. ܕܐܘܪܝܬܐ ܐܦ ܢܒܝܐ. ܘܕܫܠܝܚܘܬܐ ܡܗܝܡܢܬܐ. ܕܐܝܠܝܢ ܢܒܝ̈ܐ ܠܢܒܐ. ܕܐܝܬܝܗܘܢ ܠܗ ܡܫܠܡܢܐ.

This is followed by a poem of fourteen lines in twelve-syllabled metre each ending in ܩ:

ܕܠܝ ܢܫܠܡ ܐܢܐ ܡܫܡܪܐ ܦܘܡܝ ܠܐ ܦܩܩ.
ܕܡܠܝܟ ܫܘܒܚܐ ܐܦ ܫܘܠܡܐ ܠܡܘܬܒ ܘܕܩ. ܘܫ̄.

2. A poem by the Maronite Isaac Shadrensis* for John the Baptist Ferrarius, f. 2 *a*:

ܐܝܣܚܩ ܡܠܦܢܐ ܫܕܪܢܝܐ ܡܪܘܢܝܐ ܠܡܠܦܢܐ. ܕܡܝܕܥܬܐ ܕܡܪܘܡܐ ܕܦܪܪܝܘܣ ܠܐܦܝ̈ ܐܒܐ. ܡܫܡܪܐ ܘܚܒܝܒܐ ܕܝܠܗ ܝܘܚܢܢ ܡܥܡܕܢܐ. ܦܪܪܐܪܝܘܣ ܫܘܡܗܐ. ܡܘܫܚܬܐ ܕܢܒܝܐ ܡܟܬܒܢܐ.

ܐܢܐ ܝܘܚܢܢ ܡܥܡܕܢܐ ܠܐ ܐܬܬܥܒܪ.
ܒܡܠܬ ܫܘܒܚܐ ܕܢܚܒ ܫܡܘܥܐ ܠܝ ܐܘܡܪ.

Alphabetical.

3. 1 Esdras, f. 3 *a*:

ܟܬܒܐ ܩܕܡܝܐ ܕܥܙܪܐ ܀ ܐ. ܘܗܘܐ ܕܢ ܐܝܟ ܡܫܬܠܡܢܘܬܐ ܕܥܐܕ̈ܐ.

* See Ass. *B.O.* t. i. p. 522, Zotenberg, *Cat.* nos. 265—267.

Subscription, f. 26 *b*:

ܫܠܡ. ܘܗܢܐ ܒܬܪܐ ܐܬܬܘܣܦ ܗܘ ܡܕܡܐ ܕܡܘܕܥ. ܕܡܟܝܠ ܕܠܐ ܐܫܬܟܚ܆ ܠܝ ܒܝܘܢܝܐ ܦܫܝܛܐ ܒܬܫܥܝܬܗ ܐܝܟ ܕܟܬܝܒܐ.

4. 2 Maccabees, f. 26 *b*:

ܬܘܒ ܟܬܒܐ ܕܬܪܝܢ ܕܡܩܒܝ̈ܐ.

5. 3 Maccabees, f. 63 *b*:

ܬܘܒ ܟܬܒܐ ܕܬܠܬܐ ܕܡܩܒܝ̈ܐ.

Subscription, f. 80 *a*:

ܫܠܡ ܟܬܒܐ ܕܬܠܬܐ ܕܡܩܒܝ̈ܐ. ܦܩ̈: ܐ: ܛ.

6. Canticle for Friday, f. 81 *a*: ܬܫܒܘܚܬܐ ܕܥܪܘܒܬܐ (on f. 81 *b* title ܬܫܒܘܚܬܐ ܕܥܪܘܒܬܐ).

ܬܘ ܟܠܢ ܡܠܐܟ̈ܐ ܦܪ̈ܝܫܐ ܕܥܠܡܐ. ܢܘܕܐ ܠܗ ܠܡܫܝܚ ܕܦܪܩܢ ܕܥܠܡܗ . ܐ . ܘܐ ܫܝܪ̈ܐ ܡܢܐ ܘܡܫܒ̈ܚܢ ܠܗ. ܘܫ̄ܐ.

Alphabetical; each line ends with ܢܦܩܢ (or ܘܗܘܐ) ܕܗܘܐ ܒܪܝܐ ܠܗ.

7. Apocalypse of S. John, f. 82 *a*.

Beginning:

ܓܠܝܢܗ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܗܒ ܠܗ ܐܠܗܐ ܕܢܚܘܐ ܠܥܒܕ̈ܘܗܝ ܐܝܠܝܢ ܕܘܠܐ ܕܢܗܘ̈ܝܢ ܥܓܠ. ܘܐܘܕܥ ܟܕ ܫܕܪ ܒܝܕ ܡܠܐܟܗ ܠܥܒܕܗ ܝܘܚܢܢ ܕܐܣܗܕ ܥܠ ܡܠܬܗ ܕܐܠܗܐ ܘܥܠ ܣܗܕܘܬܗ ܕܝܫܘܥ ܡܫܝܚܐ ܟܠܡܐ ܕܚܙܐ.

The text appears to agree closely with Oo. 1. 21 (the differences consist chiefly of variations in the order of words).

The colophon (f. 104 *a*) states that this MS. was finished in A.D. 1734 in a convent of the Barefooted Carmelite friars.

ܐܫܬܠܡ ܕܝܢ ܗܢܐ ܟܬܒܐ ܩܕܝܫܐ ܗܘܐ ܒܫܢܬ ܐܠܦ ܘܫܒܥܡܐܐ ܘܬܠܬܝܢ ܘܐܪܒܥ ܠܡܫܝܚܐ ܒܝܘܡܬܐ ܕܡܠܟܘܬܐ ܐܠܗܐ ܡܢ ܠܒܪܝܬܐ ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ ܒܡܪܝܐ. ܒܟܪܡ ܐܠܝܐ. ܡܪ. ܒܝܕ ܒܨܝܪܐ ܒܕܝܪܐ ܘܡܬܩܪܐ ܟܪܡܠܝܐ ܕܝܕܥܐ ܘܚܣܝܪܝ ܡܣܐܢܐ ܘܡܫܠܛܢܐ ܕܡܬܩܪܝܢ ܟܪܡܠܝܛܐ ܚܟܝܡܐ ܒܟܠܗ ܘܪܒܐ ܕܘܚܢܢܐ ܕܐܘܪܫܠܡ ܒܝܕܗܘܢ ܒܐܬܪܘܬܐ ܗܠܝܢ ܠܟܠܕܝܘܬܐ ܘܡܘܪܐ ܗܘܡܝܬܐ ܕܡܘܬܪܐ ܦܪܘܫܐ ܡܬܠܡܝܕܐ ܕܡܪܝ ܐܬܘܪܐ ܫܠܝܚܐ ܦܘܠܘܣ ܐܡܝܢ.

8. Table of festivals for the whole year, starting with first Teshrīn, f. 105 *a*.

9. On the origin of the three days' fast, f. 115 *b*:

ܠܬܠܬܐ ܕܝܘܡܝܢ ܬܘܠܕܬܐ ܐܫܬܘܬ ܒܥܘܬܗ̇ ܡܛܠ ܣܘܟܠ ܕܗܘܐ ܒܡܕܝܢܬܐ ܕܒܝܬ ܢܘܗܕܪܐ ܕܠܐ ܡܢܝܢ ܡܛܠ. ܡܛܠ ܗܕܐ ܐܬܩܢܬ ܡܢ ܩܕܡܝܐ ܕܐܝܟ ܝܘܡܐ ܕܬܠܬܐ ܢܩܦܝܢ ܕܨܠܘ ܢܗܘܐ. ܘܐܬܟܠܝ ܡܘܬܢܐ. ܘܠܝܘܡ ܢܝܢܘܝܐ ܐܬܕܟܪ ܒܠܗܘܢ ܒܡܘܕܝܢܘܬܐ ܘܒܨܘܡܐ ܐܪܒܥܐ ܒܥܕܬܐ. ܘܠܕܘܟܪܢܐ ܕܬܫܘܒܬܐ ܗܕܐ ܗܝ ܕܥܒܕ ܡܢ ܐܠܗܐ ܘܠܒܢܝ ܒܢܝܗܘܢ ܒܠܒܢܝ ܘܡܢܝܢ ܘܡܘܕܝܢ ܢܛܪܝܢ ܝܘܡܐ ܗܢܐ ܕܬܘܠܕܬܐ. ܫܠ.

10. Esther, f. 117 *a*.

11. 1 Chronicles, f. 129 *a*.

There is a space between chaps. xxvii. and xxviii. (f. 166 *a*).

12. 2 Chronicles, f. 170 *b*.

Subscription, f. 223 *a*:

ܫܠܡ ܣܦܪܐ ܕܒܪܝܡܝܢ. ܕܐܝܬܘܗܝ ܦܘܠܓܐ ܬܢܝܢܐ ܐܠܘܬܢ

ܘܫܘܒܚܐ ܘܬܘܕܝܬܐ ܀

13. Mutilated fragments containing: (*a*) portions of a service for Palm-Sunday, ff. 224 *b*, 225 *b*, (*b*) astronomical and unimportant notes, including a subscription to Ecclesiasticus, f. 226 *b*:

ܒܪܘܟܐ ܕܫܡܫܐ ܟܕ ܢܚܪܐ ܗܘܐ. ܘܫ̄.

ܦܘܠܩܡܝܣ ܕܫܡܫܐ ܗܘܐ ܟܕ ܣܗܪܐ ܡܬܬܟܣܝܐ ܠܗ. ܘܫ̄.

ܫܠܡܬ ܚܟܡܬܐ ܕܒܪ ܐܣܝܪܐ. ܟܝܘܡܝܐ ܢܗܘܪܝܢ. ܘܫ̄.

14. Ezra, f. 227 *a*.

15. Nehemiah, f. 241 *b*.

16. On Excommunication and other matters of Church Discipline, f. 264 *a*: ܩܘܢܘܢܐ ܕܫܡܬܐ.

17. A fragment consisting of Rev. xiv. 13—20, f. 270 *a*.

18. A part of a Syr.-Malayālim grammar, f. 271.

19. Orders of the Apostles, from the Canons of ʻAbhd-īshōʻ; cp. *C.B.V.*, t. iii., pp. 181 sqq., no. cxxviii. (1), also a S. Indian MS.

Beginning, f. 276 *a*:

ܥܠ ܚܠܦ ܚܛܝܐ ܘܥܠ ܡܘܕܝܢܐ ܗܘ ܕܡܚܝܠܐ ܘܗܕܝܘܛܐ

ܡܟܝܠ ܠܡܫܝܚܐ ܡܫܡܗܐ ܐܢܐ ܡܫܡܠ ܡܢ ܟܠ ܥܕܬܐ. ܕܐܬܟܬܒܘ

ܩܢܘܢܐ ܕܫܠܝܚܐ ܘܡܘܡܬܐ ܕܗܠܝܢ ܫܠܝܚܐ ܩܕܝܫܐ ܕܐܠܡܕܘܗܝ

ܕܡܪܢ ܡܬܠܡܕܢܐ ܀ ܕܩܢܘܢܐ ܕܫܠܝܚܐ ܀ ܐ ܀ ܗܟܢܐ ܗܘܐ

ܠܗ̇ ܫܠܝ̈ܚܐ ܕܠܡܕܢܚܐ ܗܘܘ ܡܝܠܝܢ. ܡܛܠ ܕܐܝܟ ܟܗ̈ܢܐ
ܕܒܢ̈ܝܗ ܡܢ ܡܕܢܚܐ ܘܡܦܩܘܬܐ ܢܦܩܬ ܠܡܕܒܪܐ. ܗܟܢܐ ܐܦ ܗܘܐ
ܡܐܬܝܬܗ ܕܒܪܗ ܕܐܢܫܐ. ܕܒܗܘܢܐ ܢܦܠ ܘܢܦܩܘܢ. ܕܡܢܗ̇
ܡܫܡܫܢܘܬܐ ܡܢ ܡܕܢܚܐ ܡܦܩܘܬܐ ܡܢ ܥܕܬܐ. ܟ̄. ܦܩܕܗ ܗܘܘ
ܐܦܢܝ ܥܠ̈ܝܬܐ ܡܕܒܪ̈ܢܐ ܕܡܫܒܚܢܐ ܗܘܐ ܐܫܬܡܫܬ ܘܡܕܒܪܢܘܬܐ
ܕܟܗܢ̈ܐ ܡܕܒܪ̈ܢܐ ܘܡܕܒܪܢܘܬܐ. ܡܛܠ ܕܡܫܒܚܢܐ ܗܘ ܗܘܐ ܡܕܒܪ
ܡܢ ܟܠ ܡܕܒ̈ܪܐ ܘܡܫܒܚܢܐ ܕܟܠ ܗܘܐ ܠܟܠܢܫܐ. ܘܡܫܒܚܢܐ
ܡܦܩܘܬܐ ܠܟܗܢܐ ܥܕ ܡܠܐܟܘܬܗ ܡܕܒ̈ܪܐ ܡܢ ܥܕܬܐ.

F. 278 ends with the Twenty-fourth order.

20. A fragment of a grammatical tract, f. 279.

F. 279 *a*: ܡܛܠ ܥܕܬܐ ܩܕܝܫܬܐ.

F. 279 *b*: ܥܠ ܐܣܟܡܐ ܕܥܕܬܐ. ܟܢܫܐ ܥܠ ܦܘܩ̈ܕܢܐ ܟܢܫܐ.

Ff. 104 *b*, 123 *b*, 128 *b*, 223 *b*, 224 *a*, 225 *a*, 265 *b*, 270 *b* are blank. F. 280 is mutilated, and bears traces of Syriac and Syriac-Malayālim.

The contents have been written on the inside cover at the beginning.

The title outside is LIBRI HISTORICI VETERIS TESTAM: SYRIACÈ.

Buchanan collection.

Oo. 1. 12

Paper, 9 in. by $6\frac{3}{4}$; 142 leaves; 18 quires (irregular); 19 lines in a page. Written in a neat Nestorian hand, with occasional points, probably of the xviiith cent.

1. An account of the contents of the Psalms. The MS. begins in the middle of Ps. xxiii., f. 1 *a*:

ܕܡܫܚܗ ܡܪܝ ܘܡܛܘ ܕܝܢ ܥܠ ܦܘܪܩܢܐ. ܡܙܡܘܪܐ ܘܡܥܢܝܬܐ
ܚܕܬܐ. ܡܬܚܘܝܐ ܕܡܫܝܚܘܬܐ ܡܙܕܘܓܝܢ. ܫܪܒܐ ܘܣܘܓܦܪܐ.
ܡܪܕܘܬܐ ܫܡܝܢܬܐ ܕܐܠܗܐ ܘܡܫܡܫܢܘܬܗ ܡܩܘܕܫܝܢ. ܗܘܒ
ܫܒܚܐ. ܡܫܡܫܢܘܬܗ ܕܐܠܗܐ ܪܒܐ ܘܡܫܡܫ ܠܐܠܗܐ ܣܘܓܦܪܐ
ܕܝܢ ܡܪܕܘܬܐ ܐܬܚܘܝܘ.

Subscription, f. 20 *b*:

ܫܠܡ ܦܘܫܩܗ ܕܟܠ ܡܙܡܘܪܐ ܕܕܘܝܕ (*sic*) ܫܡܝܐ. ܕܫܪܝܬ
ܡܢ ܒܬܪ ܦܘܫܩܐ ܕܡܕܝܢܐ ܘܡܠܦܢܐ ܒܣܝܒܪܬܐ.

2. A commentary on Genesis. Preface, f. 21 *a*:

ܦܪܘܡܝܘܢ ܒܡܬܒܥܝܢܐ ܒܪܘܚܐ ܕܟܠ ܡܫܡܪܐ ܐܝܟ ܐܢܫ ܗܐܢܐ
ܒܦܢܩܝܬܐ ܡܛܠ ܡܛܠ ܕܫܘܠܦܐ ܡܢ ܒܬܪ ܕܡܠܦܢܐ
ܐܪܬܘܕܘܟܣܝܢ ܥܠ ܦܘܫܩ ܗܦܟܐ ܒܡܟܐ ܕܐܘܪܝܬܐ ܕܡܬܗܦܟܐ
ܒܪܝܬܐ. ܘܫ̄ܪ.

End of the Preface, f. 22 *b*:

ܘܗܠܝܢ ܠܟ ܕܐܘܪܝܐܝܬ ܦܫܝܩܢ ܠܝ ܦܩܚܢ ܠܟܘܬܒܐ ܕܡܠܬܐ.
ܒܪܘܟ ܡܪܢ ܠܒܣܪ ܟܠܗ ܪܘܚܐ ܘܠܐܪܘܚܘܗܝ، ܒܡܫܒܚܘܬܐ
ܕܗܘܝܬܐ ܡܠܝܬܐ ܐܠܗܐ ܒܗܘܠܐ ܒܠܥܕܝܢ. ܐܡܝܢ.

Beginning of the commentary, f. 22 *b*:

ܒܪܫܝܬ . ܡܠܬܐ ܗܕܐ ܒܪܫܝܬ ܒܘܟܪܐ ܗܦܟܐ ܡܬܦܠܛܢܝܬ
ܡܢ ܡܠܦܢܐ ܡܬܦܫܩܐ ܒܘܟܪ ܠܗܘ (f. 23 *a*) ܒܪܫܝܬ ܗܝܕܝܢ ܣܠܩ

ܒܡܬܘܡܝܘܬܐ. ܘܗܫܐ ܡܛܠ ܠܐܣܛܪܘܢܘܡܝܗ ܕܐܝܬܘܗ̇ ܒܡܬܡܪܢܘܬܐ.
ܒ. ܕܒܟܠ ܕܒܪܐ. ܘܐܝܠܝܢ ܐܣܛܪܘܢܘܡܝܐ ܕܟܣܝܐ
ܕܡܬܒܪܢܝܢܘܬܐ ܡܢܝ. ܝ. ܠ. ܘܡܬܒܥܝܐ ܗܘܝܢ ܦܘܫ ܕܗܘܐ
ܒܡܬܡܪܐ. ܒ. ܕܒܟܠ ܗܘܝܢ ܡܬܥܛܝܢ ܠܗܘܢ ܕܐܘܪܟܠܘ܆
ܒܕܝܢܐ ܐܝܬ ܗܘܐ ܡܠܬܐ. ܘܝ̄.

The work contains the following divisions:

(*a*) On Divination by Astrology.

ܥܠ ܡܬܘܡܝܘܬܐ ܐܣܛܪܘܠܘܓܝܩܝܬܐ.

Chap. i., f. 57 *b*, chap. ii., f. 61 *b*, chap. iii., f. 66 *b*.

(*b*) The work of the fifth day, f. 68 *b*.

(*c*) On Gen. i. 26, f. 78 *b*.

(*d*) On Gen. i. 30, f. 114 *b*.

(*e*) On Gen. ii. 2 sq., f. 126 *a*.

(*f*) On Gen. ii. 6, f. 128 *a*.

(*g*) On Gen. ii. 7, f. 139 *b*. Imperfect, breaking off at f. 142 *b*.

The title outside is Comment. on Genesis, Syriace.

Buchanan collection.

Oo. 1. 13

Paper, 9¾ in. by 7; 117 leaves (dirty and in poor condition, with margins cut) numbered with Syriac letters up to ܩܝܙ; 16 quires, usually of 10 leaves, but the first four are wanting, 18 lines on a page. Written in Jacobite, with Eastern points, probably of the xvith cent.

A service-book, imperfect, for certain festivals of the year. Each service is accompanied with hymns and prayers, the latter by Mār Jacob, and Mār Ephraim.

1. The leaves numbered ܐ to ܟܐ are missing, the MS. begins in the middle of the order for the Ascension.

Subscription, f. 3 *b*:

ܫܠܡ ܛܟܣܐ ܕܣܘܠܩܐ ܫܘܒܚܐ ܠܐܠܗܐ ܠܟܠ ܕܐܬܡܛܘܠܬܗ ܐܡܝܢ.

2. The Commemoration of Mār Bar-ṣauma, f. 4 *a*:

ܬܘܒ ܛܟܣܐ ܕܥܘܗܕܢ ܩܘܕܫܐ ܩܕܝܫܐ ܡܪܝ ܒܪܨܘܡܐ.

3. Pentecost, f. 18 *b*:

ܬܘܒ ܛܟܣܐ ܕܥܐܕܐ ܩܕܝܫܐ ܕܦܢܛܩܘܣܛܝ.

4. The "Friday of Gold," f. 30 *a*:

ܬܘܒ ܛܟܣܐ ܕܥܪܘܒܬܐ ܕܦܢܛܩܘܣܛܝ ܐܘܟܝܬ ܠܕܗܒܐ ܕܡܫܒܚܝܢ ܘܢܘܚܢܝܢ ܒܗ ܐܣܝܘܗ ܠܚܓܝܪܐ ܕܡܢ ܟܪܣ ܐܡܗ ܕܡܬܩܪܝܐ ܥܪܘܒܬܐ ܕܕܗܒܐ.

5. The Commemoration of Mār George, f. 38 *b*:

ܛܟܣܐ ܕܩܕܝܫܐ ܡܪܝ ܓܝܘܪܓܝܣ ܕܐܬܟܠܠ ܒܟܠܗ ܡܕܝܢܬܐ.

At the end is the following apology, f. 47 *b*:

ܠܐ ܬܥܕܠܘܢ ܒܟܬܒܐ ܡܣܟܢܐ ܡܢ ܦܪܘܫܬܐ ܕܬܘܪܐ ܡܛܠ ܛܟܣܐ ܗܢܐ ܕܐܬܟܬܒ ܕܠܐ ܒܝܘܡܗ. ܡܛܠ ܕܡܢ ܒܟܢܫܗ ܠܟܠ ܗܘܐ ܠܝ ܢܘܣ[ܒ]ܐ. ܘܗܘܐ ܕܐܬܟܬܒ ܐܬܟܬܒ ܢܘܗܝ ܥܡ ܕܩܕܝܫܐ.

6. The Commemoration of Peter and Paul, f. 47 *b*:

ܛܟܣܐ ܕܩܕܝܫܐ ܫܠܝܚܐ ܡܫܒܚܐ ܦܛܪܘܣ ܘܦܘܠܘܣ.

7. The Commemoration of the Twelve Apostles. The beginning is lost.

Subscription, f. 68 *b*:

ܫܠܡ ܛܟܣܐ ܕܬܪܥܣܪ ܫܠܝܚܐ ܩܕܝܫܐ ܘܛܘܒܢܐ.

8. The Commemoration of Mār Thomas, f. 68 *b*:

ܠܘܬ ܥܐܕܐ ܕܝܘܚܢܢ ܡܥܡܕܢܐ ܡܪܝ ܠܘܬ ܥܐܕܐ ܡܠܟܝܐ.

9. The Commemoration of Cyriacus and Julitta, and Mār Andreas and Mār Abhḥai the bishop, f. 78 *a*.

10. The feast of Tabernacles, f. 86 *b*:

ܥܐܕܐ ܕܥܐܕܐ ܩܕܝܫܐ ܕܡܛܠܠܐ.

11. The festival of the Virgin, f. 95 *b* (?).

Subscription, f. 108 *a*:

ܫܠܡ ܥܐܕܐ ܕܫܘܢܝܗ ܕܝܠܕܬ ...

12. The festival of the Cross, f. 108 *a*:

ܠܘܬ ܥܐܕܐ ܕܥܐܕܐ ܩܕܝܫܐ ܕܙܩܝܦܐ ܦܪܘܩܝܐ.

Subscription, f. 117 *b*.

There is an Arabic scrawl at the head of f. 90 *b*.

The title on the fly-leaf inside is *Liturgia Maronita;* outside LITURGIA SYRIACA.

Buchanan collection.

Oo. 1. 15

Paper, 10¼ in. by 7½; 52 leaves; 6 quires of 8 leaves, and 4 leaves at the end, signed with Syriac letters, 21—24 lines on the page. Written in a regular Nestorian hand, with occasional points, and dated A.D. 1691.

1. The introduction bears the title (in pencil) *Officium Feriale,* and includes the Gospel for daily use (from S. John) in Kārshūnī, and four canons, f. 1 *a*.

2. Order of the consecration of the Apostles (heading in pencil *Officium Apostolorum*), f. 5 *b*:

ܛܟܣܐ ܡܟܪܙܐ ܕܛܟܣܗ ܠܗ ܫܠܝܚܐ ܠܥܕܬܐ; mg. ܛܟܣܐ ܕܩܘܕܫܐ ܕܫܠܝܚܐ.

3. The consecration of an altar with oil (heading in pencil, *Officium Altaris*), f. 17 *b*:

ܬܘܒ ܡܕܒܚܐ ܒܡܫܚܐ. ܬܘܕܝܬܐ ܕܥܠ ܦܬܘܪܐ ܠܡܕܒܚܐ.
ܘܢܝܚܐ ܡܐܢܘܗܝ ܕܡܕܒܚܐ. ܘܫܐܡ ܠܗܘܢ ܥܠ ܕܘܪܫܐ
ܬܘܡ ܐܪܟܐ. ܘܒܪܟ ܠܗ ܘܡܫܚ ܠܗ ܒܡܫܚܐ. ܗܘ.

4. The ordination of Readers, Subdeacons, Deacons, and Priests (heading in pencil, *Ritus Ordinationis etc.*), f. 33 *b*. The ordination of Archdeacons is given on f. 42 *a*.

5. Prayers, and lessons in Kārshūnī and Syriac, f. 44 *b*.

The colophon (f. 45 *b*) states that this MS. was written in A.D. 1691 in the time of Pope Innocent XII., at Rome, by the metropolitan Simeon of Āmid.

ܟܡܠ ܗܕܗ ܐܠܟܬܐܒ ܐܠܡܩܕܣ ܒܬܪܬܝܒ ܦܝ ܝܘܡ ܦܝ
ܟܢܘܢ ܐܠܐܘܠ ܝܘܡ ܐܠܐܪܒܥܐ ܦܝ ܣܢܗ ܐܠܦ ܡܢ ܡܝܠܐܕ
ܐܠܡܣܝܚܝܗ ✣

ܐܢܟܬܒ ܗܕܗ ܐܠܟܬܐܒ ܦܝ ܡܕܝܢܗ ܐܠܡܩܕܣܗ ܐܠܥܓܝܒܗ
ܪܘܡܝܗ ܐܠܟܒܪܐ: ܒܝܕ ܐܚܩܪ ܥܒܝܕ ܐܠܡܣܝܚ ܡܪܝ
ܫܡܥܘܢ ܘܡܪܝ ܦܘܠܘܣ: ܘܐܠܝܐ. (f. 46 *a*) ܢܬܟܬܒ ܗܕܗ
ܐܠܟܬܐܒ ܦܝ ܙܡܐܢ ܐܠܚܒܪ ܐܠܪܘܡܐܢܝ. ܐܒ ܐܠܐܒܐ. ܘܐܠܝܐ.
ܐܝܢܘܩܢܛܝܘܣ ܐܠܬܐܢܝ ܥܫܪ. ܘܐܠܝܐ. ܐܢܟܬܒ ܡܢ ܝܕ
ܐܠܚܩܝܪ ܐܠܡܬܪܦܐ ܐܠܡܣܟܝܢ ܡܛܪܐܢ ܫܡܥܘܢ ܐܒܢ ܐܠܡܛܪܐܢ
ܐܒܪܗܝܡ: ܢܣܠܗ ܘܓܢܣܗ ܡܢ ܡܕܝܢܗ ܐܡܝܕ.. ܘܟܐܢܬ ܟܬܐܒܬܗ
ܦܝ ܫܗܪ.. ܘܝܘܡ ܡܕܟܘܪ ܥܠܐ ܟܢܝܣܗ ܐܠܟܠܕܐܢܝܝܢ ✣ ܐܠܬܝ

ܪ̈ܫ ܦ ܣܕ̈ܪܐ ܠܥܕ̈ܬܐ܆ ܘܩܘܡ ܠܟܢܘܫܝܐ ܦܬܓ̈ܡܐ ܡ̈ܕܪܫܐ.
ܘܠܝܐ.

F. 49 *b* is blank.

The contents have been written on a leaf at the beginning of the MS.

The title outside is RITUALIS SYRIACE.

Buchanan collection.

Oo. 1. 17

Paper, $8\frac{3}{4}$ in. by $6\frac{1}{2}$; 280 leaves (the enumeration passes from 161 to 163), of which ff. 239—241 are much torn. The MS. originally contained at least 35 quires of 10 leaves, signed with Syriac letters; but the first two are lost, the third has 6, the fifteenth, seventeenth and the last (signed ܠܗ) 9, the sixteenth 8, and at least 4 quires are wanting between ff. 168 and 171; 17 lines in a page. Written in Nestorian, probably of the middle of the xvith cent.

A Lectionary from the Epistles and Gospels for the Sundays, Festivals, etc. of the year. Except where specially noted, the rubrics etc. agree with Add. 1975, p. 58 sqq. above.

1. The commencement is wanting. The MS. begins on f. 1 *a* with Rom. xvi. 5 (ܡܫܝܚܐ)—27, belonging to the Commemoration in Summer.

F. 2 *a*:

ܐܘܢܓܠܝܘܢ ✣ ܫܪܪܐ ܐܝܬ ܗܘ ܕܡܕܢܚ ܕܦܘܪܩܢܐ.

See Add. 1975, no. 9, p. 60 above.

2. The second Sunday after the Nativity, f. 2 *a*:

ܕܬܪܝܢ ܕܒܬܪ ܕܡܕܢܚ ܕܡܠܟܐ.

Rom. xv. 1—13; S. Luke ii. 21—52.

3. The Epiphany, f. 6 *a*:

ܕܥܐܕܐ ܩܕܝܫܐ ܕܕܢܚܗ ܕܡܪܢ.

Titus ii. 11—iii. 7, 1 Tim. i. 17; S. Matt. iii. 1—17.

4. The Friday of the Commemoration of S. John the Baptist, f. 9 *a*:

ܕܥܪܘܒܬܐ ܕܕܘܟܪܢܐ ܕܡܪܝ ܝܘܚܢܢ ܡܥܡܕܢܐ.

Ephes. iii. 1—21; S. Mark vi. 14 (ܒܗܿ ܕܝܢ ܙܒܢܐ)—29, with the last three words of S. Matt. xiv. 12.

5. The first Sunday after the Epiphany, f. 12 *b*.

Ephes. i. 3—14; S. Luke iv. 14—30.

6. The Commemoration of S. Peter and S. Paul, f. 15 *a*.

2 Corinth. x. 1—xi. 33; S. Matt. xvi. 13—19, S. John xxi. 15—25.

7. The second Sunday after the Epiphany, f. 19 *b*.

Coloss. ii. 8—15, iii. 1—4, with the last five words of Hebr. xiii. 21; S. John i. 1—28.

8. The Friday of the Commemoration of the Evangelists, f. 22 *b*:

ܕܥܪܘܒܬܐ ܕܕܘܟܪܢܐ ܕܐܘܢܓܠܝܣܛܐ.

1 Corinth. iv. 9—13, 2 Corinth. i. 8—14, Philemon 23—25; S. Matt. ix. 35 (ܘܗܘܐ ܕܟܕ ܡܚܕܪ)—x. 15.

9. The third Sunday after the Epiphany, f. 25 *b*.

ܕܚܕܒܫܒܐ ܕܬܠܬܐ ܕܕܢܚܐ. ܗܘ̄.

1 Thess. iii. 5 (ܡܛܠ ܗܢܐ ܐܦ ܐܢܐ ܦܘܠܘܣ ܠܐ)—13, and the last five words of Hebr. xiii. 21; S. John i. 29—42.

10. The Commemoration of S. Stephen, f. 28 *a*:

ܕܕܘܟܪܢܐ ܕܐܣܛܦܢܘܣ ܣܗܕܐ.

1 Corinth. i. 10—17, xvi. 15—24; S. Matt. xi. 20 (ܟܕ ܕܝܢ ܡܠܟ ܗܘܐ ܝܫܘܥ ܠܡܕ̈ܝܢܬܐ)—30, xxiii. 29—39.

11. The fourth Sunday after the Epiphany, f. 31 *b*.
Hebr. i. 1—ii. 4; S. John i. 43—ii. 11.

12. The Commemoration of the Greek Doctors, f. 35 *a*:
ܕܕܘܟܪܢܐ ܕܡܠܦ̈ܢܐ ܝܘܢ̈ܝܐ.

1 Thess. ii. 13—16, 2 Tim. iii. 5 *b* (ܐܝܠܝܢ)—9, iv. 14—18; S. Matt. iv. 23 (ܒܗܘ ܙܒܢܐ)—v. 19.

ܝܘܢ̈ܝܐ has been erased both in the heading and in the margin.

13. The fifth Sunday after the Epiphany, f. 38 *b*.
Hebr. ii. 5—18; S. John iii. 1 (ܒܗܘ ܙܒܢܐ ܐܝܬ ܗܘܐ)—21.

14. The Monday of the Prayer of the Ninevites, f. 42 *a*.
Eph. vi. 10—24; S. Luke xi. 1 (ܘܐܡܪܘ ܬܠܡ̈ܝܕܐ ܠܡܪܢ ܐܠܦܝܢ)—13.

15. The Tuesday of the Prayer of the Ninevites, f. 44 *a*.
1 Corinth. iv. 14—xv. 13; S. Matt. v. 38—vi. 4.

16. The Wednesday of the Prayer of the Ninevites, f. 47 *a*:
ܕܥ̈ܘܗܕܢܐ ܡܫܠܠܐ ܗܘ ܠܡܪ ܥܘܠܝܗ ܕܐܠܗܐ ܟܕ ܕܠܗ
ܡܫܬ̈ܡܥܝܢ ܚܘܒ ܕܐܬܡܣܟܢܬܐ ܡܕܡܐ ܕܝܘܡܐ.

Rom. i. 18 sqq., cp. no. 26 below; S. Luke xvii. 20—37.

17. The Thursday of the Prayer of the Ninevites, f. 48 *b*.
1 Tim. ii. 1 (ܒܥܐ ܐܢܐ ܡܢܟܘܢ ܒܟܠܙܒܢ)—15, vi. 17—21. The Gospel is the same as in no. 28.

ܕܐܘܪܠܝܘܢ ܗܘ ܕܡܢ ܕܐܬܚܘܟܟܐ ܡܕܡܐ ܕܝܘܡܐ.

18. The Commemoration of the Syrian Doctors, f. 50 *b*:

ܕܕܘܟܪܢܐ ܕܡܠܦܢܐ ܣܘܪܝܝܐ.

2 Corinth. ii. 15—17, iv. 1—6, with the last five words of Hebr. xiii. 21; S. Matt. xvi. 24 (ܘܐܡܪ)—xvii. 9.

ܣܘܪܝܝܐ has been erased in both text and margin.

19. The sixth Sunday after the Epiphany, f. 53 *a*.
Hebr. vi. 1—8; S. John iii. 22—iv. 3.

20. The Friday of the Commemoration of any one Saint, f. 55 *a*:

ܕܥܪܘܒܬܐ ܕܕܘܟܪܢܐ ܕܚܕ ܩܕܝܫܐ.

Philipp. i. 12—25, 2 Tim. iv. 16—18; S. Matt. xxiv. 45—xxv. 23.

21. The seventh Sunday after the Epiphany, f. 58 *b*.

Philipp. iii. 1 (ܗܫܐ)—12, and the last five words of Hebr. xiii. 21; S. Matt. vii. 28—viii. 13.

22. The Commemoration of Simeon, Shādost, and Barba'shĕmīn, Catholics, f. 61 *a*:

ܕܘܟܪܢܐ ܕܫܡܥܘܢ܆ ܘܫܗܕܘܣܬ ܘܒܪ ܒܥܫܡܝܢ (*sic*) ܩܬܘܠܝܩܐ.

Hebr. xiii. 1—9 (ܐܬܚܒܒܘ܆), 16—18, 24, 25. There is a space of two lines and a half probably for the title of the Gospel.

23. The eighth Sunday after the Epiphany, f. 62 *b*.
Rom. xv. 14—23; S. Mark i. 1—11.

24. The Friday of the Commemoration of the Sons of Adam (?), f. 65 *b*:

ܕܥܪܘܒܬܐ ܕܕܘܟܪܢܐ ܕܡܠܟܘܗܝ ܕܐܕܡ.

2 Corinth. v. 1—10, Hebr. iv. 12, 13; S. John v. 19 (ܘܐܡܪ ܝܫܘܥ ܠܟܗܢܐ ܕܝܗܘܕܝܐ)—29.

25. The first Sunday in Lent, f. 67 *b*:

ܕܚܕܒܫܒܐ ܕܡܥܠܝ ܨܘܡܐ ܩܕܝܫܐ.

Ephes. iv. 17—v. 21; S. Matt. iii. 16—iv. 11.

26. Monday in the first week of Lent, f. 71 *a*.

Rom. i. 1—25; S. Matt. v. 17 (ܘܐܡܪ ܝܫܘܥ ܠܬܠܡܝܕܘܗܝ) —32.

27. Tuesday in the first week of Lent, f. 75 *a*.

Rom. i. 26—ii. 6; S. Matt. v. 33 (as above)—48.

F. 77 *b* should be followed by f. 85; cp. the marginal note: ܣܘܦ. ܕܬܪܥܐ ܕܬܫܡܫܬܐ ܕܩܘܡܠܝ :ܗ̄:

28. Wednesday in the first week of Lent, f. 85 *a*.

Rom. ii. 7—27; S. Matt. vi. 1 (as above)—18.

F. 85 is followed by ff. 79 sqq.

29. Thursday in the first week of Lent, f. 81 *b*.

Rom. ii. 28—iii. 8; S. Matt. vi. 19 (as above)—34.

30. Friday in the first week of Lent, f. 84 *a*.

Rom. iii. 9—26, followed by the last five words of Hebr. xiii. 21; S. Matt. vii. 1 (as above)—14.

F. 84 is followed by ff. 78, 86 sqq.; the note on f. 78 *b*: "leaf wanting" is therefore incorrect.

31. The second Sunday in Lent, f. 86 *b*.

Rom. iii. 27—iv. 12; S. Matt. vii. 15 (as above)—27.

32. The second Friday in Lent, f. 89 *a*.

Rom. iv. 13 followed by the words: ܣܘܦ ܟܬܒ ܒܫܠܡܐ. ܒ̄. ܕܩܘܪܒܐ ܕܬܪܬܝܢ ܕܥܪܘܒܬܐ ܕܨܘܡܐ; S. Matt. xviii. 10—22.

33. The third Sunday in Lent, f. 90 *b*.

Rom. v. 1—11; S. Matt. xx. 17—xxviii. 1.

34. The third Friday in Lent, f. 93 *a*.
Rom. vii. 1—13; S. John v. 30—47.

35. The fourth Sunday in Lent, f. 95 *b*.
Rom. vii. 14—25; S. John vi. 1—15.

36. Monday of the midweek in Lent, f. 98 *a*.
Rom. vii. 26—viii. 11; S. John v. 1—18.

37. Tuesday of the midweek in Lent, f. 101 *a*.
Rom. viii. 12—27; S. John vi. 35 (ܘܐܡܪ ܝܫܘܥ ܠܟܢܫܐ ܕܝܗܘ̈ܕܝܐ)—60.

38. Wednesday of the midweek in Lent, f. 104 *b*.
Rom. ix. 6—29; S. John vii. 14—36.

39. Thursday of the midweek in Lent, f. 108 *b*.
Rom. x. 1—17; S. John vi. 27 (as in no. 37)—44.

40. Friday of the midweek in Lent, f. 111 *b*.
Rom. x. 17—xi. 12 (reading ܠܥܠܡ̈ܐ for ܠܥܡܡ̈ܐ, and adding ܐܠܐ ܐܢ̈ܫ ܡܢ ܟܠܗ ܥܡܡ̈ܐ); S. John vii. 37—viii. 20.

41. The fifth Sunday in Lent, f. 115 *b*.
Rom. xii. 1—21; S. John viii. 21 (ܘܐܡܪ ܝܫܘܥ ܠܟܢܫܐ ܕܝܗܘ̈ܕܝܐ ܐܢܐ ܐܙܠ)—39 (ܐܒܪܗܡ ܗܘ).

42. The fifth Friday in Lent, f. 119 *a*.
Rom. xiii. 1—10; S. John viii. 39 (ܘܐܡܪ ܝܫܘܥ ܠܟܢܫܐ ܕܝܗܘ̈ܕܝܐ ܐܠܘ)—59.

43. The sixth Sunday in Lent, f. 122 *a*.
Rom. xiv. 10 (ܚܠܡ ܠܡܢܐ)—23; S. John ix. 39—x. 21 (ܕܕܝܢܐ).

44. The sixth Friday in Lent, or the Friday of Lazarus, f. 125 *b*:

ܕܥܪܘܒܬܐ ܕܫܬܐ ܕܨܘܡܐ ܘܐܝܬܝܗ̇ ܕܠܥܙܪ ܘܫܘܠܡܐ ܐܪܒܥܝܢ.

Rom. xiii. 11 (ܗܕܐ ܬܘܒ ܕܝܕܥܝܬܘܢ ܐܚ̈ܝ)—13, ends on f. 125 *b*.

There is a lacuna after f. 125. Ff. 126 *a* sq. contain S. John xi. 12 (ܡܬܚܠܡ)—44.

45. The Sunday of the Festival of the Palms, f. 128 *b*:

ܕܚܕܒܫܒܐ ܕܥܐܕܐ ܕܐܘܫܥ̈ܢܐ.

Rom. xi. 13—24; S. Matt. xx. 29—xxi. 22.

46. The last Sunday of Lent, f. 132 *b*:

ܕܬܡܢ ܒܫܒܐ ܐܚܪܝܐ ܕܨܘܡܐ.

Hebr. i. 1 etc. as on the fourth Sunday after Epiphany (no. 11 above).

S. Matt. xxi. 23—31 (ܡܕܡܝܢ), f. 133 *b*.

47. There is a lacuna after f. 133. Ff. 134 *a* sqq. contain S. John xii. 16 (ܘܗܠܝܢ ܝܕܥܘ ܠܗ)—43, from the Gospel for the last Tuesday of Lent.

48. The last Wednesday of Lent, f. 136 *a*:

ܕܐܪܒܥܒܫܒܐ ܐܚܪܝܐ ܕܨܘܡܐ.

Hebr. ix. 11—25; S. John xiii. 1—17.

49. Thursday of the Passover, f. 139 *b*:

ܕܚܡܫܒܫܒܐ ܕܦܨܚܗ ܕܡܪܢ.

1 Corinth. v. 7 (ܦܨܚܐ)—8, x. 15—17, xi. 23—34; S. Matt. xxvi. 17—30.

50. *a.* The Friday of the Passion, f. 142 *b*:

ܕܥܪܘܒܬܐ ܕܚܫܗ ܕܡܪܢ.

Gal. ii. 17—iii. 14, vi. 11—18.

b. The Night of the Friday of the Passion, f. 145 *a*:

ܕܥܪܘܒܬܐ ܒܠܠܝܐ ܕܚܫܗ ܕܡܪܢ..

S. Matt. xxvi. 31 (ܘܐܡܪ ܝܫܘܥ ܠܬܠܡܝܕ̈ܘܗܝ)—75.

51. The Friday of the Passion, f. 149 *b*:

ܕܥܪܘܒܬܐ ܕܚܫܐ. ܕܐܝܬܘܗܝ ܡܟܪܙܐ ܡܢ ܐܒܗܬܐ ܘܐܦܝܣܩܘܦܐ.

S. Luke xxii. 63—xxiii. 12, Matt. xxvii. 3—10, 19, Luke xxiii. 13—23, Matt. xxvii. 24, 25, Luke xxiii. 24—45 (ܫܠܡ), Matt. xxvii. 51—54, John xix. 23—42, Matt. xxvii. 60.

52. The Great Saturday, the Eve of the Great Sunday of the Resurrection, f. 157 *b*:

ܕܫܒܬܐ ܪܒܬܐ ܕܐܝܬܘ̈ܗܝ ܪܡܫܐ ܕܚܕܒܫܒܐ ܪܒܐ ܕܩܝܡܬܐ.

S. Matt. xxvii. 62—66.

53. The Mysteries on the Eve of the Sunday of the Resurrection, f. 158 *a*:

ܕܪ̈ܐܙܐ ܕܪܡܫܐ ܕܚܕܒܫܒܐ ܕܩܝܡܬܐ.

A marginal note has been partly cut off. All that remains are the words . . . . ܘ ܦܘܠܘܣ, and below . . . ܡ̇ ܫܡܥ.

S. Matt. xxviii.

54. The Eve of the Sunday of the Resurrection, f. 159 *b*:

ܕܪܡܫܐ ܕܡܛܠܗ ܚܕܒܫܒܐ ܕܩܝܡܬܐ.

1 Corinth. i. 18—31.

55. The Mysteries on the Night of the Resurrection, f. 161 *a*:

ܕܪ̈ܐܙܐ ܕܠܠܝܐ ܕܩܝܡܬܐ.

1 Corinth. xv. 20—28.

56. The Night of the Resurrection, f. 162 *b*:

ܕܠܠܝܐ ܕܩܝܡܬܐ.

S. Luke xxiv. 1—12.

57. The reading for the Baptism on the Morning of the Resurrection, f. 164 *a*.

Titus ii. 11 etc., see no. 3 above.

ܩܪܝܢܐ ܕܡܥܡܘܕܝܬܐ ܕܨܦܪܐ ܕܩܝܡܬܐ ܫܠܝܚܐ ܠܘܬ ܛܛܘܣ ܠܒܪ
ܚܘܢ ܒܬܠܬܐ ܕܒܢܝܐ.

58. The Mysteries on the Great Sunday of the Resurrection, f. 164 *a*:

ܕܐܪ̈ܙܐ ܕܚܘܣܝܐ ܕܚܕܒܫܒܐ ܪܒܐ ܕܩܝܡܬܐ.

Rom. v. 12—vi. 11, Heb. xiii. 20—21.

59. The Mysteries on the Great Sunday of the Resurrection, f. 166 *b*:

ܕܐܪ̈ܙܐ ܕܚܕܒܫܒܐ ܪܒܐ ܕܩܝܡܬܐ.

S. John xx. 1—18. It ends in the middle of f. 168 *b*.

Ff. 168 *b* (lower half), 169, 170 *a* are blank, for f. 170 *b* see below, p. 1077.

60. [The Friday of the Confessors.]

F. 171 *a*, Hebr. xi. 36 (ܕܝܢ ܒܡܘܚܐ)—xii. 2; S. Matt. x. 16—28 *a* (f. 172 *b*), 28 *b*—33, xv. 11 (f. 174 *a*). (For f. 173 see no. 94 below.)

61. The second Sunday of the Resurrection, or New Sunday, f. 174 *a*:

ܕܚܕܒܫܒܐ ܘܬܢܝܢܐ ܚܕܬܐ ܕܐܬܪܝܢ ܕܩܝܡܬܐ ܕܒܬܪܗ
ܩܝܡܬܗ ܦܪܘܩܢ.

Hebr. x. 19—xi. 1, 1 Tim. i. 17; S. John xx. 19—31.

62. The Commemoration of S. George on the 24th Nisan, f. 177 *b*:

ܕܕܘܟܪܢܐ ܕܡܪܝ ܓܝܘܪܓܝܣ ܣܗܕܐ ܕܡܬܥܒܕ ܒܥܣܪܝܢ
ܘܐܪܒܥܐ ܒܢܝܣܢ.

A blank space of about one and a half lines has been left for the Epistle.

S. Matt. x. 37 (ܘܐܡܪ ܝܫܘܥ ܠܬܠܡܝܕܘܗܝ)—42, xix. 27—30.

63. The third Sunday of the Resurrection, f. 178 *b*.

Ephes. i. 15 (ܡܛܠ ܗܢܐ ܐܢܐ ܦܘܠܘܣ ܗܘܐ)—ii. 6, and the last five words of Hebr. xiii. 21; S. John xiv. 1 (ܘܐܡܪ ܝܫܘܥ ܠܬܠܡܝܕܘܗܝ)—14.

64. The fourth Sunday of the Resurrection, f. 181 *a*:

ܕܫܒܘܥܐ ܕܐܪܒܥܐ ܕܩܝܡܬܐ. ܕܒܘܝܐܗ ܥܠ ܟܠܐ ܐܬܓܠܝ ܠܥܠܡ.

Ephes. ii. 4—22; S. John xvi. 16 (ܘܐܡܪ ܝܫܘܥ ܠܬܠܡܝܕܘܗܝ ܙܥܘܪ ܩܠܝܠ)—33.

65. The fifth Sunday of the Resurrection, f. 184 *b*:

ܕܫܒܘܥܐ ܕܚܡܫܐ ܕܩܝܡܬܐ ܕܒܘܝܐܗ ܡܢ ܣܘܓܐܐ ܚܝܐ ܕܡܫܝܚܐ.

Philipp. ii. 1—11 and the last five words of Hebr. xiii. 21; S. John xxi. 1—14.

66. The sixth Sunday of the Resurrection, f. 187 *a*.

Coloss. i. 3—20; S. John xvii.

67. The Ascension of our Lord, f. 190 *b*:

ܕܥܐܕܐ ܕܣܘܠܩܗ ܕܡܪܢ ܠܫܡܝܐ.

Ephes. iv. 1—16, 1 Tim. iii. 16, Hebr. xii. 2 (ܢܚܘܪ ܠܝܫܘܥ), and the last five words of ib. xiii. 21; S. Luke xxiv. 36—53.

68. The Sunday after the Ascension, f. 193 *b*:

ܕܚܕܒܫܒܐ ܕܒܬܪ ܣܘܠܩܐ ܕܡܫܝܚܐ ܗܘ ܕܒܬܠܝܬܝܗ ܡܫܠܡ.

Hebr. iv. 14—v. 10; S. Mark xvi. 2—20.

69. Pentecost, f. 196 *a*:

ܕܚܕܒܫܒܐ ܕܥܐܕܐ ܕܦܢܛܩܘܣܛܐ.

1 Corinth. xii. 1—11, 2 Corinth. xiii. 11—13; S. John xiv. 15 (ܘܐܡܪ ܝܫܘܥ ܠܬܠܡܝܕܘܗܝ)—17, 25, 26, xv. 26—xvi. 15.

70. The day of the Adoration, f. 199 *a*:

ܕܝܠܗ ܕܝܘܡܐ ܕܣܓܕܬܐ.

S. John iv. 4 (ܒܥܐ ܗܠܝܢ)—42.

71. The Friday of Gold, f. 201 *b*.

1 Corinth. iii. 10—17, xvi. 13, 14, 19—24; S. Luke vii. 2 (ܘܗܘܐ ܕܥܒܕ)—23.

72. The second Sunday of the Apostles, f. 205 *a*.

2 Thess. i. 3 (ܠܡܘܕܝܘ)—12, and the last five words of Hebr. xiii. 21; S. Luke vii. 31 (ܘܐܡܪ ܝܫܘܥ ܡܕܡܐ ܗܢܐ ܠܐܢܫܐ ܕܫܪܒܬܐ)—50.

73. The third Sunday of the Apostles, f. 208 *a*.

2 Corinth. iii. 4—18; S. Luke x. 23 (ܘܐܡܪ ܝܫܘܥ ܠܬܠܡܝܕܘܗܝ)—42.

74. The fourth Sunday of the Apostles, f. 211 *a*.

Gal. i. 6—ii. 8, Ephes. iii. 20, 21; S. Luke vi. 12—46.

75. The fifth Sunday of the Apostles, f. 216 *b*.

1 Tim. i. 3 (ܒܥܝܬ ܡܢܟ ܒܐܦܣܘܣ)—17; S. Luke xii. 16 (ܘܐܡܪ ܝܫܘܥ)—34.

76. The sixth Sunday of the Apostles, f. 219 *b*.

1 Corinth. viii. 1—ix. 12; S. Luke xii. 57 (ܘܐܡܪ ܝܫܘܥ ܠܟܢܫܐ ܕܝܗܘܕܝܐ)—xiii. 17 (ܠܟܠܗܘܢ).

77. The seventh Sunday of the Apostles, f. 223 *b*.

1 Thess. iv. 1—12, v. 12—28; S. Luke xiii. 22—35.

78. The last Friday of the Week of the Apostles, f. 226 *b*.

2 Corinth. i. 3—14, and the last five words of Hebr. xiii. 21; S. Matt. x. 37 (ܘܐܡܪ ܝܫܘܥ ܠܬܠܡܝܕܘܗܝ)—xi. 15.

79. The last Sunday of the Week of the Apostles, the first of Ḥallēlaini, f. 229 *b*:

ܕܚܕܒܫܒܐ ܕܫܘܠܡ ܫܒܘܥܐ ܕܫܠܝܚܐ ܩܕܡܝܐ ܕܗܠܠܝܢ.

1 Corinth. xv. 1—11, xvi. 13—14, 19—24; S. Luke xiv. 1—9 (ܘܗܘܐ), f. 231 *b*. Incomplete, there is a lacuna after f. 231.

80. [The second Sunday of Ḥallēlaini], f. 232. There remains only S. Luke xv. 6 (ܘܠܫܒܒܘܗܝ)—32.

81. The third Sunday of Ḥallēlaini, f. 234 *a*.

ܕܚܕܒܫܒܐ ܕܬܠܬܐ ܕܗܠܠܝܢ.

1 Corinth. v. 9—vi. 11; S. John ix. 1—38.

82. The fourth Sunday of Ḥallēlaini, f. 238 *b*.

1 Corinth. iv. 17—18 (ܠܐܫܬܘܕܥܘ ܐܚܝ̈). F. 242 sq. continues with v. 5, vi. 12—20; S. Mark vii. 1—23.

For ff. 239—240 see below, p. 1077. F. 241 is the first leaf of the twenty-fourth quire (signed ܟܕ), and contains Rom. vi. 12—20 (ܕܫܠܝܚܬܐ).

83. The fifth Sunday of Ḥallēlaini, f. 245 *a*:

ܕܚܕܒܫܒܐ ܕܚܡܫܐ ܕܗܠܠܝܢ. ܕܥܘܢܝܬܗ ܦܘܩܕܢܐ ܡܠܟܐ ܢܘܕܐ܆ ܠܟ.

1 Corinth. x. 23—xi. 2; S. Luke xvi. 19 (ܘܐܡ̇ܪ ܝܫܘܥ ܠܬܠܡܝ̈ܕܘܗܝ)—xvii. 4.

84. The sixth Sunday of Ḥallēlaini, f. 247 *b*:

ܕܚܕܒܫܒܐ ܕܫܬܐ ܕܗܠܠܝܢ. ܕܥܘܢܝܬܗ ܢܘܡܪܐ ܕܡܠܟܐ ܒܘ̈ܩܕܐ.

2 Corinth. ix. 1—15; S. Luke xvii. 5—19.

85. The seventh Sunday of Ḥallēlaini, f. 250 *b*:

ܕܚܕܒܫܒܐ ܕܫܒܥܐ ܕܗܠܠܝܢ. ܕܥܘܢܝܬܗ ܦܘܩܝ ܡܪܝ ܠܟ ܐܘ̇ ܗܝܐ.

1 Corinth. x. 14 (ܚܒ̈ܝܒܝ)—22, 2 Corinth. vi. 11—18; S. Luke xviii. 2—14.

86. The first Sunday of Elias, f. 253 *b*:

ܕܚܕܒܫܒܐ ܩܕܡܝܬܐ ܕܨܘܡܐ ܕܡܪܝ ܐܠܝܐ.

Gal. vi. 16—26, Rom. xv. 33; S. Luke xviii. 35—xix. 10.

87. The second Sunday of Elias, f. 255 *b*:

ܕܚܕܒܫܒܐ ܕܬܪܬܝܢ ܕܡܪܝ ܐܠܝܐ. ܕܥܘܢܝܬܗ ܒܟܘܪܗܢ ܕܡܢ ܪ̈ܢܝܐ.

2 Corinth. i. 12—ii. 11; S. Matt. xiii. 1—23.

88. The third Sunday of Elias, f. 259 *b*:

ܕܚܕܒܫܒܐ ܕܬܠܬܐ ܕܡܪܝ ܐܠܝܐ. ܕܥܘܢܝܬܗ ܪ̈ܚܡܬܗ ܕܥܠܡܐ.

2 Corinth. x. 3—18; S. Matt. xiii. 24 (ܘܐܡܪ ܝܫܘܥ ܠܬܠܡܝܕܘܗܝ)—43.

89. The Invention of the Cross, f. 263 *b*:

ܕܡܪܢ ܨܠܝܒܐ ܡܫܒܚܐ ܗܘ ܕܒܪܘܟܬܐ ܕܫܥܐ ܀ ܣܘܦ
ܦܘܠܘܣ ܐܡܝܢ ܀ ܕܐܬܐ ܕܟܘܫܦܗ ܕܨܠܝܒܗ ܕܡܪܢ.

S. Luke xxiv. 13—35.

90. The first Sunday after the Invention of the Cross, f. 265 *b*:

ܕܚܕܒܫܒܐ ܩܕܡܝܐ ܕܒܬܪ ܫܟܚܬܐ.

1 Corinth. ix. 13—27; S. Matt. iv. 12—v. 16.

91. The second Sunday after the Invention of the Cross, the fifth of Elias, f. 269 *b*:

ܕܚܕܒܫܒܐ ܕܒܬܪܝܢ ܕܫܟܚܬܐ ܀ ܗ ܀ ܕܐܠܝܐ. ܕܫܘܢܝܗ
ܠܐ ܡܢܐ ܦܘܩܕܐ ܗܘ ܕܚܕܒܫܒܐ ܀ ܘ ܀ ܕܩܝܡܬܐ.

S. Matt. xvii. 14 (ܘܟܕ ܐܬܐ ܝܫܘܥ ܠܘܬ ܟܢܫܐ)—27.

92. The third Sunday after the Invention of the Cross, the sixth of Elias, f. 271 *a*:

ܕܚܕܒܫܒܐ ܕܬܠܬܐ ܕܫܟܚܬܐ ܀ ܘ ܀ ܕܐܠܝܐ. ܕܫܘܢܝܗ ܢܦܫܗ
ܕܦܬܐ ܟܕ ܗܘ ܕܚܕܒܫܒܐ ܀ ܙ ܀ ܕܨܘܡܐ ܀ ܐܡܝܢ ܀

S. Matt. xv. 21—38.

93. The fourth Sunday of the Cross, and last week of Elias, f. 272 *b*:

ܕܚܕܒܫܒܐ ܕܐܪܒܥܐ ܕܨܠܝܒܐ ܀ ܘܫܘܠܡ ܫܒܘܥܐ ܕܐܠܝܐ ܀

1 Corinth. xi. 3—16 *a*. F. 273 is followed by f. 173 containing *v*. 16 *b*, and S. Matt. xviii. 1—10 (ܕܠܐ). F. 274 *a* contains S. Matt. xviii. 10 (ܕܒܫܡܝܐ)—18.

94. The first Sunday of Moses, the fifth of the Cross, f. 274 *b*:

ܕܚܕܒܫܒܐ ܩܕܡܝܐ ܕܡܘܫܐ ܗܘ ܕܚܡܫܐ ܕܨܠܝܒܐ.

2 Thess. ii. 15—iii. 19; S. Matt. xx. 1 (ܘܐܡܪ ܬܘܒ ܠܬܠܡܝܕܘܗܝ)—16.

95. The second Sunday of Moses, the sixth of the Cross, f. 277 *b*:

ܕܚܕܒܫܒܐ ܕܬܪܝܢ ܕܡܘܫܐ ܕܫܬܐ ܕܨܠܝܒܐ.

Ephes. v. 21—vi. 9; S. Mark v. 22—34 (ܒܥܠܡܐ).

96. The third Sunday of Moses, the seventh of the Cross, f. 280 *b*:

ܕܚܕܒܫܒܐ ܕܬܠܬܐ ܕܡܘܫܐ ✤ ܙ ✤ ܕܨܠܝܒܐ.

Rom. xi. 25—28 (ܡܛܠ). There is a lacuna after f. 280. F. 281 contains Rom. xiii. 13 (ܘܐܝܟ ܒܐܝܡܡܐ)—xiv. 9, and there are faint traces of rubrics (reversed) from one of the lost leaves.

On f. 170 *b* there is part of a Communion Service in a later hand, beginning:

ܐܬܟܢܫܘܬܐ ܠܟܗܢܐ ܥܕܬܐ ܡܢ ܝ ܫܘܒܚ ܡܫܝܚܐ ܫܡܝܐ ܘܐܪܥܐ.

A few lines further is the title: ܗܘܐ ܠܡܪܝ ܦܠܓܝ.

Ff. 239, 240 belong to a Ḥūttāmā. The leaves have probably been transposed and reversed. Of the title on f. 240 *b* all that is legible are the words: ܫܘܬܦܘܬܐ ܕܥܠ ܗܕܐ ܡܕܒܚܐ.

F. 239 *a* begins:

ܒܕܘܒܪܝ ܡܪܢ. ܚܘܠܡܢܐ ܕܦܓܪܐ ܘܕܢܦܫܐ.. ܒܪܝ

ܒܡܫܝܚ ܡܪܢ ܠܟܠܢ ܟܟܠ ܪܚܡ ܘܟܡܪܝܡ. ܘܫܘܒܚܗ ܡܢ
ܥܠ ܟܝܢܐ. ܘܐܟܬܒ ܡܪܝܗ ܥܠ ܡܪ̈ܝܗ܀

There are marginal notes (omissions etc.) on ff. 110 *b*, 134 *b* (ܕܐܬܪܚܠܘܢ ܕܡܠܟܐ after ܠܗܘܢ Jn. xii. 23), 146 *b*, 180 *b*, and on f. 39 *a* the original reading in Heb. ii. 9 ܣܛܪ ܡܢ has been erased and replaced by ܒܛܝܒܘܬܗ ܕ.

There is some Malayālim (?) at the foot of f. 224 *a*. Ff. 169 170 *a* are blank.

On f. 1 *a* is the title: *Lectiones ex Novo Testamento.* An index table to a number of the lessons has been written on the inside cover and on a leaf inserted at the beginning.

The title outside is LECTIONES EX NOVO TESTAMENTO SYR.

Buchanan collection.

Oo. 1. 18

Paper, about $7\frac{3}{4}$ in. by $5\frac{1}{2}$; 318 leaves, the last three of which are blank; 27 quires of 12 leaves, except the twelfth, twentieth and the last 10; signed with Syriac letters; 19 lines on the page. All the leaves and the majority of the pages are numbered with Syriac letters. Neatly written in a pointed cursive Nestorian; probably of the xviiith cent.

1. The Major and Minor Prophets, etc. in the order indicated below. The title of each book is usually written along the head of every pair of leaves, and the division into chapters is marked.

ܒܚܝܠ ܚܝܠܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܘܒܥܘܕܪܢܗ̈ ܡܪܝܡ
ܫܪܝܢܢ ܒܟܬܒܬܐ ܕܟܬܒܐ ܡܩܕܫܐ ܠܡܟܬܒ ܟܬܒܐ ܕܢܒܝ̈ܐ.

a. Isaiah, f. 1 *a*.

b. Jeremiah, f. 69 *b*.

c. Lamentations, f. 141 *b*.

d. Baruch (chaps. i—vi.), f. 147 *a*.

e. Ezekiel, f. 156 *a*.

f. Daniel (with the usual rubricated glosses), f. 222 *a*, and the Song of the Three Children (ff. 227 *a*—230 *a*).

g. Susanna, f. 248 *a*.

h. Bel, f. 250 *b*: ܒܝܠ ܦܬܟܪܐ.

i. The Dragon, f. 252 *a*: ܕܒܝܠ ܬܢܝܢܐ.

j. Hosea, f. 253 *b*.

k. Joel, f. 264 *a*.

l. Amos, f. 267 *b*.

m. Obadiah, f. 275 *b*.

n. Jonah, f. 277 *a*.

o. Micah, f. 279 *b*.

p. Nahum, f. 285 *b*.

q. Habakkuk, f. 288 *a*.

r. Zephaniah, f. 291 *a*.

s. Haggai, f. 294 *a*.

t. Zechariah, f. 296 *b*.

u. Malachi, f. 308 *b*.

2. The Song of Songs, f. 312 *a*.

This recension of Baruch and Susanna appears to differ entirely from Lagarde's (p. 93); e.g. Baruch i. 1, f. 147 *a*:

ܗܠܝܢ ܡ̈ܠܐ ܣܦܪܐ ܕܟܬܒ ܒܪܘܟ ܒܪ ܢܪܝܐ ܒܪ ܡܚܣܝܐ
ܒܪ ܨܕܩܝܐ ܒܪ ܐܣܕܝ ܒܪ ܚܠܩܝܐ ܒܒܒܠ. ܒܫܢܬ ܚܡܫ ܒܫܒܥܐ
ܒܝܪܚܐ. ܒܙܒܢܐ ܕܐܚܕܘ ܟܠܕܝܐ ܠܐܘܪܫܠܡ ܘܐܘܩܕܘܗ ܒܢܘܪܐ.

Ib. chap. vi. 65 sqq., f. 155 *b*:

ܠܐ ܓܝܪ ܠܡܠܛ ܠܡܠܟ̈ܐ ܘܠܐ ܒܪܟܝܢ. ܘܠܐ ܡܚܘܝܢ ܐܬ̈ܘܬܐ

ܒܥܘܡܪܐ ܠܒܣܘܡܐ. ܘܠܐ ܡܫܬܠܡܝܢ ܐܝܟ ܥܘܡܪܐ ܘܠܐ ܦܪܝܫܝܢ ܐܝܟ
ܫܝܘܪܐ. ܫܘܬܦܐ ܚܒܪ̈ܐ ܡܢܗܘܢ: ܕܡܫܡܫܝܢ ܒܚܕܝܢ ܐܚܝܕܐ
ܡܫܠܡܢܐ. ܘܡܢܗܪ̈ܝܢ ܠܢܦܫܬܗܘܢ. ܠܐ ܗܝ ܗܘܠ ܡܨܝܐ ܗܘܐ ܠܗ
ܕܐܬܘ̈ܗܝ ܐܠܗ̈ܐ ܒܕܠܗܘܢ ܠܐ ܢܦܫܠܘܢ ܡܢܗܘܢ.. ܐܝܟܢܐ ܠܗ
ܒܡܫܡܠܝܢܐ ܕܫܠܝܐ (f. 156 *a*) ܠܐ ܢܦܪܘܫ ܡܕܡ. ܗܘ ܐܝܟܢ
ܐܠܗܘ̈ܗܝ ܕܩܫܝܐ ܕܡܬܒܥܝܢ ܒܫܐܠܬܐ ܘܕܪܫܐ. ܒܗ ܒܕܡܘܬܐ
ܐܦ ܗܠܝܢ ܒܠܚܘܕ. ܕܒܠܫܘܢ ܦܬܓܡܐ ܗܢܐ ܗܘ ܘܐܦ ܠܡܫܬܐ
ܕܥܕܬܐ ܒܫܘܒܚܐ ܕܡܢ ܐܠܗܘ̈ܗܝ ܕܡܢ ܩܫܝܐ. ܡܫܝܚܐ ܕܗܘܐ
ܘܩܝܡܬܐ ܡܢ ܐܒܠܘܬܐ ܘܫܘܒܚܬܐ ܕܒܠܡܘܗܝ ܩܫܝ܆ ܘܐܦ
ܗܕܡܘ̈ܗܝ ܕܠܐ ܐܝܟ ܐܠܗܐ. ܗܘܝ ܠܗܢ ܒܫܒܬܐ ܡܬܐܡܠܝܢ
ܘܗܘܐ ܫܡܝܐ ܒܐܬܪܐ. ܠܗܢ ܗܘ ܒܢܝܫܐ ܘܒܝܫ ܒܠܚܘ ܠܗ
ܦܬܓܡܐ. ܒܗܘܐ ܠܗܢ ܢܦܫܗ ܡܢ ܝܗܒܐ.

Space has been left for subscriptions and titles (which are ornamented, cp. especially f. 263 *b*) on ff. 141 *b*, 222 *a*, 279 *a*, and for each of the last seven books.

The contents have been written on a leaf at the beginning.

Buchanan collection.

Oo. 1. 21

Paper, about $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 130 leaves; 15 quires of 10 leaves, except the first and eighth 8, the seventh 11, the ninth and eleventh 12, the tenth and twelfth 6, the fourteenth 5, and the last 2; 17 lines on the page. Written in several inelegant Nestorian hands, with occasional points, probably of the xviiith cent. The volume contains:

1. The Acts of the Apostles, according to the Pĕshīṭtā version, divided into *capitula*, which are numbered throughout, f. 1 *b*:

ܬܘܒ ܒܬܘܟܠܢ ܒܟܬܒܐ ܕܐܠܗܐ ܦܪܟܣܝܣ ܕܫ̈ܠܝܚܐ ܩܕܝ̈ܫܐ

ܡܒ̈ܚܪܐ .. ܟܘ̈ܬܒܐ ..

2. The Apocalypse (on the text, cp. Oo. 1. 11, no. 7, above, p. 1054), f. 90 *b*. Ends on f. 130 *a*.

Ff. 19 *b*, 25 *b*, 126 *b*, 131 *b*, and some leaves inserted at the end are blank.

F. 28 *b* is blank save for the scrawl ܗ ܐܠܗܐ ܕܦܘܪܩܢܢ . . ., on f. 28 *a* are some unimportant notices, e.g. ܕܩܪܒܐ ܡܠܟܐ ܐܠܗܐ ܐܒܘܗܝ ܕܡܠܟܐ, etc.

F. 129 *b* contains various notes, e.g. the three ܫܘܠܛܢ̈ܐ given to our father Adam, viz. ܡܠܟܘܬܐ ܟܗܢܘܬܐ ܘܢܒܝܘܬܐ, and the names of the festivals falling on Sunday. On f. 130 *a* are some scrawls.

Upon some leaves inserted at the beginning are: (1) a *Sūgīthā* on the thief Titus who was crucified with Christ, f. 1 *a*; (2) the way to find Lent, written in Malayālim (a translation accompanies on a loose sheet of paper), with the following introduction, f. 2 *a*:

ܕܝܠ ܗܘ ܐܝܟ ܕܦܠܛ ܒܟܬܒܐ ܗ ܕܚܘܫܒܢܐ ܕܨܘܡܐ.

(3) a note referring to the Synod of Constantinople, A.D. 869.

ܒܫܢܬ ܐܠܦ̄ ܕܡܫ ܐܬܟܢܫܬ. ܣܘܢܗܕܘܣ ܩܘܣܛ̄ ܡܠܟܐ

ܪ̈ܫܘܬܐ ܕܦܐܦܐ. ܘܡܠܟܐ ܒܗ ܦܘܪܩܢܐ. ܘܡܠܟܐ ܕܪܘܡܐ

ܩܕ ܢܦܩܘ ܡܢ ܐܒܐ ܘܒܪܐ ܘܡܠܟܐ ܦܛܪܝܪܟܐ ܟܠܗ

ܘܗܘܬ ܕܡܫܡܫܢܘܬܐ ܘܕܗܘܠܟܝܢ ܟܠܗܘܢ ܠܐ ܢܓܠܘܢ ܗܘ̈ܝܢ ܠܦܬ̈ܓܡܐ.

ܘܡܢ ܗܫܐ ܐܬܦܪܫܘ ܡܢ ܚܕ̈ܕܐ.

At the head of f. 1 *b* is written in pencil *Ant.* [= Antioch] *Praxeis.* The title on the inside cover is *Acta Apostolorum et Apocalypsis Syriacè;* outside: *ACTA APOSTOLORUM SYRIACE.*

Buchanan collection.

Oo. 1. 22

Paper, 8 in. by 5½; 139 leaves; 15 quires, signed with Syriac letters, of 10 leaves, but the first has 5, the fourth 8, and the sixth, eighth, ninth and last 9; there is considerable confusion in the arrangement of quires 6—8, f. 42 is followed by f. 52 (Ps. lx.), and ff. 44—51 are followed by ff. 139, 43 *b*, 43 *a*, 60, 54—59, 53, 61 sqq.; 19—20 lines on a page. Written in two Nestorian hands, with points, probably of the xvi—xviith cent.

A Psalter similar to Add. 1966 (see above, pp. 25 sqq.) and Add. 2036 (see below), comprising the following items.

1. The Psalms, with headings, prayers, etc. The ܗܘ̇ܠܠܐ and ܡܪ̈ܡܝܬܐ are indicated. Some of the prayers have been written in the margins. F. 1 *a* begins with ܠܡܪܝܐ Ps. iii. 4.

2. The Canticles:

   a. The first Song of Moses, Ex. xv. 1—21; f. 102 *a*.

   b. The Song of Isaiah, xlii. 10—13, xlv. 8; f. 103 *a*.

   c. The second Song of Moses, Deut. xxxii. 1—21*a*; f. 103*b*.

   d. The third Song of Moses, Deut. xxxii. 21*b*—43; f. 104*b*.

3. Hymns, f. 105 *b*:

ܬܘܒ ܬܫܒ̈ܚܬܐ ܕܡܫܬܒܚ̈ܢ ܒܥܕܬܐ ܕܡܫܝܚܐ ܠܟܠ ܥܕܢ

ܡܢ ܡܕܝܢ̈ܬܐ ܘܡܬܐܡܪ̈ܢ ܒܡܘܬ̈ܒܐ ܘܒܠܠܝܐ ܘܒܝܘܡܐ ܕܫܒܘܥܐ

ܘܐܬܪ̈ܐ ܘܕܘܟܝ̈ܬܐ ܚܠܝ̈ܨܐ (*sic*).

In many cases the name of the author has been erased.

a. f. 105 *b*; *b.* f. 106 *a* (nearly a whole line has been erased after ܕܡܥܒܕܢܐ ܠܡܪܝ ܐܦܪܝܡ ܪܒܐ); *c.* f. 107 *a*; *d.* f. 107 *b*; *e.* f. 108 *b*; *f.* 109 *a*, see above pp. 28 sqq. (*a* to *f*); *g.* f. 109 *b*, see p. 30 *h*; *h.* f. 109 *b* (see p. 31 *i*) has this note: ܘܐܝܬ ܕܐܡܪܝܢ ܕܠܡܘܕܝ (the name is erased) ܪܒܐ. ܘܡܢ ܫܡܫܐ ܗܘܐ ܡܥܒܪܢܐ ܒܗ ܡܪܝ ܝܠܕܐ ܕܡܕܡܐ ܠܗ ܐܡܪ ܗܘܐ. ܘܐܝܬ ܕܐܡܪܝܢ ܠܡܪܝ ܚܢܢܝܫܘܥ ܡܕܢܚܝܐ; *i.* f. 110 *a*, see above, p. 31 *j*; *j.* f. 110 *a*, see p. 31 *k*; *k.* Hymns for the ferial days, see p. 31 *l*. The title of the first runs, f. 110 *b*: ܠܡܪܝ ܐܒܪܗܡ ܩܢܘܢܐ ܕܐܘܟܘܬܐ ܕܫܚܝܡܐ (the name is erased). ܡܢ ܐܡܪܐ ܠܐܘܟܘܠܝܐ. ܘܠܗ ܡܥܒܕܢܐ ܠܡܘܫܐ ܐܠܗ ܐܒܪܗܡ. The third is ascribed to ܡܪܝ ܝܘܣܦ (erased) or, as others say, Thomas of Edessa, f. 111 *a*. In the fourth, Mār Abimelech (name erased) bears the title, ܪܒ ܕܝܪܐ ܕܐܬܪܐ ܕܝܠܗܘܢ. The sixth is ascribed by some to Mār Abraham of Nethpar (ܡܪܝ ܐܒܪܗܡ ܕܢܬܦܪ), f. 112 *a*; *l.* Hymns, f. 113 *a*, see p. 33 sqq. (*m*); *m.* *Conciones*, f. 117 *a*, see p. 35 (*o*); *n.* Hymns of the martyrs, f. 122 *a*: ܬܘܒ ܥܠ ܕܣܗܕ̈ܐ ܒܬܪ ܚܕܕ̈ܐ ܕܟܠܗ ܫܒܬܐ.

These are followed on f. 137 *b* by the beginning of the hymn for the morning of Sunday, see below Add. 2036, 3 (*o*).

The MS. breaks off at f. 139 *b*.

The title outside is *Psalter et Liturgia.*

Buchanan collection.

Oo. 1. 25

Paper, 7¾ in. by 5; 291 leaves (ff. 1, 2, 289—291 are torn, f. 290 *b* is blank); 29 quires of 10 leaves, except the first 9, and the ninth 12; 19 lines on a page. Written in different Nestorian hands probably of the xvith century.

This MS. contains the Gospels and Acts in the Pĕshīṭtā version. The *capitula* are numbered separately in each Gospel and continuously throughout the four. It has been carefully collated and corrected.

1. S. Matthew. Imperfect; f. 1 *a* begins with chap. i. 12 *b*.
2. S. Mark, f. 55 *b*.
3. S. Luke, f. 100 *b*. In ch. x. 1, 17 (f. 129 *a*, 130 *a*) ܘܬܪ̈ܝܢ has been inserted after ܫܒܥܝܢ.
4. S. John, f. 173 *a*. Chap. vii. 53—viii. 11 is wanting.
5. Acts, f. 227 *b*. In ch. xx. 28 (f. 272 *a*) the reading is ܕܡܫܝܚܐ.

Subscription, f. 290 *a*:

ܫܠܡ ܦܘܪܫܗ ܕܫܠܝ̈ܚܐ ܛܘܒ̈ܢܐ ܀ ܗܘܐ ... ܕܡܫܡܫܢܘ ... ܥܠܝܡܐ ܀

At the head of f. 2 *a* is the pencil note: *Antioch Euangelion*.

The outside title is EVANGELIA ET ACTA APOSTOLORUM *Syriace*.

The contents have been written on a leaf inserted at the beginning.

Buchanan collection.

Oo. 1. 26

Paper, 8 in. by 5½; 296 leaves, slightly injured by insects (ff. 44—56 rather torn); 22 quires of 12 leaves, but the first six have 16, the seventh 18, and the last 14; signed with Syriac

letters; 19—22 lines on a page. Written in different Nestorian hands, with points, probably of the xvii—xviiith cent.

The Pentateuch, according to the Pĕshīṭtā version, with headings, and, in the case of Genesis and Exodus, divided into sections which are numbered separately.

1. Genesis, f. 1 *a*.
2. Exodus, f. 67 *a*.
3. Leviticus, f. 114 *b*.
4. Numbers, f. 165 *a*.
5. Deuteronomy, f. 235 *b*.

The MS. breaks off at the end of Deut. xxxiii. 21 with the catchword ܦܠܓܢ.

The text of this MS. has been corrected by later readers, and, in Genesis, the chapters have been marked in the margin with Syriac letters. There are a few notes in English.

The contents have been written on a leaf inserted at the beginning.

On f. 296 *a* are the words: ܝܘܡܐ ܗܢܐ ܕܫܒܒ ܡܦܩܬܐ ܠܟܡ ܟܠܗ ܡܫܕܫܠ; also *Hic liber vocatur Orraita* [= ܐܘܪܝܬܐ] *id est quinque libri Moysis seu Pentateuchi* (the same hand in Oo. 1. 7, f. 238 *a*). There are notes in Malayālim and Syro-Malayālim on ff. 1 *a*, 296 *a* and *b*. F. 52 *b* is blank.

Buchanan collection.

Oo. 1. 27

Paper, 7½ in. by 5½; 192 leaves; 20 quires of 10 leaves, except the first 8, the twelfth 12, and the last 2 (viz. ff. 127, 128 bound up with the thirteenth quire); signed with Syriac letters; 27 lines on a page. Written in a mixed Nestorian hand, with occasional points, probably of the xviiith cent.

The Pentateuch, according to the Pĕshīṭtā version.

1. Genesis, f. 1 *b*.
2. Exodus, f. 49 *b*.
3. Leviticus, f. 91 *a*.
4. Numbers, f. 120 *a*. F. 162 containing Nu. xxvi. 4 *b*—43 *a* should come after f. 151.
5. Deuteronomy, f. 163 *b*.

The MS. breaks off at Deut. xxxi. 7, but ff. 127, 128 are misplaced leaves (of the twentieth quire) which continue as far as chap. xxxiii. 6 *a*.

The following readings have been noticed: Gen. xlix. 1—27, *v.* 2 ܐܬܘ ܐܬܟܢܫܘܢ (a line is placed above the first word); *v.* 4 ܘܦܚܙܬ (a line above the first ܘ); *v.* 5 ܡܢ ܟܠܗܘܢ (ܢ is written below the ܠ); *v.* 6 ܘܒܟܢܘܫܬܗܘܢ (altered into ܘܒܟܢܘ̈ܫܬܗܘܢ); in Ex. xv. *v.* 20 the scribe wrote ܘܢܣܒܬ ܡܪܝܡ ܒܦܠܓܐ ܘܒܟܢܪ̈ܐ ܘܒܚܘܓܐ. ܘܟ., the omission has been made good in the margin (reading ܘܢܦܩܢ).

The text of this MS. has been carefully corrected by readers, and the chapters have been marked throughout by a later European hand.

The leaves containing Exod. chaps. xxxii.—xxxvii. and Lev. xiii.—xvi. have changed places. The contents have been written on a leaf inserted at the beginning. There are some characters in Malayālim and Syriac on f. 1 *a*.

Buchanan collection.

Oo. 1. 28

Oriental paper, about 7½ in. by 5¾; 110 leaves, numbered with Syriac letters on the reverse side (ܣܚ is repeated after ܣܙ, and ܡܒ, ܥܒ are omitted); 10 quires, signed with Syriac

letters, of 12 leaves, except the first and second 11, the third 10, and the last 6 (originally 8); 19 lines on a page. Ff. 1 *a*, 109 *b*, 110 are blank. Written in an inelegant Nestorian, pointed, and dated A.D. 1798. The MS. has suffered much owing to the brittle character of the paper, and in many places the rubrics have almost entirely faded.

The ܗܡܢܝܟܐ ܕܝܘܩܢ̈ܬܐ ("Necklace of Hyacinths") or *Linea Margaritarum*, a Roman Catholic theological work in fifteen chapters, translated from the Arabic by Joseph of 'Ainkâvâ in the province of Arbīl or Rehoboth in A.D. 1798.

Introduction and translator's preface, f. 1 *b*:

ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܚܕ ܐܠܗܐ [the next five lines
are illegible] ܡܪܝ ܚܒܝܒܝ ܐܡܝܢ : [ܡܫܡܠ]ܝܬ ܦܪܘܫܘܬܗ
ܕܝܠܗ ܕܡܬܪܓܡܢܐ ... ܬܘܕܝܬܐ ܠܗ ܠܐܠܗܐ ܡܬܘܡܝܐ܂
ܘܫܘܒܚܐ ܠܒܪܐ ܕܝܠܗ ܝܚܝܕܝܐ ܡܠܟܐ ܕܟܠ ܥܠܡܐ. ܘܠܪܘܚܗ ܩܕܝܫܐ
(erased . ܦܪܩܐ) ܕܝܠܗ ܬܪܝܗܘܢ. ܢܩܦ ܟܬܒܐ ܡܬܩܪܝܢܬܐ : ܥܕ̄
ܘܐܫܬܒܚܐ ܘܪܘܡܪܡܐ ܡܢ ܟܠܗ̇ ܒܪܝܬܐ. ܬܠܬ ܩܢܘ̈ܡܐ ܕܟܠ ܥܠܡܝ
ܐܦ ܘܕܟܠ ܥܠܡܝܢ܆ ܡܫܬܘܕܝܐ ܗܘ ܐܠܗܐ ܐܝܬܝܐ ܕܝܠܗ ܗܠܝܢ.
ܘܟ̄. (f. 2 *b*) ܐܢܐ ܝܘܣܦ ܡܣܟܢܐ [ܡܘܨܠ] ܗܘ ܡܬܩܪܝܢܐ ܒܒܠ ܘܝ
ܘܗܝ ܠܐ ܢܥܠܦ. ܘܟܠ ܗܒܪܐ ܕܐܬܪܓܡܘܬܗ (*sic*) ܕܥܐܬܗܘ̈ܗܝ
ܠܦܐ܆ ܕܝܘܡ ܡܕܒܪ ܘܡܥܒܠ ܡܪܝ ܩܘܡ ܦܦܐ. ܘܟ̄.
ܐܡܪܘܟ ܐܢ ܒܟܠ ܥܘܘ ܒܒܠܝ ܡܦܫܩܘܬܐ ܠܡܬܪܓܡܘ ܗܝ
ܠܗܒܐ ܕܡܠܐ ܗܢ̈ܝܢ: ܠܟܠ ܫܠܝ̈ܚܘ ܒܢ̈ܝ ܢܒܗܐ ܘܠܟܠܗ
ܕܡܬܩ̈ܡܢܐ. ܕܡܬܟܬܒܐ ܠܟ ܗܡܢܝܟܐ ܕܝܘܩܢ̈ܬܐ ܠܒܢ̈ܝ ܓܢܣܢ̈ܐ:
ܕܠܗܘܢ ܠܦܘܪܩܢ ܢܦܫ̈ܬܐ ܕܝܠܗ ܕܡܬܗܓ̈ܝܢ. ܒܠܝܘܣ

ܘܒܥܒܕܘ̈ܗܝ ܐܝܟ ܡܕܡ ܕܡܫܬܒܚܐ ܩܕܡܝܬ܀ ܕܒܐܘܪܚܝ ܐܪܒܝܠ
ܕܗܘ ܕܫܡܥܘܢ ܡܕܝܢܬܐ ܡܥܒܪܢܝܬܐ. ܘܐܝܟ ܡܬܚܙܝܢܐ ܐܒܪܗܡ
ܘܐܝܟ ܗܢܐ ܒܒܝܬܐ: ܢܝܫܐ ܠܗܘܢ. ܘܠܡܘܠܕܝ̈ ܠܡܠܟܘ
ܕܡܬܪܘܡܐ ܒܝܬܩ̈ܐ ܠ ... (f. 3 *a*) ܡܠܟܐ ܘܡܪ ܡܠܟ̈ܐ ܡܢ
ܠܗܘܕܝܐ ܕܟܕ ܐܣܘ ܝܚܒܐ. ܟܠ ܗܘ ܕܐܬܒܥܪ ܒܡܠܟܘ̈ܬܐ ܢܘܪ
ܡܠܟܘܬܐ: ܡܢ ܒܢ̈ܝ ܡܕܝܢܬܐ ܕܗܝ ܗܠ[ܘܦ ?] ܒܢܝܐ ܠܝ ܗܘ ܕ
ܡܩܒܠܬܐ. ܒܢܝܐ ܥܠ ܡܢܝܢ ܘܡܢܬܐ ܘܢܣܒ ܠܝ ܠܡܢܐ:
ܘܐܬܐ ܠܝ ܠܗܢܘ ܐܬܪܐ ܒܗܘܕܝ ܡܕܝܢܬܐ. ܠܡܢܐ ܢܥܒܕ ܒܡܬܐ
ܕܝܠܝ ܪܥܝܢܐ ܒܬܚܘ ܡܠܟܐ. ܘܟܝ̄. ܒܗܝ ܕܠܐ ܗܘܐ ܐܢܐ ܡܢ
ܗܠܝܢ ܕܡܢ ܠܟܬܒ̈ܐ ܐܠܐ ܐܢ ܘܗܘܪܢܝܐ ܘܒܘܪܐ: ܐܝܟ ܒܕܝܪܝܢ. ܘܟܝ̄.
ܐܝܟ ܕܐܬܪܓܡ ܡܢ ܐܪܡ̈ܝܐ ܘܐܦܘܩܝ ܠܗܘܪܝܐ. ܘܟܝ̄. ܘܗܕܐ
ܗܘܐ ܒܫܢܬ ܐܠܦ ܘܫܒܥܡܐܐ ܫܢ̈ܝܐ. ܘܬܫܥܝܢ ܘܬܡܢܐ ܠܝܘܢܝ̈ܐ
ܕܡܫܢ̄: ܡܪܢܐ ܀

Chap. 1, f. 3 *b*:

ܦܘܠܚܐ ܩܕܡܝܐ. ..... ܕܒܗ ܐܘ ܚܒܝܒ̈ܝ ܕܐܦܘܩܢܬ
ܕܡܠܟܘ̈ܬܐ ܐܪܒܥ ܐܢܝܢ. ܐܝܠܝܢ ܕܐܬܝܕܥܢ ܠܡܫܠܛܘ ܒܥܠܡܐ.
ܒܬܫܥܐ ܗܘܐ. ܒܪܡ ܗܝ ܕܐܬܪ ܘܟܒ ܡܬܬܪܐ [ܒܗܝܢ] ܐܬܐܡܪ
ܐܦܘܢܬܗ ܕܡܠܟܘܬܐ ܕܡܘܕܝܐ. ܘܟܝ̄.

Chap. 2, f. 10 *a*:

ܦܘܠܚܐ ܬܪܝܢܐ .... ܕܟܕ ܕܗܘ ܡܢ ܕܡܫܠܡ ܡܢ ܠܟܠ
ܟܠ ܡܢܦܠܘܬ ܐܦܘܢܬܗ ܕܡܠܟܘܬܐ ܕܡܘܕܝܐ. ܡܬܚܒܢܐ

ܠܗ ܡܢܗܘܢ ܕܢܦܩܘܢ ܢܠܦܘܢ ܗܘܝܢ ܠܢܠܗܘܢ. ܠܐ ܗܘܐ
ܕܗܢܐ ܒܠܚܘܕ ܐܠܐ ܐܦ ܢܠܡܕܘܢ ܒܚܝܠܗ. ܫܠ.

Chap. 3, f. 16 *a*:

ܦܘܫܩܐ ܬܠܝܬܝܐ. ܡܛܠ ܗܝ ܕܡܠܦܢܐ ܕܡܫܡܫܢܘܬܐ
ܩܕܝܫܝܢ ܐܢܘܢ ܕܗܘܘ . . . ܘܩܕܝܫܝܢ ܥܠ ܡܫܡܫܢܘܬܐ.
. . . ܗܕܐ ܐܢܬܬܐ ܐܝܟ ܕܗܘܘ. . . ܟܬܒܝܗ ܘܕܬܒܠܝܘܢ ܡܢ
. . . ܥܠ . . ܘܡܚܒܬܗܘܢ. . ܕܗܘ ܕܗܘܐ ܟܠܗܘܢ ܗܝ ܘܡܫܪܪܐ ܟܠܗ
ܥܕܬܗ ܕܐܠܗܐ. ܕܠܐ ܗ . . . . ܚܢܢ ܠܗܝ ܕܗܘܘ ܕܗܘܐ ܠܡܫܪ
ܘܡܫܡܠܝ ܒܫܒܝܚܘܬܐ. ܘܒܩܕܝܫܘܬܐ ܐܚܪܢܐ ܕܡܫܝܐ ܠܡܫܪܝܘ
ܫܠܝܚܐ ܒܐܪܥܐ (f. 16 *b*) ܕܬܫܡܫܬܐ. ܫܠ.

Chap. 4, f. 22 *a*:

. . . ܕܐܪܒܥ ܕܝܢ ܡܬܬܩܢܐ ܗܘܝ ܒܗܢܐ ܘܕܥܬܐ ܩܕܝܫܬܐ
ܒܟܠܗ ܡܕܒܪܢܘܬܐ ܕܥܕܬܐ. ܗܝ ܕܡܬܒܒܕܐ ܒܗ ܐܝܟ ܕܒܕܒܪ
ܒܒܒܪܐ ܕܡܫܡܫܢܘܬܐ ܠܡܕܡܐ ܕܠܐ ܡܬܬܒܥܐ ܒܪܘܚܢܝܘܬܗܘܢ. ܫܠ.

Chap. 5, f. 28 *b*:

ܦܘܫܩܐ ܚܡܝܫܝܐ. ܡܛܠ ܗܝ ܕܩܝܡܘ ܡܠܦܢܐ ܕܡܫܡܫܢܘܬܐ
ܠܝܘܠܦܢܐ ܘܠܦܘܪܫܢܘܬܐ ܡܛܠ ܩܘܪܒܐ ܡܫܡ[ܫܢܘܬܐ] ܕܒܗ
ܕܝܘܠܦܢܐ ܘܦܘܪܫܢܘܬܐ ܐܝܬܝܗܘܢ ܒܩܘܪܒܐ ܗܕܡܝܢ ܚܝܐ. ܐܝܟ
ܕܗܘܝ ܡܫܡܫܝ ܕܡܫܡܫܢܘܬܐ. ܐܝܟ ܕܫܘܪ ܘܫܪܪܐ ܘܡܦܪܫ
ܠܚܠܡܐ ܕܚܝܐ ܠܢܦܫܬܗ. ܫܠ.

Chap. 6, f. 33 *a*:

ܦܘܫܩܐ ܫܬܝܬܝܐ ܡܛܠ ܗܝ .. ܘܠܗ ܘܕܩ ܕܟܠ ... ܕܟܠܗ
ܕܡܫܒܚܝܢ ܕܒܪܬܐ ܐܢܘܢ ܠܡܗܝܡ̈ܢܐ ܒܬܫܡܫܬܐ ܗܘ ܡܢ ܕܒܫܡܗ
ܘܡܕܝܢ ܒܒܢ̈ܝܐ ܕܡܕܒܪܢܘܬܐ. ܘܫ̄.

Chap. 7, f. 38 *a*:

ܦܘܫܩܐ ܫܒܝܥܝܐ. ܡܛܠ ܦܪܘܫܘܬܐ ܐܚܪܢܝܬܐ ܕܒܥܝܐ
ܐܝܟܢܐ ܕܒܥܐ ܐܢܘܢ ܠܡܗܝܡ̈ܢܐ ܒܒܢ̈ܝܐ ܕܡܕܒܪܢܘܬܐ ܕܟܠ
ܥܕܡܐ ܘܕܥܠܗ ܠܡܠܦܢܐ ܕܡܕܒܪܢܘܬܐ ܕܢܐܠܦ̄ ܠܬܠܡܝܕܘܗܝ
ܒܚܕܐ ܫܩ̈ܠܝܢ ܠܗܘ̈ܢ. ܘܐܝܟ ܕܫܡܥ ܢܦܫ ܗܘܢܢܗ ܕܬܠܡܝܕܗ
ܘܡܫܡܥܬܗ. ܒܥܕܢܐ ܕܝܢ ܬܠܡܝܕܘܗܝ ܕܚܕܐ ܘܕܢܐ ܐܝܟ ܠܗ
ܡܢ ܡܕܒܪܢܘܬܗ (f. 38 *b*) ܐܚܪܢܝܬܐ. ܘܫ̄.

Chap. 8, f. 45 *b*:

ܦܘܫܩܐ ܬܡܝܢܝܐ ܡܛܠ ܦܪܘܫܘܬܐ ܐܝܕܐ ܕܡܬܒܥܝܐ ܠܗ
ܠܡܠܦܢܐ ܕܡܕܒܪܢܘܬܐ ܐܝܟܢܐ ܕܢܠܒܫ ܐܢܘܢ ܠܚܕܝܪܘ̈ܬܐ ܡܢ ܠܒܘܢ
ܕܬܠܡܝܕܘ̈ܗܝ. ܟܕ. ܘܫ̄.

Chap. 9, f. 49 *a*:

ܦܘܫܩܐ ܬܫܝܥܝܐ. ܡܛܠ ܦܪܘܫܘܬܐ ܐܚܪܢܝܬܐ (*sic*) ܠܗ
ܠܡܠܦܢܐ ܕܡܕܒܪܢܘܬܐ ܐܝܟܢܐ ܕܢܫܡܥ ܢܬܒܩܘܢܘܗܝ ܠܡܕܒܪܢܐ
ܠܘܬܗ ܘܠܡܫܠܡܘܬܐ ܘܠܦܘܪܩܢܐ ܡܢܗ ܕܡܫܝܚܐ. ܟܕ ܠܝ
ܐܢܘܢ. ܘܫ̄.

Chap. 10, f. 55 *a*:

ܦܘܩܕܢܐ ܕܥܘܒܕܐ. ܡܛܠ ܦܪܘܣܘܬܐ ܐܢܫܝܬܐ ܕܒܗܬܐ
ܐܡܪܐ [mg. ܕܒܢܝܢ] ܢܫܐ ܕܗܝ ܚܣܝܐ ܕܠܐ ܢܣܒܘܬܐ ܡܬܪܬܐ.
(f. 55 *b*) ܡܛܝܐ ܠܗ ܠܒܗܬܐ ܕܐܢܬܘܗܝ ܡܠܦܢܐ ܕܡܫܡܫܢܘܬܐ.
ܐܡܪܐ ܕܡܬܚܫܚ ܒܗܝܢ ܒܢܫ̈ܐ ܕܪܫܡܢ ܒܦܘܩܕܢܐ ܕܡܠܟܐ.
ܡܛܠ ܕܒܗ ܕܡܫܡܫܢܝܬܐ ܒܟܢܫܐ ܐܢܫܝܬܐ ܩܘ̄.

Chap. 11, f. 59 *a*:

ܦܘܩܕܢܐ ܕܚܕܥܘܒܕܐ. ܡܛܠ ܗܝ ܕܙܕܩܐ ܠܗ ܠܡܠܦܢܐ
ܕܡܫܡܫܢܘܬܐ ܕܢܫܡܫ ܥܠ ܡܫܡܫܢܐ ܩܕ̈ܝܫܐ ܘܠܢܫ̈ܐ. ܘܐܡܪܐ
ܘܠܐ ܕܢܫܡܫ [ܐܢܘܢ] ܕܗܝ ܕܗܘܝܐ ܘܕܙܕܩܐ ܠܗ ܕܢܐܡܪܘܢ ܡܠܦܢܐ
[ܢܝܚܐ ܒܫܘܫܬܐ]. ܘܡܪܐ ܕܒܥܠܡ ܐܠܗܝܐ ܡܢ ܡܫܡܫܢܘܬܗ
ܕܒܚܕܘ̈ܗܝ. ܘܙܕܩܐ ܠܗ ܠܒܗܬܐ ܐܝܟ ܕܒܦܘܩܕܢܐ ܕܠܗܘܢ ܡܫܘܬܐ
ܣܠܩ ܦܘܪܫܢܐ ܕܚܕܘ̈ܗܝ. ܩܘ̄.

Chap. 12, f. 70 *b*:

ܦܘܩܕܢܐ ܕܚܕܥܘܒܕܐ (*sic*). ܡܛܠ ܗܝ ܕܙܕܩܐ ܠܗ ܠܡܠܦܢܐ
ܕܡܫܡܫܢܘܬܐ ܕܡܛܝ. . ܕܢܦܩܘܬܐ ܘܠܝܬܐ ܥܠ ܐܝܠܝܢ ܕܡܬܗܕܝܢ
ܥܠ ܐܢܘܢܗܝ ܕܐܝܟ ܐܡܪܐ ܘܙܕܩܐ ܠܗ ܠܡܦܪܫܘܬܗܘܢ ܘܠܡܬܬܐ
ܐܝܟ ܡܢܗܘܢ ܠܒܥܕܘܗܝ ܕܒܢܝܢ. ܕܥ. ܩܘ̄.

Chap. 13, f. 79 *a*:

ܦܘܩܕܢܐ ܕܐܠܗܘܬܐ̈. ܡܛܠ ܦܪܘܣܘܬܐ ܐܢܫܝܬܐ

ܠܗ ܠܡܠܦܢܐ ܕܡܗܘܕܝܢܘ̄ ܐܚܝܢ ܕܒܠܥܕܘܗܝ ܠܐܠܡܗܕܗ
ܠܟܘܡܠܢܐ ܕܒܠܡܫܪܘܬܐ (f. 79 *b*) ܡܢ ܕܟܡܠܟ ܗܘ ܡܠܦܢܐ
ܕܡܗܘܕܝܢܘܬܐ ܠܟܠܡܢܐ ܕܦܫܝܛܘ ܠܗ ܒܡܟܢܬܐ ܘܩܕܡܝܬܐ
ܕܐܦܘܡܢܛܝܗ. ܘܟ̄.

Chap. 14, f. 84 *b*:

ܦܘܣܩܐ ܕܐܪܒܥܣܪ. ܡܬܠܠܗܝ ܕܘܩܕܡܠܗ ܠܚܘܝܐ ܕܢܚܕܪ
ܐܝܟ ܠܚܕܝܗܐ ܒܥܠ ܕܘܟܝܬܐ ܐܢܫܐ ܕܢܡܘܣܘܗܝ ܡܘܬܐ ܚܝܐ.
ܘܟ̄.

Chap. 15, f. 95 *b*:

ܦܘܣܩܐ ܕܚܡܫܬܥܣܪ. ܡܬܠܠ ܦܘܫܩ ܫܘܢܕܪܐ ܐܢܫܝ̈
ܕܢܢܐ ܠܗ ܠܡܠܦܢܐ ܕܡܗܘܕܝܢܘܬܐ ܕܢܬܐ ܐܟܘܢ ܠܚܕܝܗܐ ܕܩܕܝܫܝܢ
ܠܡܦܩܕ ܕܢܬܗܠܘܢ ܒܗܘܢ.. ܘܡܢ ܟܬܒ ܕܩܠܝܬܗ ܒܗܘܐ
ܠܡܗܘܕܝܢܘܬܗ ܕܟܕܝܗܐ ܘܥܠܝܗ ܐܪܥܐ ܕܩܘܪܒܢܐ ܩܕܝܫܐ ܘܡܟܝܠ
ܕܢܬܐ. ܐܘ ܟܠ ܡܢ ܕܟܡܠܟ ܠܟܠܡܢܐ ܕܒܗܕܝܢܘܗܝ ܒܦܘܣܩܐ
ܕܩܕܡ ܗܢܐ. ܘܟ̄.

Subscription, f. 107 *b*:

ܫܠܡܬ ܘܡܗܘܕܝܢܘܬܐ ܕܒܠܗ ܕܡܬܩܠܡܢܐ ܫܠܝܐ.

Extracts from the Appendix, f. 107 *b*:

ܐܢܐ ܡܫܝܚܐ ܘܡܫܒܚܐ ܘܕܘܐܐ ܚܟܝܡܐ ܕܗܠܝܢ ܐܝܬܝܗܝܢ ܟܬܒܘܗܝ
ܕܡܕܢܚܐ. ܟܕ ܣܦܪ ܗܘܝܬ ܒܟܢܬ ܠܘܬܗܘܢ ܡܠܝܐ ܘܡܫܒܚܐ ܆ ܣܘܥܬ

ܒܗ ܗܘ ܡܕܒܪܢܘܬܐ ܣܓܝܐܬܐ ܘܥܠܬܐ. ܗܡܢܘܬܐ ܒܗ̇ ܕܐܠܗܘܬܐ
ܕܐܝܬ ܠܒܪ̈ܝܬܐ. ܘܡܢ ܐܣܟܡܗ̇ ܘܐܣܟܡܘܬܗ̇ ܒܒܘܟܝ ܒܐܣܟܡܘܬܐ
ܘܠܠܝܐ. ܘܡܛܠ ܕܫܠܝܛ ܐܝܬܘܗܝ ܒܗ̇ ܒܟܝܢܐ ܠܟܠܗܘܢ ܗ̇ܕ̈ܡܐ.
ܘܟܢ. (f. 108 a) ܡܢ ܐܝܬܝܗ̇ ܠܗ ܡܫܠܛܢܘܬܐ. ܘܦܩܕܬ ܒܟܘܢܗܐ (sic)
ܘܐܬܦܠܓܘܬܐ ܘܠܝܬ ܠܗ ܢܒܪܐ ܗܘܕܐ ܡܢ ܐܠܗܐ ܒܟܝܢܐ
ܕܐܦܝܣܘܗܝ ܡܢ ܠܒܪ ܕܝܠܗ ܟܝܢܐ ܕܐܝܬܘܗܝ ܕܟܠܟܠ ܘܦܩܕ
ܠܟܠ ܐܝܟ ܕܗܘܐ ܗܘܝܬܐ ܢܒܝܗܐ ܠܗ ܒܟܝܢܐ ܐܠܦ ܘܡܒܟܢܫܬܐ
ܥܕܢܐ ܘܐܬܒܝܢ ܠܠܒܗ ܕܒܪܝܬܘܬܐ ܘܡܕܡܝܢ ܐܢܫ ܐܬܡܛܝܐ.
ܒܟܢܫ ܥܒܪܐ ܕܥ̈ܒܕ[ܘ]ܗܝ ܡܢ ...]ܫ ܥܒܕܘܬܗܘܢ ... ܘܟܢܫܐ ܡܬܡ̈ܢܝܐ
ܕܥ̇... ܐ ܕܒܝܬ ܒܟܠ ܗܘܝܐ ܡܕܝ ܡܢܝܢ ܫܡܘܠܬܐ ܘܥܒܕܐ
ܕܡܠܟܘܬܐ. ܘܟܢ. ܗܘܐ ܕܝܢ ܒܢܘܩܦܗ ܕܗܘ ܒܢܝܢ ܐܢܫ ܡܠܠܬܐ
ܢܒܕܘ ܡܫܠܛܢܘܬܐ ܒܢ̈ܝ ܗܕܡܘ ܢܡܛܐ ܒܠܒܪܐ. ܥܕܡܐ ܡܬܚܒܝܢ ܕܐܝܟ
ܐܝܟ ܠܗܘܢ ܥܒܪܐ ܕܡܕܒܪܐ: ܕܢܬܚܡܘܢ ܘܢܬܠܘܢ ܠܗܘܢ ܕܠܐ
ܒܠܚܘܕ ܘܡܢܗܘܢ: ܘܡܢ ܕܥܡܗܘܢ ܕܐܬܘܗܝ ܒܒܟܠ ܐܢܫ
ܦܘܠܚܢܐ ܐܬܒܥܝܘ ܘܢܒܕܘ ܡܠܟܐ ܒܝܕ ܦܘܡ ܘܠܥܢܐ:
(f. 108 b) ܘܥܒܕܐ ܐܝܟ ܕܐ ܠܗܘܢ ܘܐܠܗ̈ܐ ܘܡܣ̈ܟܢܐ ܕܥܡܘܡ
ܘܐܬܐ ܦܓܪܗܘܢ ܕܢܣܒܘܢ ܒܗ ܒܟܢܫܐ. ܒܟܠ ܐܢܫ ܠܡܬܐ
ܥܒܪ ܡܫܠܛܢܐ. ܡܢ ܥܒܕܐ ܕܥܒܕܘܢ ܚܕ ܗܘܝ ܢܦܩܐ
ܢܦܠ ܕܠܐ ܐܢܫ ܕܥܒܕܐ ܐܝܟ ܡܢ ܐܦܝܣܩܦܐ: ܘܢܣܒ ܠܡܬܐ
ܡܢ ܕܢܠܐ ܕܠܡܠܟܐ ܡܫܒܚܐ. ܚܕ ܡܢ ܡܫܠܛܢ̈ܐ ܐܝܟ ܐܢܐ

ܐܫܬܠܡ܆ ܡܫ[ܝܚܐ ......]ܠܟܢܐ ܘܪܘܦܐ ܘܡܣܝܒܪܢܘܬܐ ܕܐ...

...ܐ ܗܢܐ ܕܡܬܩܪܐ ܠܡ ܗܡܝܡܢܐ ܕ[ܡܫܘܐ]ܕܐ ܠܟܘܢܐ ܐܡܝܢܐ

ܕܡܫܒܚܘܬܗ ܒܟܠܝܘܡ ܟܘܢܐ ܟܡܕܠܗ ܘܟܗ ܢܬܗܦܟ ܘܟܗ

ܢܬܕܟܪ ܠܡܕܠܗ ܘܟܘܠܟܠܗ. ܘܢܟܗܕ ܠܗ ܚܠܦܐ ܟܕܡ̈ܝ

ܡܘܕܝܢܐ ܕܠܐܝܬ ܠܗ ܘܢܡܠܟ ܒܠܗܘܡܘܗܝ ܡܢ ܕܗ̈ܝ ܠܟܢܐ.

ܘܫ.

The colophon (f. 109 *a*) states that this MS. was written in A.D. 1798 by Joseph (son of Abraham and Sarah, f. 2 *b*) of ʻAinkâvâ (in the province of Arbīl or Rehoboth, f. 2 *b*) for Abraham, brother of Mattai ܟܝܟܢ (?) sons of Sergius, of the city of Kotiodori (Cottayam ?).

ܐܬܬܟܝ ܗܘܐ ܘܐܫܬܠܡ ܟܬܒܐ ܗܢܐ ܡܟܬܒܢܐ ܕܗܡܝܡܢܘܬܐ

ܕܡܫܝܚܝ̈ܐ ܒܐܝܕ̈ܝ ܚܛܝܐ ܐܝܣܦ ܫܡܫܐ ܒܪ ܡ.ܗܡܝܡܢܐ

ܐܒܪܗܡ ܡܕܝܢܬ ܕܡܬܩܪܝܐ ܥܝܢܟܒܐ ܕܒܐܬܪܗ ܕܐܪܒܝܠ

ܘܐܬܟܬܒ ܡܢ ܠܟܢܐ ܐܚܘܢܐ ܠܡܩܘܪܝܐ ܠܡܩܪܐ ܒܗܡܝܡܢܘܬܗ

ܡܫܠܡܢܐ ܕܟܘܢܐ ܘܡܪܝܐ ܘܡܠܟܐ ܕܡܪܝܐ (?) ܡܫܝܚܐ ܐܒܪܗܡ

ܡܠܦܢܐ ܕܟܠܗ ܗܕܘ ܐܚܘܗܝ ܕܡܬܝ ܟ̇ܝܟ̇ܢ (?) ܒܢܝ ܣܪܓܝܣ

ܡܢ ܡܕܝܢܬ ܕܩܪܝܬܐ ܟܘܛܝܘܕܘܪܝ ܒܝܘܡ ܐܠܦ

ܘܟܠܗܘܢ ܘܐܡܪܝܢ ܘܐܡܝܢ ܠܟܠܢܘ ܕܩܪܐ ܠܗ ܟܢ. ܘܫ.

Quotations from the Fathers have been indicated in the margins in pencil; they include Jerome (5 *a*, 6 *b*), Bernard (6 *b*), Ambrose (7 *a*, 8 *a*, 24 *b*, 26 *b*), Augustine (23 *a*), Chrysostom (8 *a*), Dionysius (18 *b*), etc. Ff. 109 *b*, 110 are blank.

Biblical references are marked in Syriac in the margins.

There are some notes in Ar. and Pers. at the foot of 35 *b*, 88 *a*.

The title outside is LINEA MARGARITARUM.

Buchanan collection.

Oo. 1. 29

Paper, 8 in. by 6; about 300 leaves (several of which are blank), the pages have been numbered up to 202; 27 quires (numbered in pencil beginning at the end), usually of 12 leaves; 20—22 lines on the page. Written in various mixed Nestorian hands, probably of the xvii—xviiith cent. IV. and XVI. are probably older.

The MS. which is imperfect, contains various orders, treatises etc. bound up with certain "prohibited" matter.

I. Various Ordinations and Prayers. P. 1:

ܥܠ ܚܠܦ ܕܡܬܬܪܝܡܝܢ ܡܢܝܢܐ ܡܬܩܪܝܢ ܠܡܬܡܗܘ ܟܗܢܐ
ܕܩܘܕܫ ܡܕܒܚܐ ܘܕܡܫܡܫܢܐ ܕܟܠܗܘܢ ܕܪ̈ܓܐ ܟܗܢܘܬܐ.

1. Ordination of Readers etc., p. 1:

ܟܘܪܡܬܐ ܡܫܡܫܢܐ ܕܩܪ̈ܘܝܐ.

Mg. ܡܫܡܫܢܐ ܩܪ̈ܘܝܐ ܘܗܘܦܕܝܩܢܐ ܘܡܫܡܫܢ̈ܐ ܠܟܗܢ̈ܐ

Subscription, p. 13:

ܫܠܡ ܡܫܡܫܢܐ ܕܩܫ̈ܝܫܐ ܘܠܡܪܢ ܫܘܒܚܐ.

2. Prayer recited over an excommunicated priest, p. 13; cp. above, pp. 322 (7), 596 (9).

3. Another for one who has turned from other faiths, p. 14:

ܐܚܪܬܐ ܕܦܢܐ ܡܢ ܬܘܕܝܬܐ ܐܚܪ̈ܢܝܬܐ ܘܐܬܐ ܠܗܘ.

4. Another for one who has denied his faith and repents, p. 15:

ܐܚܪܬܐ ܠܡܢ ܕܟܦܪ ܒܬܘܕܝܬܗ ܘܬܐܒ.

5. For the consecration of an altar, p. 16:

ܛܘܟܣܐ ܕܩܘܕܫ ܡܕܒܚܐ ܒܡܫܚܐ. ܩܕܡܝܬ ܡܫܪܝܢ ܐܒܘܢ (ܕܒܫܡܝܐ) ܕܩܘܪܒܢܐ ܀ ܨܠܘܬܐ ܚܠܦ ܡܪܢ ܘܐܠܗܢ ܠܡܚܝܠܘܬܢ ܚܣܝܢ. ܘܫ.

Note the lacuna after p. 23 (catchword ܒܫܡܐ).

6. The consecration of the cup or Gazzā by Mār Israel of Kashkar, p. 24; see above, p. 342 (35).

7 *a*. Order of the tonsure of Nuns. There is a lacuna after p. 27 (catchword ܡܫܡܫܢܝܬܐ).

Subscription, p. 30:

ܘܫܠܡ ܡܫܡܫܢܘܬܐ ܣܘܦܪܐ ܕܒܢܬ ܩܝܡܐ.

7 *b*. Order of the consecration of a new top for the altar, p. 30:

ܛܟܣܐ ܕܩܘܕܫܐ ܕܦܬܐ ܚܕܬܐ.

This is followed by a note on the kind of wood which may be employed.

8. Order on the attiring of Monks, p. 38:

ܬܘܒ ܒܥܕܬܐ ܛܟܣܐ ܕܡܫܡܫܢܐ ܕܐܣܟܝܡܐ ܕܡܠܟܘܬܐ ܕܒܘܬܟܐ ܠܐܝܚܝܕܝܐ.

9. Consecration of Bishops and Metropolitans, p. 41:

ܫܘܡܠܝܐ ܕܐܦܝܣܩܘ ܘܕܡܝܛܪܦܘ.

10 *a*. Canons by Mār Mārī bar Mĕshīḥāyā, p. 43:

ܬܘܒ ܩܢܘ̈ܢܐ ܐܚܪ̈ܢܐ ܕܣܝܡܝܢ ܠܐܒܘܢ ܡܪܝܡܪܐ ܘܡܫܝܚܝܐ
ܡܪ ܡܪܝ ܐܦܝܣܩܘܦܐ ܕܐܬܘܪ ܒܪ ܡܫܝܚܝܐ.

The dioceses named are: Nevākith (ܢܒܐܟܬ), Socotra, p. 43; the Isles of the Sea (ܠܓܙܪ̈ܬܐ ܡܬܩܪ̈ܝܢܬܐ), Persis and Karmān, the Indians and the people of Ḳaṭar, p. 44; Mārdīn, p. 45. Cp. above pp. 338 sqq. This is followed by sundry prayers.

10 *b*. A Grace, p. 50:

ܫܘܒܚܐ ܕܦܬܘܪܐ ܕܡܘܬܒܐ ܕܟܠ ܫܢܐ ܕܐܠܦ ܒܗ. ܘܟ̄.
ܐ̄. ܐܒܐ ܐܠܗܐ ܗܘ ܘܡܪܐ ܕܟܠ ܚ̈ ܚܝ̈ܠܘܬܐ. ܐ̄. ܐܒܪܐ ܝܚܝܕ
ܒܪܝܬܐ ܕܡܠܟ ܠܥܠܡܝ̈ܢ ܢܒܝܬܐ ܒ̄ ܒܪܐ ܕܝܘܒܝܗ ܬܫܒܘܚܬܐ ܡܢܗ
ܠܡܘܗ̈ܒܬܐ. ܒ̄. ܒܪܟ ܒܗܝ ܕܡܫܪܝܢ ܒܥܡܘܕܝܬܐ. ܘܟ̄.

11 *a*. A benediction by Mārī bar Mĕshīḥāyā, p. 53:

ܐܘ ܠܝ ܢܦܫܐ ܚܛܝܬܐ ܒܟܠܝܘܡ ܘܒܗ ܡܬܬܒܪܘ̇. ܒܠܝܬܐ
ܢܗܘܘܢ ܗܘ ܕܦܪܘܩܢ ܡܛܠ ܠܬܪܥܘܬܐ. ܘܟ̄.

Alphabetical.

11 *b*. A concluding benediction by Mār Elias III., p. 55:

ܒܘܪܟܬܐ ܕܡܫܬܩܠ ܒܗ̇ ܒܪ ܚܘ̈ܒܐ ܒܬܪ ܕܡܫܝܚ ܐܠܗܘܬܗ ܀
ܒܡܪܝ ܐܠܝܐ ܬܠܝܬܝܐ.

See above, p. 351 (β).

12. Order of the consecration of water for washing, p. 58; see above, p. 345 (40).

13. The order of the consecration of the *Ṭaibūthā* and water for washing, p. 59:

ܛܟܣܐ ܕܩܘܕܫܐ ܕܛܝܒܘܬܐ ܘܕܡܫܝܓܬܐ.

See above, p. 344 (38).

14. Ordination of Bishops, p. 60:

ܛܟܣܐ ܕܣܝܡܝܕܐ ܕܐܦܣܩܘ̄ ܐܝܟܢ ܕܡܬܚܙܝܐ ܡܫܬܡܫܢ
ܐܝ ܡܢ ܡܝܛܪܦܘ̄ [ܐܝ] ܡܢ ܦܛܪܝܪܟܐ.

15. Ordination of Metropolitans, p. 70:

ܛܟܣܐ ܕܣܝܡܝܕܐ ܕܡܝܛܪܦܘܠܝܛܐ ܕܡܫܬܡܫܢ ܡܢ
ܩܬܘܠܝܩܐ.

16. Prayers to be used when attiring the Bishop, drawn up by Mār Elias III., p. 72; see above, p. 330 (21).

17. Ordination of an Archdeacon, p. 74; see above, p. 329 (18).

18. Ordination of a Chorepiscopus, p. 75; see above, p. 329 (17).

19. Prayers to be used during the performance of the Tonsure, p. 77; see above, p. 329 (16). Followed by prayers for the consecration of the church and altar.

20. A new hand has made the following addition, beginning p. 80:

ܐܚܪܬܐ ܕܦܪܫܬ ܡܢ ܕܘܟܬܗ̇ ܕܡܪܝ ܡܫܝܚܐ ܡܬܚܕܬܘ
ܕܒܗ ܠܒܪܢܫ ܘܗܝ ܦܬܓܡܬܐ ܗܝ ܘܗܘ ܦܓܪܐ ܕܡܫܡܫܢܐ ܕܡܢ
ܠܟܠ ܐܘܪܚܬܐ ܢܛܘܗܝ ܕܡܠܬܗ ܗܘ܆ ܕܠܘܬ ܦܬܓܡܐ ܡܫܬܪܝܐ.

The subscription (p. 81) ascribes the preceding to Mār Sabhr-īshō' of Beth-Garmai:

ܫܠܡ ܐܓܪܬܐ ܕܝܫܘܥ ܕܐܠܗܐ ܡܪܢ ܘܦܪܘܩܢ ܕܒܗ
ܠܥܠܡ.

II. The *Kĕthābhā dh'Abhāhāthā* ascribed to [Simeon] bar Ṣabbā'ē, and dedicated to his friend Âgôr (Agur); imperfect; for a full description see Sachau, *Cat.* pp. 360 sqq. According to Duval (*Littérature Syriaque, Additions* [1900] to p. 133, n. 4) this work has been analysed by Parisot in *La Science Catholique,* May—June 1890. It is written in a fresh hand.

Title, p. 81:

ܬܘܒ ܟܬܒ ܣܠܩ ܫܒܝܩܐ ܐܠܗܝ ܒܐܪܥܐ ܟܬܒܐ ܕܐܒܗܬܐ
ܘܡܠܠ ܗܘܢܐ ܡܠܝ̈ܐ ܒܟܒܝܬܐ ܘܡܠܠ[2] ܕܒܫܡܝܐ ܘܡܠܠ ܗܕܐ
ܠܫܒܪܬܐ ܕܒܐܪܥܐ ܕܫܡܗ ܡܪܢ —— (blank) ܒܪ ܨܒ̈ܥܐ ܠܘܬ
ܐܓܘܪ ܡܚܒܒܗ.

Preface:

ܫܒܝܚܬܐ[2] ܡܫܟܚ ܒܪܘܚܐ ܠܘܬ ܗܘ ܕܟܠܐ ܡܢܗ. ܘܟ.
ܘܒܢ̈ܝ ܫܒܝܢ̈ܝ ܒܟܠܗ ܗܘܬ ܡܢ ܐܘ ܐܢܫ.. ܘܚܟܝܡ ܘܡܫܬܘܦ
ܒܟܠܗܘܢ ܡܫܝ̈ܚܬܐ ܘܫܡܠܝ̈ܬܐ ܫܘܠܡܬܐ. ܕܒܚܕ ܘܢܠܒܫ
ܘܢܬܚܘܒ ܠܝ. ܗܘܦܟܐ ܕܒܢܝ̈ܐ ܘܐܠܘܗܘܬܐ ܕܗܝ̈ܢܐ. ܘܢܦܪܘܩ
ܐܢܫܪ̈ܐ ܕܒܘܟܝ̈ܬܐ ܕܚܘܪ̈ܘܫܬܐ ܘܕܡܬܟ̈ܬܒܢܐ ܕܐܒܗ̈ܝܢ ܚܟܝ̈ܡܐ
ܘܫܒ̈ܝܚܐ. ܐܦܝܣܩܘܦ̈ܐ ܘܡܫܡܫ̈ܢܐ: ܘܦܪ̈ܝܫܐ. ܘܕܐܝܟ
ܒܒܬܝܢ ܘܒܬܝܢ ܦܪܝܫ ܪܒܐ ܡܢ ܘܟܠܗ. ܘܒܬܘܒܪܐ ܡܢ ܟܗܢܐ.
ܘܗܢܐ ܡܢ ܡܫܡܫܢܐ ܐܝܟ ܕܠܐ ܐܬܟܠܟܠ ܫܘܒܚܐ ܠܡܘܪܘܬܐ
ܕܗܕܡ̈ܐ ܡܕܝܢܬܐ. ܘܟ.

The enumeration of metropolitans of distant places begins on p. 98, and the rules for bishops on p. 101. The fragment ends p. 103:

ܘܐܦ ܚܢܢ ܚܕ ܡܢܗܘܢ. ܗܘܬ ܕܟܝܠ ܗܘ ܕܐܬܐܡܪ.

III. Rules and orders of various services (written in a hand resembling I.), beginning, p. 104:

ܐܦ ܚܕ ܗܘܘܢ ܀ ܘܐ ܬܩܢ ܐܝܟ ܕܠܒܪ ܀ ܘܡܢ ܐܢܫ
ܕܒܬܪܗܘܢ ܠܐ ܡܨܐ ܦܘܫܩܐ. ܘܫ̄ܠ.

The following are among the festivals noted in the margin: p. 105, the commemoration of the holy Friday of Gold, Pentecost; p. 107, of Mār Eugenius (ܐܘܓܝܢ) and his companions and of other saints; p. 109, of the saints and of Mār George; p. 110, the prayer of the Ninevites; p. 113, the commemoration of any one monk; p. 116, ܩܢܘܢܐ ܕܒܥܫܠܡ̄.

On p. 119 sq. is a note on some of the ecclesiastical usages of the ܦܪܢܓܝܐ and of people in the lands ܕܡܕܢܚ ܕܪܗܘܡܝܐ and in ܦܪܘܣܝܣ and ܓܘܪܓܝܐ.

The order (of the commemoration) of Shĕmōnī and her sons, p. 121.

IV. A "Liber Prohibitus" (see p. 127 foot), passages of a magical and astrological character; see XVI. below. It is a fragment and is written in a different hand.

Beginning p. 128 (also numbered f. 63):

ܐܘ ܐܚܝ ܡܬܒܠܒܠ ܒܩܛܠܐ ܐܝܟ ܗܘܐ ܠܒܪܐ ܡܫܡܫܢܐ ܘܡܫܡܫܢܝܬܐ
ܘܦܠܓܐ ܕܫܡܝܐ. ܐܘܟ ܒܡܒܥܐ ܠܟܠܗܘܢ ܕܒܥܡܐ ܕܐܬܡܢܐ.
ܠܟܠ ܒܡܢܘܬܐ ܡܬܦܪܫܝܢ. ܒܡܒܥܐ ܗܢܐ ܕܒܫܡܝܐ ܕܐܬܪܘܬܐ..

Ib. ܬܫܡܫܬܐ ܕܡܥܠܢܘܗܘܢ, followed on p. 129 by:

ܡܢ ܚܫܐ ܕܡܪܝ ܐܦܪܝܡ. ܡܥܠܢܘܗܘܢ ܒܗܘܒ ܐܪܒܥܬܐ ܘܐܪܒܥ
ܘܡܪܘܬܗ. ܐܢܐ ܐܦܠܛܘܢ ܘܣܩܪܛܝܣ ܘܐܪܣܛܘ ܘܐܦܝܩܘܪܘܣ ܘܟܠ ܡܢܐ.
ܢܦܫܐ ܕܝܘܢܝܐ ܘܚܟܝܡܐ. ܢܣܒܘ ܐܦ ܡܬܠܬܐ. ܘܟ.

P. 130, ܬܫܡܫܬܐ ܕܢܘܗܪܐ, and ܚܫܐ ܕܡܪܝ ܐܦܪܝܡ, p. 131. Similarly for ܐܪܝܘܣ, p. 131; ܬܫܡܫܬܐ, p. 133; ܦܪܘܕܝܘܢ, p. 134; ܚܘܪܝܢܐ, p. 136; and ܐܪܓܘܢ, p. 137.

This is followed on p. 138 by a piece beginning:

ܐܪܒܥ ܕܝܢ ܐܣܛܘܟܣܐ ܡܬܩܪܝܢ ܡܬܬܚܕܢ ܒܥܠܡܐ ܐܠܦܝܢ
ܘܐܠܗܘܬܐ ܦܪܘܫܝܢ. ܘܟ.

On the three dangerous days: the 6th of Nisan, the beginning of Ab, and the last of Kanūn I., p. 140:

ܥܠ ܝܘܡܬܐ ܬܠܬܐ ܡܣܟܢܘܬܐ. ܢܝܣܢ. ܘ. ܐܒ. ܟܢܘܢ ܩܕܡܝܐ.
ܘܡܥܠܬܐ ܕܐܕܪ ܘܡܦܩܢܗ ܕܟܢܘܢ ܡܢܝܢ.

V. *Exordia* for Palm-Sunday and Easter Sunday, p. 144; imperfect. Written in a hand resembling I. above. It begins:

ܬܘܕܝܬܐ. ܐܝܟ ܐܝܟ ܐܡܪܬܐ ܠܒܘܢ ܕܫܒܝܚܬܐ [ܐܝ]ܟ ❖ ܘܟ.

Subscription, p. 150:

ܫܠܡ ܬܘܕܝܬܐ ܕܥܐܕܐ ܕܐܘܫܥܢܐ. ܘܕܥܐܕܐ ܩܝܡܬܐ. ܘܫܠܡ ܬܘܕܝܬܐ.

VI. A hymn by the priest Ṣĕlībhā, p. 152.

See above, p. 647 (II.).

VII. A short Tūrgāmā, p. 158:

ܬܘܒ ܬܘܪܓܡܐ ܕܥܕܥܕ ܫܠܝܚܐ ܕܒܠܘܥ.

The following pages 159—167 are blank.

VIII. Selections from an heretical book of a Chaldee Syrian, p. 168:

ܒܥܘܕܪܢܝ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܟܬܒ ܐܢܐ ܡܟܬܒܢܘܬܐ ܕܟܬܒܐ

ܗܘܦܟܐ ܕܥܠܡܘ̈ ܘܫܪܒܬܐ ܕܒܢܝ ܢܫܐ ܘܕܪܐ ܡܢ ܟܘܪܐ ܠܟܠ ܐܝܬܘܬܐ ܐܝܬܝܐܝܬܐ ܪܡܐ ܡܢ ܟܠ: ܥܠܬܐ ܕܟܠ ܒܟܠܡܕܡ ܕܐܝܬܘܗܝ ܟܠ. ܘܫ̄.

In the mg. of p. 172: ܥܠ ܒܪܝܬܐ.

A fresh section begins on p. 179:

ܗܠܝܢ ܡܢ ܬܐܘܠܘܓܝܐ ܐܬܬܘܣܦ. ܡܛܠ ܕܒܥܐ ܗܘܐ ܥܠܡܘܗܝ. ܕܠܐ ܢܗܘܐ ܠܢ ܡܟܠܐܢܐ ܢܒܝܐ ܠܗܘܢ ܢܬܒܥ ܘܠܐ ܢܦܫܢ ܠܫܒܝܐ ܠܒܝܫܐ: ܕܐܝܬܝܗ̇ ܗܪܛܩܘܬܐ ܀ ܐܬܐ ܕܡܫܬܐ ܡܢ ܥܐܕܐ ܕܥܠܡܐ. ܐܠܐ ܐܬܐܡܪ ܡܫܝܚܐ ܕܒܗܘܢ ܡܬܦܠܓܝܢ ܕܡܒܥܐ ܗܢܐ ܕܝܚܝܕܘܬܐ ܘܟܠ ܡܫܝܚܐ ܕܡܢ ܗܠܝܢ ܐܠܐ ܐܬܘܪܬܐ ܘܒܢܝܐ ܘܡܫܝܚܐ ܡܫܬܠܡܝܢ ܒܗ̇ ܐܬܐܡܪ ܕܡܢ ܗܠܝܢ. ܦܠܓܘܬܐ ܗܝ ܕܢܦܫܘܬܐ ܘܪܘܚܢܘܬܐ. ܘܫ̄.

There are the following marginal rubrics: p. 179, ܦܠܓܘܬܐ; p. 182, ܢܦܫܘܬܐ; p. 186, ܪܘܚܢܘܬܐ; p. 189, ܥܠ ܡܫܡܫܢܘܬܐ.

IX. Dionysius the Areopagite, *de mystica Theologia*, caps. I.—V. (cp. Migne, t. iii., col. 997—1048), p. 192 (= f. 93 *a*):

ܥܐܕܐ ܕܬܐܘܠܘܓܝܐ ܐܪܘܦܓܝܬܐ ܕܐܠܗܐ ܕܝܘܢܘܣܝܘܣ ܕܐܪܝܘܣ ܦܓܘܣ ܠܛܝܡܬܐ ܕܢܡܘܣܐ ܦܘܠܘܣ. ܠܠܘܬܐ ܡܟܬܒܐ ܐܘܣܦ ܘܬܠܬܘܬܐ ܘܢܒܝܐܬܐ: ܘܡܪܕܘܬܐ ܕܝܕܥܬܐ ܐܠܗܝܬܐ

ܕܒܪ̈ܘܫܝܐ. ܕܒܥܝܢ ܠܡܫܪܝܐ ܕܝܢ ܘܡܬܚܠܐ ܘܡܬܢܗܪ ܘܠܐ ܡܫܢܐ
ܡܢ ܟܠ: ܕܡ̈ܠܐ ܐܪܘܚܢܝܬܐ ܕܒܠܗܘܢ ܒܟܣܝܐ ܕܐܬܐܡܠܬܐ. ܘܟ.

For other, less literal versions, see Brit. Mus., Adds. 12,151 (f. 151 *b*), 12,152 (f. 172 *b*), 14,539 (f. 98 *a*), and 14,540 (f. 44 *b*).

Ends on p. 198.

X. A theological tract on the future life; chap. i., on the places to which souls are led after death, p. 198:

ܦܘܩ ܟܠ ܐܘܟܝܢ ܗܦܟܗ ܕܡܫܝܚ ܡܫܬ̈ܐܠ: ܡܫܬܪܐ ܐܢܐ
ܕܫܡ ܡܕܡ ܡܕܡ ܟܠ ܚܕ̈ ܐܚܪ̈ܢܐ. ܕܒܟܠܡܕܡ ܐܚܪܢ ܗܘܝܢ
ܠܡܘܬܐ ܘܠܥܒܕ̈ܐ ܒܬܪ ܕܡܢ ܟܠܡܕܡ ܗܘܐ ܡܫܝܚ ܘܡܢܝܚ ܀ ܕܫܐ
ܣܘܡܟܐ. ܟܠ ܕܒܗܕܐ ܐܝܟ ܐܬܪ̈ܘܬܐ ܕܠܗܘܢ ܢܦ̈ܫܬܐ ܡܟ̈ܝܠܬܐ
ܒܬܪ ܟܘܢܢܝܗܘܢ ܡܢ ܦܓܪ̈ܐ ܡܬܕܒܪ̈ܢ.

Chap. ii., on the judgement of souls, p. 201:

ܕܫܐ ܕܐܡܝܢ ܟܠ ܕܝܢܐ ܕܢܦܫܬܐ ܕܢܦ̈ܫܬܐ ܀ ܕܒܡܘܬܗ ܕܒܟܠ
ܚܕ ܗܘܐ ܥܕܡ ܒܗ ܡܫܬܒܚܘܢܡܫܬܝܢܐ.

Chap. iii., p. 207:

ܟܠ ܕܒܠܡܕ ܒܚ̈ܝܐ ܐܚܪ̈ܢܐ: ܢܦ̈ܫܬܐ ܡܬܚ̈ܫܢ ܢܦܫܢ ܡܢ
ܐܘܪܐ: ܕܒܗܘܢ ܡܬܒܛ̈ܠܢ ܐܘ ܡܫܬܡ̈ܠܝܢ ܘܐܝܟܢܐ ܢܦ̈ܩܢ.

Chap. iv. (imperfect), p. 211:

ܟܠ ܫܦܝܪ ܫܪܝܐ. ܕܐܝܬܘܗ̄ ܕܘܟܬܐ ܕܬܘܫܒܘܚܬܐ ܠܟܠܡܕܡ ܀

XI. An explanation of the Lord's Prayer, f. 107:

ܦܘܫܩܐ ܕܦܘܩܕܢܐ ܕܨܠܘܬܐ ܕܡܪܢ ܕܫܡܝܐ ܕܡܢ ܡܠܦܢܐ

ܡܕܝܢ̈ܬܐ ܡܨܠܝܢ ܠܥܘܗܕܢܗ ܕܐܠܗܐ. ܨܠܘܬܐ ܗܕܐ ܠܡ ܡܬܐܡܪܐ
ܡܢ ܟܠܗܘܢ ܨܠܘ̈ܬܐ ܡܢ ܡܠܬܐ ܐܠܗܐ ܡܚܝܢܐ ܡܪܢ ܐܬܐܡܪܬ
ܒܒܥܘܬܐ ܕܬܠܡܝ̈ܕܘܗܝ ܡܕܝ̈ܢܬܐ ܐܝܟ ܡܫܘܕܥܘܬܐ ܕܐܘܢܓܠܝܘܢ
ܡܩܕܫܐ. ܘܫ.

Ends, f. 124 *a* :

ܐܠܐ ܦܨܐ ܡܢ ܒܝܫܐ ܀ ܐܦܢ ܓܝܪ ܕܗܘܝܢܐ ܫܠܡ ܗܘܐ ܠܢ
ܡܟܝܠ ܐܘܠܨܢ̈ܐ. ܘܫ.

XII. The Athanasian Creed, f. 125 *a* :

ܟܠܡܢ ܕܨܒܐ ܕܢܚܐ ܩܕܡ ܟܠ ܡܕܡ ܐܢܢܩܐ ܗܝ ܕܢܐܚܘܕ
ܗܝܡܢܘܬܐ ܩܬܘܠܝܩܝܬܐ. ܘܫ.

XIII. On the incarnation of the Word God according to the Roman Church, directed against heresies, particularly of the Nestorians; f. 126 *b* :

ܐܬܘܪܝܐ ܕܥܠ ܡܬܒܪܢܫܢܘܬܐ ܕܡܠܬܐ ܐܠܗܐ. ܠܦܘܬ ܗܘܝܐ
ܕܥܕܬܐ ܩܘܕܫܐ ܕܪܗܘܡܝܐ. ܠܘܩܒܠ ܗܪ̈ܛܣܣ ܟܠܗܝܢ ܕܝܢ
ܕܢܣܛܘܪ̈ܝܐ. ܕܗܘ ܓܝܪ ܗܘܟܢ ܫܪܝܐ ܗܝ ܬܘܕܝܬܐ ܐܪܬܕܘܟܣܝܬܐ
ܕܬܠܡܝ̈ܕܐ ܡܕܝ̈ܢܬܐ: ܘܫܪܝܐ ܗܝ ܗܝܡܢܘܬܐ ܕܪ̈ܗܛܣܝܐ ܥܪ̈ܝܪܐ. ܘܫ.

a. On S. John i. 14, f. 150 *a* :

ܟܠ ܗܝ ܕܡܠܬܐ ܒܣܪܐ ܗܘܐ ܘܐܓܢ ܒܢ.· ܕܓܘܒܝܢܐ ܡܘܣܝܢ
ܐܘܢܓܠܝܘܢ. ܒܒܘܢܝܐ ܓܝܪ ܘܕܡ ܠܗ ܠܡܢ ܕܢܬܒܥܠ ܠܦܘܠ
ܠܡܒܝ̈ܬܐ ܕܒܒܬ̈ܐ ܡܕܝ̈ܢܬܐ. ܘܠܐ ܗܦܟܘܗܝ ܐܘܪܚ ܕܐܬܝܐ. ܘܫ.

b. Against the Eunomians, f. 152 *b*:

ܬܘܒ ܐܣܪܢܝܬ ܘܠܘܬ ܐܘܢܘܡܝܢܐ ܡܟܬܒܢܘܬܐ.

XIV. On the difference between ܟܝܢܐ, ܩܢܘܡܐ, and ܦܪܨܘܦܐ, f. 154 *a*.

XV. The Nicene Creed, f. 154 *b*:

ܦܘܩܕܢܐ ܕܬܫܡܫܬܐ ܕܩܘܡܘ ܐܬܪܢܐ ܕܩܘܕܫܘܗܝ ܡܕܒܪܢܘܬܐ
ܕܐܬܠܡܕܘܬܐ ܘܐܫܬܠܡܬ ܒܥܕܬܐ.

Ends, f. 161 *a*.

XVI. Various astrological and magical pieces. On f. 161 *b* are the words "quae sequuntur sunt prohibita."

Beginning, f. 162 *a*:

ܥܠ ܫܡܫܐ ܘܣܗܪܗܘܢ ܘܟܘܟܒܝܗܘܢ.. ܫܡܫܐ ܠܐ ܡܫ ܠ
ܐܝܟܢܐ ܡܬܦܩܕܐ ܐܢܫ ܕܢܐܬܐ ܐܢܫ ܡܢ ܦܠܣܦܘܬܐ. ܘܫ̄.

Omens for the months, f. 172 *a*:

ܥܠ ܢܝܫܢܝܗܘܢ ܕܝܪܚܐ. ܐ. ܐܢ ܡܛܐ ܒܝܪܚܐ ܕܢܝܣܢ
ܢܗܘܐ ܠܒܪܐ ܫܘܠܡܐ ܘܡܣܬܪܩܢܐ ܘܡܪܥܐ ܒܚܬܪܐ. ܘܫ̄.

Ff. 173 *a*—180 *a* agree with pp. 128—143; see above, p. 1100 sq.

XVII. A chronological fragment, from Adam to the birth of Christ, f. 185 *a*:

ܫܘܚܠܦ ܫܢܝܐ ܕܥܠܡܐ.

F. 185 *b* begins:

ܡܢ ܐܕܡ ܘܥܕܡܐ ܠܡܘܠܕܗ.

XVIII. On the coming of our Lord, f. 187 *b*:

ܬܫܡܫܬܐ ܕܥܠ ܡܐܬܝܬܗ ܕܡܪܢ܂ ܠܥܠܡܐ ܡܢ ܒܬܪܐ
ܕܬܫܡܫܬܐ ܡܗܘܕܥܐ ܠܢ ܗܟܢܐ ܕܒܬܪ ܕܢܚܢ ܒܬܪܐ ܘܦܠܓ
ܫܥܬܐ ܕܠܠܝܐ܇ ܒܡܐܬܝܬܗ ܕܡܫܝܚܐ ܡܠܟܢ. ܘܫ̄.

XIX. A commentary after Dionysius. Imperfect.

(*a*) Genesis, f. 191 *a*:

ܗܦܘܠܘܢ܂ ܥܠ ܒܪ̈ܝܬܐ ܒܪ̈ܫܝܢ ܕܒܒܪܝܬܐ ܡܘܫܐ ܠܦܘܬ
ܦܝܠܣܘܦܘܣ ܕܡܕܝ ܕܝܢܣܝܘܣ ܡܦܫܩܢܐ ܕܒܬܪ̈ܐ ܐܠܗ̈ܝܐ.
ܠܡܘܕܝܢ ܘܕܝܠ ܕܝܕܝ ܕܠܥܠܡ ܬܐܘܪ̈ܝܐ ܐܘܟܝܬ ܘܝܘ̈ܢ ܡܬܦܠܓܝܢ
ܒܬ̈ܪ ܐܠܗ̈ܝܐ ܐܝܟ ܕܗܘܐ ܥܠܘܗܝ ܐܦܝܣܩܘܦܐ. ܘܫ̄.

On f. 194 *a*:

ܒܪܫܝܬ ܒܪܐ ܐܠܗܐ ܝܬ ܫܡܝܐ ܘܝܬ ܐܪܥܐ. ܗܟܘ ܕܝܢ܀ ܐܠܗܐ
ܒܠܚܘܕܘܗܝ ܠܐ ܒܪܝܐ ܘܡܬܘܡܝܐ ܐܝܬܘܗܝ ܒܪ̈ܝܬܐ ܕܝܢ ܒܢ̈ܝܢ
ܘܐܬܒܪ̈ܝ ܡܢܗ. ܘܡܛܠ ܗܢܐ ܗܘ ܗܘ ܒܠܚܘܕܘܗܝ ܘܠܐ
ܕܡܫܬܚܠܦ ܘܡܬܦܠܓ. ܘܫ̄.

Ff. 203 *b*, 204 are blank.

Another fragment (with the heading in pencil "Selections from the Fathers") begins on f. 205 *a*:

ܕܐܪܡܘܬܐ. . ܐܦܢܝ ܠܢ ܐܪܥܐ ܒܪܡܫܗ ܕܒܪܘܢܗ ܠܟܗ̈ܢܐ
ܡܫܝܚܝܐ ܕܫܒܬܐ. ܒܫܒܐ ܘܫܡܫܐ ܫܪܐ. ܘܫ̄.

The "Questions and Answers" commence on f. 207 *a*:

ܫܘܐܠܐ ܀ ܠܡܢܐ ܡܢ ܕܐܬܒܪܝ ܐܕܡ: ܠܐ ܐܬܐܡܪ ܒܠܘܚܘܗܝ:

ܕܒܬܪ ܕܒܢ̈ܝܬܐ ܐܢ̈ܫܝܬܐ ܐܬܐܡܪ. ܐܘܟܝܬ. ܘܚܙܐ ܐܠܗܐ ܕܫܦܝܪ. ܦܘܫܩܐ. ܡܛܠ ܕܡܬܕܟܪ ܠܐ ܐܬܦܪܫܬ ܗܘܬ ܚܘܐ. ܘܡܢ ܐܡܪ ܐܠܗܐ. ܠܐ ܗܘܐ ܫܦܝܪ ܕܢܗܘܐ ܒܪܢܫܐ ܒܠܚܘܕܘܗܝ ܢܥܒܕ ܠܗ ܡܥܕܪܢܐ ܐܟܘܬܗ ܀ ܐܘ ܡܛܠ ܕܥܒܕܗ ܚܘܐ ܕܢܬܬܥܒܕ ܗܘܐ ܠܡܥܕܪܢܐ. ܘܡܬܠܠܗܘܢ ܠܐ ܐܬܡܠܠ ܥܠܘܗܝ ܕܫܦܝܪ.

(*b*) Exodus, f. 240 *a* :

ܕܒܬܪ ܡܦܩܢܐ ܗܦܟܐ ܕܬܪܝܢ ܘܒܬܪ ܢܡܘܣܐ ܀ ܫܘܐܠܐ ܡܢܘ ܦܪܥܘܢ ܀ ܦܘܫܩܐ ܀ ܫܡܗ ܗܘ: ܠܐ ܡܢ ܐܬܘܡܢܐ (f. 240 *b*) ܐܠܐ ܕܟܘܢܝܐ ܕܡܠܟ̈ܐ ܕܡܨܪܝܢ. ܘܫ.

Ends on f. 252 *a*.

Another fragment of the same begins on f. 253 *a* :

ܗ̇ܘܢܘܢ.. ܢܦ̈ܫܐ ܕܐܝܬ ܠܗܘ.. ܥܠܡ̈ܐ. ܗܢ̈ܐ ܥܢ̈ܝܐ ܐܢܘ̇.. ܘܫ.

XX. Fragments.

a. The ancestry of Melchizedek according to Bar-Sarvashvi, f. 270 *b* ; beginning :

ܐ̱ ܝܕܥܬ ܐܢܬ ܕܐܬܒܥܝ ܫܪܒܗ ܕܡܠܟܝܙܕܩ ܐܝܟ ܒܪܣܪܘܫܒܝ ܐܡܪ ܗܟܢܐ.

The names of his parents as revealed to the above writer and to (*sic*) ܝܠܡܬܒܐ ܐܦܝܦܢܝܘܣ ܕܩܘܦܪܘܣ were ܗܪܩܠܝܡ and ܣܠܐܬܐ. Cp. Payne Smith, *Thes.* col. 343 (*s.* ܐܦܝܦܢܝܘܣ); *Cat.* cols. 619, 626; Ass. *B.O.* t. iii. 1, p. 261; Budge, *Book of Governors*, vol. ii., p. 94 n. 2.

This fragment ends:

ܘܗܘ̣ ܒܫܡܝܐ ܡܕܝܢܬܐ ܕܐܘܪܫܠܡ ܐܝܟ ܕܐܡܪ ܦܘܠܘܣ
ܫܠܝܚܐ ܕܗܘܝܐ ܚܐܪܬܐ.

b. A short account of the transmission of the writings of the Old Testament from Hebrew to Greek, f. 270 *b*.

c. An extract from a ܟܬܒܐ ܕܟܪܘܢܝܩܘܢ, f. 271 *b*:

ܐܡܪܝܢ ܠܢ ܐܟܬ̈ܒܐ ܒܕܘܟ̈ܐ ܕܐܪ̈ܥܐ ܒܗ̈ܢܐ ܙܒܢܐ ܗܠܝܢ ܡܕ̈ܝܢܬܐ
ܡܬܬܡܟܢܝܢ ܒܟܠܗܝܢ ܕܐܬܪ̈ܘܬܐ ܕܡܕܢܚܐ.

XXI. A theological tract on our Lord's teaching for those who have given themselves up to him, f. 273 *a*:

ܟܠ ܕܝܢ ܕܡܫܠܡܘܬܗ ܘܡܗܝܡܢܘܬܗ ܕܡܪܢ ܫܠܝܚܐ ܕܝܠܗ
ܐܫܬܠܡܘ ܗܘܘ ܬܠܡܝܕܘ̈ܗܝ. ܘܐܡܝܢܐ ܒܥܕܬܐ ܐܠܗܝܐ ܕܒܗ
ܡܬܩܝܡܐ ܗܘܬ ܠܗܘܢ. ܠܟܘܬ ܡܫܠܡܢܘܬܗ ܕܥܕܬܐ ܐܝܟ ܐܢܫܐ
ܕܐܬܐ ܘܡܥܒܕ ܠܚܝܠܐ. ܡܪܢ ܟܕ ܡܥܝܢ ܒܟܢܫܝܢ ܐܡܝܢ ❖
ܡܢ ܟܠ ܐܢܫ. ܚܕ ܗܘ̣ ܕܠܐ ܐܬܚܙܝ ܡܢ ܟܠ. ܘܠܟܠ ܡܢ
ܟܠ ܗܘ̣: ܘܟܠܟܠ ܗܘ̣. ܗܘ̣ ܕܒܟܠܗܘܢ ܫܢܐ ܡܬܚܙܝܐ
ܐܬܚܙܝ ܕܒܠܐ ܐܬܬܝܗ ܘܕܠܐ ܠܡܬܝܗ. ܫܠ.

Ends on f. 298 *a*.

There are notes in Malayālim on the second of the blank pages inserted at the beginning, also on p. 2; and on f. 189 there are various astronomical notes, days of the week, &c. in Syr.-Mal.

There are several notes in Latin warning the reader that the pages which follow contain prohibited matter (p. 127,

f. 161 *b*); in some cases the warning has been left unfinished (f. 187 *b*), or subsequently erased (f. 203 *b*).

On p. 1 is the heading in pencil: "Collection of Tracts," at the end (f. 299 *b*) is the note: *Hic liber est miscelaneus seu continet opuscula varia.* The outside title is: TRACTATA THEOLOGICA VARIA SYR.

Buchanan collection.

Oo. 1. 31

Paper, 7¾ in. by 5¾; 220 leaves; 20 quires of 12 leaves, but the first six have 10, and the last 4; signed with letters (beginning with ܟܐ), 20—21 lines on a page. Written in Nestorian (occasionally pointed), probably of the xvii—xviiith cent.

The Acts and Epistles in the Pĕshīṭṭā version. The sections are numbered separately in each book and continuously throughout (the first is ܐ and ܫܢܐ) as far as f. 87 *a* where a fresh enumeration begins (e.g. f. 89 *b*, ܒ and ܩܦܒ).

1. Acts, f. 1 *b*.
2. S. James, f. 69 *b*.
3. 1 Peter, f. 75 *a*.
4. 1 John, f. 81 *a*. Ch. v. 7 is wanting on f. 86 *b*.

Subscription, f. 87 *a*:

ܫܠܡܘ ܐܓܪ̈ܬܐ ܕܬܠܬܐ ܫܠܝ̈ܚܐ ܀ ܫܪܝ ܦܘܠܘܣ ܟܬܒ
ܐܓܪ̈ܬܗ.

5. Romans, f. 87 *a*.
6. 1 Corinthians, f. 112 *b*.
7. 2 Corinthians, f. 137 *a*.
8. Galatians, f. 153 *b*.
9. Ephesians, f. 161 *b*.

10. Philippians, f. 169 *a*.
11. Colossians, f. 175 *a*.
12. 1 Thessalonians, f. 180 *a*.
13. 2 Thessalonians, f. 184 *b*.
14. 1 Timothy, f. 187 *a*.
15. 2 Timothy, f. 193 *b*.
16. Titus, f. 197 *b*.
17. Philemon, f. 200 *b*.
18. Hebrews, f. 201 *b*. Ends on f. 220 *a*.

Mistakes and omissions have been made good by a later hand.

F. 1 *a* is blank. There are notes (in pencil) on f. 217 *a* etc., and in Syriac-Malayālim on ff. 54 *b*, 56 *a*, 58 *b*, 59 *a*, 61 *a*, 137 *a*, 146 *a*, 157 *b*, 177 *b*, 178 *a*, 183 *a* and *b*, 191 *a*, 205 *a*, 210 *b*, etc. On f. 220 *b* is the Alphabet of Bardesanes with the words:

ܐܬܘ̈ܬܐ ܗܠܝܢ ܡܫܠܡܝܢ ܫܠܡ ܐܠܦ̈. ܒܝܬ̈. ܘܗܘܝ ܡܬܬܡܢܝܢ.

ܘܒܝܕ ܕܝܡܬܐ ܕܐܬܘ̈ܬܐ ܕܣܝܩ̈ܝ ܗܘ̣.

At the foot appears to be written ܥܠܡ ܦܕܘܣ (?) ܠܟܠܒܕ.

The contents are given on a fly-leaf.

At the head of f. 1 *a* in pencil, *Ant. Praxeis et Egurta.*

The title outside is ACTA APOSTOLORUM ET EPISTOLÆ.

Buchanan collection.

Oo. 1. 36

Paper, 7¾ in. by 5¾; 126 leaves in all (several are blank); the pages (210) are numbered; quires, unsigned, generally of 10 leaves; 15—16 lines on the page. Written in a Nestorian hand with occasional vowel-points (p. 51 Jacobite ?), and dated A.D. 1749. The watermarks have the letters G. J [?]. R and PRO PATRIA.

The order of the celebration of the Eucharist, including various liturgies, etc.

1. Introductory service, p. 1.

2. The liturgy of S. James, p. 37.

3. "Consecration of the elements" (cp. table of contents), p. 59.

Subscription, p. 74, followed by a blessing:

ܫܠܡ ܛܘܟܣܐ ܕܩܘܪܒܢܐ ܕܠܐ ܚܘܫܒܢܐ. ܬܫܒܘܚܬܐ ܠܕܝܗܒ

ܥܘܕܪܢܐ ܠܫܘܠܡܗ. ܘܥ̄.

4. The liturgy of S. Matthew the Shepherd, p. 76.

5. The liturgy of Xystus, p. 90.

6. The liturgy of Mār Dionysius, (Jacob) bar Ṣalībī, p. 101.

7. The liturgy of the Twelve Apostles, p. 112.

8. The liturgy of S. John, p. 127.

9. The liturgy of the Holy Fathers.

   a. Of John of Ḥarrān, p. 143.

Subscription, p. 154:

ܫܠܡܬ ܐܢܢܦܘܪܐ ܕܡܪܝ ܐܝܘܐܢܝܣ ܕܚܪܢ ܟܬܒܗ ܐܝܘܐܢܝܣ

ܒܫܢܬ: ܒ̄ܣ ..

This MS., therefore, was written by one John in A. Gr. 2060 = A.D. 1749.

10. Procemia, concluding prayers (in the metre of Mār Ephraim, p. 165; Jacob of Batnae, p. 177), and lessons, ending with a prayer for the consecration of the vessels of the altar, p. 209.

On a leaf inserted at the end is a copy of an order from Mār Dionysius, metropolitan of India, introducing the priest Zechariah. It is dated April 10th, 1802.

✠
ܗܘ

ܒܫܡܗ ܕܡܪܢ ܐܠܗܐ ܫܠܡܬ ܐܚܝܕ ܟܠ ܡܪܝ ܕܝܘܢܘܣܝܘܣ ܡܛܪܦܘܠܝܛܐ ܫܠܝܛܐ ܕܡܕܝܢܬܐ ܠܟܪ̈ܟܐ ܡܕܝܢ̈ܬܐ ܘܩܘܪ̈ܝܐ ܘܟܠܗ̈ܝܢ ܘܟܠܝ̈ܬܐ ܒܢܝܐ ܒܪܝܬܐ ܘܟܡܪܐ ܦܪܝܫܐ ܕܐܘܪܫܠܡ ܒܥܡܕܘܬܐ ܬܪܝܨܬ ܫܘܒܚܐ. ܘܫ̄. ܗܘ ܐܢܐ ܡܫܟܢ ܐܢܐ ܠܟܘܢ ܒܫܘܪ̈ܒܬܐ ܥܩܪ̈ܬܐ ܒܝܕ ܡܫܝܚܐ ܗܘܐ ܘܒܪܐ ܕܐܬܦܬܠ ܕܪ̈ܝܐ ܕܡܫܝܚܘܬܐ ܘܫ̄. ܗܘ̈ܝ ܗܠܝܢ ܒܫܢܬ ܐܠܦ ܬܫܥܡܐܐ ܘܬܪܝܢ ܡܫܝܚܝܬܐ ܒܝܘܡ ܬܪܝܢ ܒܫܒܬܐ ܒܗ. ܒܝܘܡ ܦܨܚܐ.

Ant. (i.e. Antioch) has been written in pencil at the head of p. 1.

There is a list of the contents written at the beginning.

The title outside is ORDO PRECUM SYR.

Buchanan collection.

Oo. 1. 39

Paper, 7 in. by $4\frac{1}{2}$; 216 leaves, 27 quires of 12 and 4 leaves alternately (but the last two have 6); 16 lines on a page. Written in a S. Indian Nestorian hand, with occasional points of the xvii—xviiith cent.

The Wisdom Literature. The titles of the books are generally scrawled roughly without diacritical marks.

1. The Wisdom of Solomon, f. 3 *a*:

ܚܟܡܬܐ ܪܒܬܐ ܕܫܠܝܡܘܢ.

Begins:

ܪܚܡܘ ܟܐܢܘܬܐ ܕܝܢ̈ܝ ܕܐܪܥܐ. ܐܪܓܫܘ ܥܠ ܡܪܝܐ ܒܛܝܒܘܬܐ: ܘܒܦܫܝܛܘܬ ܠܒܐ ܒܥܘܗܝ.

2. Proverbs of Solomon, f. 47 *b*: ܦܘܫܩܐ ܕܡܬ̈ܠܐ

F. 91 *b*:

ܐܦ ܗܠܝܢ ܡܬܠܘ̈ܗܝ ܕܫܠܝܡܘܢ. ܚܟܝܡܐ ܕܥܬܩܘ ܐ̈ܢܫܘܗܝ ܕܚܙܩܝܐ ܡܠܟܐ ܕܝܗܘܕܐ.

3. Ecclesiastes, f. 104 *a*:

ܟܬܒܐ ܕܩܘܗܠܬ ܡܠܟܐ ܕܐܘܪܫܠܡ.

Subscription, f. 123 *a*:

ܫܠܡ ܣܦܪܐ (*sic*) ܕܫܠܝܡܘܢ. ܒܪ ܕܘܝܕ ܕܗܘܐ ܡܠܟܐ ܬܠܗܒܘܪ.

4. Ecclesiasticus, f. 123 *a*: ܬܘܒ ܣܦܪܗ ܕܒܪ ܣܝܪܐ

Subscription, f. 213 *b*:

ܫܠܡ ܣܦܪܐ ܕܒܪ ܣܝܪܐ ܀ ܕܗܘܐ ܚܟܝܡܐ ܒܫܘܠܡܐ ܠܒܫܡܝܢ. ܐܡܝܢ.

The books are divided into chapters which are numbered in the body of the text continuously throughout.

Ff. 1 *b*, 2 *a*, 214 *a*, *b*, 215 *a* and 216 *a* are blank, and there are some Malayālim and Syriac scrawls on ff. 1 *a*, 215 *b*, 216 *b*.

The contents are written on a fly-leaf, also (incomplete) on f. 2 *b*.

The title outside is Ben Asira et Hochmah Syr.

Buchanan collection.

Oo. 1. 40

Paper, $5\frac{1}{2}$ in. by $3\frac{3}{4}$; 195 leaves (not 194, a leaf was omitted between 60 and 61; the first 52 are unnumbered, then follow 100 with Syriac letters, the rest in Malayālim), f. 68 (ܣܘ) should

come between ff. 27 and 28 (where ܕܡܙܡܘܪܝܢ ܘܦܘܪ̈ܩܝܢ is a mistake for ܕܡܙܡܘܪܝܢ ܘܥܢܝܢ); 13—14 lines in a page. Written in at least two S. Indian Nestorian hands, with occasional points, probably of the xviiith cent.

A Psalter comprising the following items:

1. The Psalms, according to the Pĕshīṭtā version, with headings, occasional prefatory prayers, canons, etc. The ܡܪ̈ܡܝܬܐ and ܗܘ̈ܠܠܐ are indicated in the text and margin. The halves of each verse are marked. F. 1 *a*:

ܒܚܝܠ ܣܝܥܬܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܬܚܝܠܝܢ ܠܡܟܬܒ ܟܬܒܐ
ܕܡܙܡܘ̈ܪܐ ܕܛܘܒܢܐ ܕܘܝܕ ܡܠܟܐ ܘܢܒܝܐ ܘܠܟܠܗ ܕܡܪܢܐ ܥܠ
ܫܠܠܬܐ ܕܡܬܥܒܕܢ ܠܡܪܝܐ ܥܠ ܦܫܝܛܘܬܐ ܐܡܝܢ.

Ps. v., f. 5 *a*; cp. above, Add. 1966, p. 25 sq.

ܕܝܠܦܢܐ ✣ ܙܡܝܪܬܐ ✣ ܦܬܓܡܐ ܡܪܝ ܠܡ̈ܠܝ. ܗܒ. ܨܠܘܬܐ
ܕܨܠܝ ܠܗ ܥܠ ܣܝ̈ܡܬ ܒܬܠܗܘܢ ܘܕܥܐ ܘܡܟ̈ܬܒܐ (f. 5 *b*) ܡܪܐ
ܕܥܠ ܐܬܐ ✣ ܦܬ ✣ ܣܝ ✣ ܦܬܓܡܐ ܡܪܝܐ ܡܠܟܝ ܘܐܠܗܝ
ܕܗܠܝܢ ✣ ܦܬܓܡܐ ܠܡܠܟ ܕܠܚܡܝ ܡܠܟܝ ܘܐܠܗܝ. ܕܫܘܒܚܐ (*sic*)
ܡܪܐ ܕܫܘܒܚܐ. ܠܐ ܬܫܠܐ ܒܥܘܬܝ ✣ ܡܨܠܐ ܗܒ.

Ps. xliv., f. 51 *b*; cp. Add. 1966, p. 26 sq.

ܕܐܪ̈ܒܥܝܢ ܘܐܪܒܥ ✣ ܫܘܒܚܐ ✣ ܠܟ ܒܪܘܚܝ ܘܒܫܡܝ ܦܬܓܡܐ.
ܘܐܣܝ ܘܡܦܪܩ ܢܦܫܬܢ ܒܫܘܠܛܢܐ ܥܒܝܕܐ ܕܡܪܢܝܡܘܬܗ ܣܓܝܐܐ
ܕܩܘܫܬܐ ܘܬܘܕܝܬ ܘܥܒܕܐ ܒܟܠܗܝ ܡܪܐ ܕܟܠ ✣ ܗܒ.

2. The Song of Moses, preceded by a prayer (Exod. xv.), f. 188 *a*.

3. The Song of Isaiah (xlii. 10—13, xlv. 8), f. 189 *b*.

4. The second Song of Moses (Deut. xxxii. 1—21 *a*), f. 190 *a*.

5. The third Song of Moses (Deut. xxxii. 21 *b*—43 *a*), f. 192 *a*.

Subscription, f. 194 *b*:

ܫܠܡ ܬܫ̈ܒܚܬܐ ܕܡܘܫܐ ܘܕܐܫܥܝܐ ܒܥܘܕܪܢܗ ܕܐܠܗܐ.

The MS. is in poor condition and is much repaired.

At the end are 9 loose leaves comprising Ps. i. 4—ix. 12 with spaces left for headings etc.

Round the margin of f. 123 *a* (Syr. ܟܒܐ) runs the following (alphabet ?):

Top of the page:

ܦ ❖ ܒ ❖ ܕ ❖ ܫ ❖ ܫ ❖ ܗ ❖ ܝ ❖ ܡܕ ❖

Left-hand:

ܒ ❖ ܫ ❖ ܐ ❖ ܟܗ ❖ ܠ ❖ ܡܗ ❖ ܡ ❖ ܟܟ ❖ ܡܫ ❖

ܡܠ ❖ ܕ ❖ ܡܗ ❖ ܟܣ ❖ ܝ.

Foot: ܬ ❖ ܡ ❖ ܗ ❖ ܠ ❖ ܘ ❖ ܟܕ ❖ ܠ ❖ ܩ ❖

Right-hand:

ܫ ❖ ܠ ❖ ܛ ❖ ܠ ❖ ܘ ❖ ܐ ❖ ܠ ❖ ܠ ❖ ܥ ❖ ܕ ❖

ܓ ❖ ܐܦ ❖ ܠ.

Title: LIBER PSALMORUM SYRIACE.

Buchanan collection.

Oo. 1. 43

Paper, 6 in. by 4; 188 leaves; quires unsigned; 13 lines on the page. Written in a mixed S. Indian hand, probably of the xviiith cent.

Prayer-book for the canonical hours of the ferial days of the week, according to the usage of the Jacobites, f. 2 *a*:

ܒܥܕܢܐ ܕܨܠܘܬܐ ܕܫܒܬܐ ܗܘܝܢ ܕܝܘܡܬܐ ܫܚܝܡܬܐ ܠܟܘܠ ܚܕܐ
ܕܦܘܪ̈ܫܝܐ ܡܛܟܣܬ̈ܐ ܐܘ̈ܪܚܝܢ ܝܥܩܘܒܝܐ.

1. Monday, f. 2 *a*.
2. Tuesday, f. 43 *a*.
3. Wednesday, f. 73 *a*.
4. Thursday, f. 100 *a*.
5. Friday, f. 129 *a*.
6. Saturday, f. 158 *b*.

F. 67 *b* is blank, and ff. 184 *b* sqq. are by a different hand.

At the head of f. 2 *a* are the words *Antioch* and *Korbana* in pencil. F. 1 contains a prayer. On f. 188 *b* are the words ܦܪܘܩ ܒܡܪ̈ܝܐ, also a scrawl mentioning the priest Philip Mār Joannes (ܐܝܘܐܢܢܘܣ) teacher of Āmid.

The title outside is LITVRGIA SYRIACE.

Buchanan collection.

Oo. 1. 44

Paper, $5\frac{1}{4}$ in. by 4; 226 leaves (some numbered with Syriac letters); quires unsigned; 13—15 lines on the page. Written in several Nestorian hands of the xvii—xviiith century.

Hymns and *Exordia* (ܫܘܪ̈ܝܐ), sung "before and after" the ferial days," f. 1 *a* *:

ܚܘܬ̈ܡܐ ܘܫܘܪ̈ܝܐ ܕܩܕܡ ܘܒܬܪ ܡܘܬܒ̈ܐ ܚܫܚ̈ܬܐ (*sic*).

1. Monday, f. 1 *b*.
   Tuesday, f. 4 *b*.
   Wednesday, f. 8 *a*.
   Thursday, f. 9 *b*.
   The first Friday, f. 13 *a*.
   The middle Friday, f. 14 *b*.
   The last Friday, f. 16 *b*.
   Saturday, f. 18 *b*.

2. F. 21 *a*, ܗܦܘܟ ܟܪܟܐ ܕܐܣܟ̈ܡܐ.
   Monday, f. 21 *a*.
   Tuesday, f. 24 *a*.
   Wednesday, f. 26 *b*.
   Thursday, f. 28 *a*.
   The last Saturday, f. 31 *a*.

Subscription, f. 33 *a*:

ܫܠܡ ܟܪܟܐ ܕܬܫܡܫܬܐ ܕܪܡܫܐ ܕܝܘܡ̈ܬܐ ܚܫܚ̈ܬܐ (*sic*).

3. Services for the evening and morning of each day.
   Monday, f. 33 *b*.
   Tuesday, f. 39 *a*.
   Wednesday, f. 45 *a*.
   Thursday, f. 49 *a*.
   Friday, f. 54 *a*.
   Saturday, f. 60 *b*.

4.
   Monday, f. 64 *b*.
   Tuesday, f. 69 *b*.
   Wednesday, f. 74 *b*.

* For the *Shūrāyē*, and the *K^e dhām ū Bāthar* see Badger, *Nestorians*, vol. ii., pp. 20, 23. For similar MSS. cp. Zotenberg, p. 183; Sachau, *Cat.* p. 167 sq.

Thursday, f. 87 *b*.
Friday, f. 94 *a*.
Saturday, f. 102 *a*.

5. Various, including:

a. Prayer for Sunday evening, f. 109 *b*:

ܨܠܘܬܐ ܕܪܡܫܐ ܕܚܕܒܫܒܐ.

b. Prayers for festivals, etc., beginning, f. 118 *a*:

ܕܚܕܒܫܒܐ ܕܩܘܕܫܐ ܥܕ ܠܕܢܚܐ.

c. F. 168 *a*, ܨܠܘܬܐ ܕܥܘܗܕܢܐ.

d. F. 179 *b*, ܨܠܘܬܐ ܕܥܘܗܕܢܐ.

e. F. 203 *a*, ܨܠܘܬܐ ܕܪܡܫܐ.

f. A discourse of Mār Ephraim, beginning, f. 206 *a*:

ܡܐܡܪܐ ܕܡܪܝ ܐܦܪܝܡ ܐܠܗܐ ܠܟ ܡܘܕܐ ܐܢܐ ܡܢ ܟܘܠܗ ܠ
ܟܠ ܐܢܐ. ܫܘܒܚܐ ܠܟ ܡܪܝܐ.

Ff. 147 *b*, 197 *b*—200, 225 *b* are blank, and there is some Syr.-Malayālim on f. 202 *b*.

The title outside is LITURGIA SYRIACA.

Buchanan collection.

Add. 272[1–7]

Some 200 leaves, nearly all of which are torn and mutilated, written in Jacobite of the xv—xvith cent. Buchanan collection.

1. Paper, $12\frac{1}{2}$ in. by 9; 121 leaves (numbered with Syriac letters); 18 quires, signed with Armenian letters, of 10 leaves, but the first is missing, the third and sixteenth have 9, the second, eleventh, thirteenth and fifteenth 8, the fourth and eighth 6, the sixth, ninth, fourteenth and seventeenth 7, the seventh and tenth 5, and the last 1. The MS. is in a dilapidated

condition, ff. 38, 61, 62 and 77 are only half-leaves, and f. 53 is a mere fragment. The original MS. consisted of at least 171 leaves (counting only 1 for the last quire), and apparently the seventh quire had 12 leaves, the eighth 11, the eleventh 9, and the seventeenth 8.

Written in 2 columns of about 25 lines in Jacobite; Greek points introduced here and there by a later hand; probably of the xv—xvith cent. In several places the faded characters have been touched up by a later hand. It contains:

The Gospels divided into lessons which are numbered separately for each book. The name of the Gospel was probably written at the head of each leaf.

(1) Matthew, f. 1. Missing, chaps. i., ii., v. 23—45, vi. 18—vii. 8, x. 2—25, xvi. 3—26, xviii. 10—xix. 20, xxi. 1—23, xxvii. 35 *a* (after ܒܦܣܐ)—60, xxviii. 16—end.

(2) Mark, f. 37. Missing, chaps. i. 1—18, iii. 11—iv. 5, v. 39—ix. 2, ix. 47—x. 21, xi. 13—xii. 25, xiv. 33—59, xv. 19—xvi. 16.

(3) Luke, f. 53. Missing, chaps. i. 35—ii. 28, vi. 1—23, 45—vii. 15, viii. 6—ix. 11, xii. 51—xiii. 16, xxiii. 33—xxiv. 24.

(4) John, f. 91 *a*. Missing, chaps. i. 45—ii. 19, iii. 14—36, iv. 22—46, vi. 56—vii. 8, viii. 55—ix. 19, xi. 39—xii. 5, xix. 6—24, xxi. 7—25.

Lk. ch. xxii. 17, 18 and John ch. xi. 53—xii. 11 are omitted, the doxology is added in Mt. ch. vi. 13 *b*, and in Lk. ch. x. 1 the reading is 'seventy.' There are scrawls in Malayālim and Syriac-Mal. on ff. 34, 35. The first quire may have contained in addition to chaps. i.—ii. an index.

2. Paper, fullest size 12¼ in. by 9, about 70 leaves, numbered (varying from ܢܦܐ to ܣܝܢ), consisting of parts of quires 63—67; 2 columns of from 25 to 28 lines. Written in Jacobite of about the same age as the preceding.

The MS., which is in a dilapidated condition, consists of

homilies for the festivals and Sundays of the year. Each homily contains the prayer of Mār Jacob (ܒܥܘܬܐ ܕܡܪܝ ܝܥܩܘܒ).

Owing to the state of this MS. no attempt has been made to arrange the leaves in their proper order. The following are the contents of ff. 1—5:

F. 1 *b*: ܕܩܘܡܐ ܩܕܡܝܐ ܕܠܠܝܐ.

F. 2 *a*: ܬܟܣܐ ܕܚܬܡܐ ܩܕܝܫܐ ܕܩܘܣܛܢܛܝܢܘܣ.

F. 2 *b*: ܕܬܠܬܝܢ ܦܬ̈ܓܡܝܢ.

F. 3 *a*: ܕܓܒܪܐ ܕܫܘܠܡܐ.

F. 4 *a*: ܕܩܘܡܐ ܕܒ̄ ܕܠܠܝܐ.

F. 5 *a*: ܕܩܘܡܐ ܩܕܡܝܐ ܕܠܠܝܐ.

3. A leaf (much torn), fullest size 10 in. by 8; 2 columns of 21 lines. Written in a large Jacobite hand, of about the same age as the preceding.

A commemoration (cp. the quotations below) of Mār Dīmet or Domitius (ܕܘܡܛ) of ܩܘܪܘܣ; see Payne Smith, *Thes.* col. 885 quoting Bar Ali.

a. Col. 2, l. 3 sqq.:

ܠܝ ܠܬܫܡܫܬܐ ܐܘ̈ ܡܬܚܫܒܢܐ ܕܢܦܪܘܫ ܠܗ ܠܡܣܟܝܢ ܡܢ ܚܫܘܫܘܬܐ
ܘܐܫܝܐ ܒܥܒܕܘܗܝ ܠܒܠܠܡܐ ܒܠܗ.

Ib., l. 11 sq.:

ܟܠ ܬܘܒ ܩܘܪܘܣ ܒܥܕܬ ܘܚܙܝܬ ܬܗܪܐ ܢܒܝܐ ܘܦܓܥܐ
ܕܐܦܓܥܬܐ ܕܝܢܐ ܗܘܐ.

b. Col. 1, l. 4 sqq.:

ܦܘܠܘܣ ܦܓܥܐ ܬܘܒܐ. ܙܕܩܐ ܒܢ ܟܠ ܠܬܠܡܝܕܐ.
ܘܕܢܛܠ ܐܚܘܪܐ ܬܢܒ ܒܟܠ ܡܢ ܕܡܘܕܐ ܒܡܫܝܚܐ. ܠܦܘܠܠܘܣ
ܡܢ ܙܕܐ ܒܐܘܪܚܐ. ܗܘ ܕܪܕܦܘܣ (*sic*) ܙܕܩܘܗܝ ܗܘܐ ܠܟܠܗ.

ܘܡܪܢܝܬܐ ܡܢ ܕܡܕܒܪ ܗܘܐ. ܘܡܫܠܡܐ ܥܠ ܬܫܥܝܬܐ. ܗܘ ܠܗ
ܟܗܢܐ. ܕܐܡܪ ܐܢܘܢ ܠܡܫܠܡܢܘܬܐ.

It is accompanied with a prayer of Mār Jacob.

4. A fragment, fullest size 11½ in. by 6¾; 2 columns.

It contains Mt. chap. ii. 8—23, divided into lessons, and may have formed part of a later supply to (1).

5. A fragment, fullest size 9½ in. by 5½; 1 column of 17 lines.

Part of a collection of homilies, similar to (2) above, the present piece deals with the Transfiguration.

6. A fragment, fullest size 10¾ in. by 5½; 2 columns of 17 and 24 lines. Of about the same age as (1), to which, perhaps, it once belonged as a supply.

It contains Mark, ch. viii. 21—ix. 2 divided into lessons.

7. Two fragmentary leaves, 12¼ in. by 8; 2 columns of 30 lines. Written on better paper and by a different hand.

It contains homilies similar in character to (2) above.

Add. 285^{32-35}

A number of loose leaves belonging to a mass of miscellaneous papers, for which see E. G. Browne, *Hand-list of Muḥammadan MSS.*, no. 1510.

32. Paper, 16 in. by 11, 1 leaf of 30 lines, modern Nestorian hand with occasional points. Prayers and portions of services.

33. Paper, 9½ in. by 7¼, 8 leaves, 29 lines. Written wholly in Malayālim in Syriac (Nestorian) characters. Apparently a theological homily or discourse.

34. A fragment of paper, 4½ in. by 4¼, 9 lines. Part of a service in Syriac with the rubrics in Malayālim in Syriac (Nestorian) characters.

35. Paper, 6 loose leaves, greatest size 10 in. by 7, 17 lines. Written in Jacobite, possibly of the xvith or xviith cent., with mixed points here and there. Various hymns and prayers. Among the rubrics are ܩܘܠܐ ܕܡܪܝ ܐܦܪܝܡ ff. 2 *b*, 4 *b*, and the words ܩܘܡܐ ܡܪܡܝܐ ܕܠܠܝܐ, f. 3 *b*.

Add. 1155

A manuscript-book, 160 leaves, about 12 in. by 9½, containing a Neo-Syriac Lexicon in the Jacobite character. The meanings are in English, and in many cases the pronunciation is added.

From f. 69 *b* onwards it is written in two columns.

Bought of the Rev. S. S. Mitchell of Rome, 29th April, 1875.

Add. 1852¹⁻²

Fly-leaves. Consisting of:

1. 8 leaves of paper, about 8¾ in. by 5½, 17 lines on the page, containing homilies, prayers, etc. in Jacobite Kārshūnī, probably of the xvith cent.

2. A number of fragments of Coptic and Arabic. Those in Coptic are of various dates ranging probably from the xiiith cent. (f. 1) to the xvith or xviith (f. 2)*.

These fragments appear to have been acquired at Suriam by J. R. Crowfoot, 22nd November, 1873, who presented them to the late Prof. Wright in 1874.

Add. 1855

A modern copy (70 leaves, f. 70 *b* is blank; 14 lines on a page), written in Jacobite (ff. 47—70 by a different hand), containing Prayers for the Ferial days, and (apparently) the Order of Resurrection.

* I am indebted to Mr W. E. Crum for this information.

Title, f. 1 *a*, ܨܠܘܬܐ ܕܝܘܡ̈ܬܐ ܫܚܝܡ̈ܬܐ.

1. Sunday, f. 1 *a*.
2. Monday, f. 6 *a*.
3. Tuesday, f. 18 *a*.
4. Wednesday, f. 25 *a*.
5. Thursday, f. 33 *a*.
6. Friday, f. 42 *a*.
7. Saturday, f. 47 *a*.

Subscription, f. 56 *b*:

ܫܠܡܬ ܨܠܘ̈ܬܐ ܫܚܝܡܝܬܐ.

8. Evening prayer, f. 56 *b*:

ܨܠܘܬܐ ܕܪܡܫܐ ܕܫܚܝܡܬܐ.

Subscription, f. 70 *a*:

ܫܠܡܬ ܨܠܘܬܐ ܕܚܕܒܫܒܐ ܗܘܬ ܗܪܐ.

Presented by the Rev. J. M. Speechly, in August, 1878.

Add. 1856

A modern copy (16 leaves, 18 lines on the page) containing the Order of Celebration of the Eucharist. Written in Jacobite and dated A.D. 1869 (?).

Beginning, f. 1 *a*: ܛܘܟܣܐ ܕܩܘܪܒܐ ܩܕܝܫ ܡܬܩܕܫ ܗܟܢܐ.

The subscription (f. 15 *b*) states that this MS. of the liturgy of S. James was written by the priest Alexander bar Abraham of Pudica[bo] Mávalikara*. The date is uncertain. To read ܐܦܝܛ (1819) would make the MS. too old, and it is probable from a comparison with Add. 2973 that ܐܦܝܛ is a slip for ܐܦܣܛ.

* The same place in Add. 2973, p. 223. For the first name, cp. e.g. Rev. T. Whitehouse, *Lingerings of Light in a dark land*, p. 219 (London, 1873), and for the second, W. W. Hunter's *Gazetteer*, *s.v.*

ܫܠܡܬ ܐܢܛܘܪܐ ܕܡܪܝ ܝܥܩܘܒ ܐܦܝܣܩܘܦܐ ܕܡܪܢ ܘܡܪܢ
ܘܟܠܗ ܟܐܝܢ ܡܫܝܚܐ ܠܟܘܫܪܘܗ ܡܢ ܒܪܘܬܗ ܡܫܝܚܐ
ܘܣܝܡܐ ܕܟܬܐ ܕܡܘܪܝܫ ܡܛܪܦܘܠܝܛܐ ܀ ܗܘܝ ܀ ܒܫܢܬ (sic)
ܕܡܪܢ ܐܫܝܥ (sic) ܫܢܬܐ ܐܠܦܐ ܫܘܚ ܝ.

Presented by the Rev. J. M. Speechly in 1878.

Add. 1857

Modern ruled paper, about 8 in. by 6¼, 24 leaves. Specimen of a Lexicon in Syriac (Jacobite writing) with meanings in Malayālim and English. It comprises the first letter only, and ends with ܐܽܦܢܳܐ. Proper names are included. Beginning:
ܟܠ ܚܝܠܐ ܕܐܠܗܘܬܐ ܡܝܬܝܬܐ ܡܫܪܝܢ ܠܡܬܟܬܒܘ
ܠܗܘܡܫܝܡ ܡܦܪܫܬܐ. ܫܪܐ ܕܐܠܦ.

Presented by the Rev. J. M. Speechly in August, 1878.

Add. 1882

Vellum, 10 in. by 7, 2 leaves, each with one side blank.

1. Designated T_{38}, 13 lines of Arabic.

2. A design in red, green and yellow of a cross set within an ornamented border. It contains a dozen words written in Jacobite, probably of the xiith cent., arranged symmetrically:

ܐܠܗܐ ܘܢܚܢܢ ܘܢܝܬܪ ܠܐܦܐ
ܢܘܪ ܘܫܒܪܘ
ܠܘܬܗ ܒܗ
ܕܢܘܫܐ ܢܣܩܘܢ ܠܟܬܒܝܘܗܝ ܡܟܬܒܢܐ

Tischendorf fragments.

Add. 1883¹⁻⁶

1. One leaf of paper, about 12 in. by $6\frac{3}{4}$, about 31 lines. Written in Nestorian, with points, probably of the xvith or xviith cent. It is marked T_{42}.

The last leaf of a service-book containing apparently (see the selections below) an index to hymns and tunes.

.. ܡܕܝܢܚܐ ܫܠܝܚ ܠܝ ܡܠܟܘܬܗ ܕܐܕܡ ܗܘ . . . ܢܘܗܪ ܘܢܘܪ
ܦܪܝܐ ܠܐܒܝܠܐ..

.. ܗܘܘ ܠܗ ܐܘܕܝ ܠܗ ܡܫܘܬܐ ܠܒܪܐ ܦܘܡܝ ܕܡܠܠ
ܐܬܠܘܫܐ ܣܓܝܐܐ ܒܗ.

.. ܬܠܬܐ ܕܫܡܫܐ (?) ܢܗܝܪܐ ܡܢ ܫܡܫܐ ܢܣܒܘ ܠܗ ܦܠܓܗ
.. ܕܟܠܢ.

Also ܒܫܡܫܐ ܫܪܝ ܒܪܢܫܐ; ܡܠܬܐ ܕܒܫܡܝܢ ܡܢܟ ܕܢܝܚܘ ܐܫ[ܪ]ܪܘܗܝ, etc.

The last line is:

.... ܡܪܢܐ ܒܗܘܠܐ ܡܕܝܢܐ ܥܠ ܩܢܝܢܐ ܥܠܘܗ ܒܬܪܐ
ܡ . . . ܢܝ.

At the foot of the page is a rather obscure note apparently referring to some books deposited in the convent (?) of Michael, and the reverse side contains a list in Arabic of what appears to be the contents (books, etc.) of this convent. It also praises a woman named Sĕttō (?) who amongst other good works had bought (for the convent ?) a piece of land (ܚܩܘܪܐ)* in Zion.

* Cp. Ar. حاكورة.

ܘܠܝ ܒܗܬܐ ܕܐܘܪܫܠܡ ܕܩܕܡ ܠܗܘܢ ܡܫܒܚܝܢ ܣܘܓܐܐ
ܘܣܓܕܐ (?) ܘܟܕܘ. ܡܬܒܕܪܐ ܡܢ[ܗܘܢ] ܢܦܫ ܢܦܫܝܢ ܕܦܢܝܢ
ܠܐܘܪܫܠܡ. ܕܗܝܟܠܗ ܢܝܕ ܡܬܡܣܟܢܐ ܗܘܐ ܕܗܘܐ ܪܫܐ ܕܟܠ
ܕܟܠܝ ܐܢܫ ܘܟܕܐ ܕܐܪܥܢ ܚܠܝ. ܘܗܫܐ ܢܦܠܬ ܒܒܝܫܐ [ܕܟܠܝ].
ܘܝܒܒܬ ܠܝ ܫܘܪܐ ܕܡܕܝܢܬ ܡܕܝܫܐ ܘܒܝܬ ܡܩܕܫܐ ܒܝܗܘܢ.
ܘܣܪ[ܘ]ܪܐ ܕܒܐܘܪܚ ܡܣܝܬ. ܘܠܘܝܐ [ܕܡܫܝܚ] ܐܡܬ[ܒ]ܐܝܬ
ܗܝܡܢܘܬܗ ܒܝܠܗܬ ܡܝܬܝ ܡܢܝ ܐܡܝܢ.

2. One leaf of paper, about 9½ in. by 6¼, 19 lines on a page. Written in Jacobite, probably of the xi—xiith cent., in a hand resembling Brit. Mus. Or. 5201. It is marked T_{48}.

Two fragments from a Lectionary of the Old Testament.

(1) Micah vi. 1 sqq.: ܪܡܠܐ ܡܫܟܚܘ ܠܢܘܪܐ. ܦܘ

The following variants have been noticed:

v. 2 ܘܬܩܝ̈ܦܐ (Lee ܘܬܩܝ̈ܦܘܬܐ), ܠܝ, ܘܥܡܗܘܢ (L. ܘܥܡ ܐܝܣܪܐܝܠ) *v.* 3 ܡܢܘ (L. ܡܢܐ), ܘܒܡܢܐ (L. ܒܡܢܐ ܐܘ), *v.* 4 ܐܣܩܬܗ (L. ܐܦܩܬܗ), ܦܪܩܬ (L. ܦܪܩܬܟ).

After ܡܬܠܗܝܢܢ (*v.* 5, L. ܐܬܪܥܝܢ) the fragment continues as follows:

ܠܒܢܝ ܗܘܢܝܬܐ. ܘܡܢܐ ܐܡܪܬ ܠܝ ܗܘܐ ܐܡܪ ܐܢܐ ܠܟ
ܐܘ ܒܪܢܫܐ ܕܗܘ ܛܒܐ ܘܡܢܐ ܒܥܐ ܡܢܟ ܡܪܝܐ ܐܠܐ ܐܢ ܠܡܥܒܕ
ܕܝܢܐ. ܘܠܡܪܚܡ ܚܣܕܐ. ܘܠܡܗܘܐ ܡܛܝܒ ܕܬܗܠܟ ܠܐܬܪܗ ܕܡܪܝܐ
ܐܠܗܟ. ܡܬܠܗܘܢܐ ܒܫܒܥܐ ܪܒܐ ܠܐܒܘܟ ܠܡܪܝܐ. ܘܠܐܪܥܐ ܒܢܘܗ
ܒܫܠܡܐ ܒܝܘܡܐ ܠܥܠܡܘܗ ܕܐܪܥܐ ⁘

(2) Is. lv. 1—7:

ܩܪܝܢܐ ܡܢ ܢܒܝܘܬܐ ܕܐܫܥܝܐ ܢܒܝܐ ܐܡܪ ܡܪܝܐ. ܐܘ ܟܠ
ܕܨܗܝܢ ܐܙܠܘ. ܗ̄ܘ.

The following readings have been noticed:

v. 1 ܐܘܢ (L. ܐܘ), ܐܙܠܘ (in 1 *a*, L. ܙܠܘ), *vv.* 2 *a*, 3 *a* ܫܡܥܘܢܝ,
v. 3 ܬܐܘ̈ (L. ܬܘ), ܬܐܚܝܐ (L. ܬܚܝܐ), ܕܠܥܠܡ, *v.* 4 ܗܘܐ (L. ܗܘ),
v. 5 ܘܬܘܪ̈ܐ, ܕܡܪܝܐ (L. ܡܪܝܐ), ܩܕܝܫܐ (L. ܩܕܝ̇ܫ). In *v.* 1 also
ܠܗܘܢ (L. ܠܗ).

The fragment ends with ܠܐܠܗܐ ܡܣܓܐ ܠܡܫܒܩ (*v.* 7, L. ܠܐܠܗܢ ܕܡܣ̇).

3. Two leaves, paper; about 8¼ in. by 5½; 19 lines on a page; consisting of the last leaf of the eighteenth quire and the first of the nineteenth: written in Nestorian, possibly of the xvith cent. It is marked T_{44}.

A fragment of 'the Paradise' of Palladius, see Bedjan, *Acta Martyrum et Sanctorum*, vii. (1897). It begins with ܘܡܫܟܚ ܠܐ ܡܨܐ (*op. cit.* p. 500, l. 6 from foot) and goes down to ܗܕܐܝܟܢܐ, p. 505, l. 2. The text differs but slightly from Bedjan's, e.g. f. 1 *a*: ܘܐܡܪܘ ܠܗ. ܕܡܢ ܟܠܗܿ ܐܘܪܚ ܠܟܘܪܣܝܗ. ܘܡܫܒܚܐ ܫܒ̈ܝܩܬܐ ܠܐܠܗܐ; cp. *op. cit.* p. 501, l. 3 sq. Nos. 169, 170 (*op. cit.* p. 502), 173 (*op. cit.* p. 503), and 175 (*op. cit.* p. 504) are omitted. No. 176 begins, f. 2 *b*: ܗܘܐ ܚܕ ܐܚܐ, and concludes with:

ܘܗܟܢܐ ܚܕ ܐܚܐ ܘܩܒܪܘܗ ܕܡܫܝܚܐ.

On f. 2 *b* is the marginal note: ܕܟܠܗ ܡܫܬܒܚܬܐ.

4. Two leaves, 6½ in. by 5, 17 lines on a page. Written in Jacobite, probably of the xivth cent. It is marked T_{43}.

Fragment of a service-book, beginning f. 1 *a*:

.... ܟܠܝܘܡ ܡܪܝܐ ܘܡܫܬܒܚܢ ܟܗܢܐ .. ܟܠܗ

ܩܘܪܝܠܠܘܣ ܗܢܐ ܠܐ ܡܟܝܠ ܡܢ ܩܢܘܢ ܐܝܟܢ[ܐ ܕ]ܐܡܪ ܡܪܢ
ܢܗܘܐ ܠܟܘܡܪܐ ܥܠ ܗܢܐ ܀ ܦܝܪܐ ܡܟܝܢ ܚܢܢܐ ܀ ܦܝܪܐ
ܦܪܘܣܐ ܀ ܦܝܪܐ ܘܡܟܝܢܐ ܀

The fourth page ends:

ܐܬܕܟܪ ܡܪܝܐ ܘܠܟܠܗܘܢ ܕܐܬܦܘܪܐ ܢܡܝܟ. ܘܥܠ ܢܦܫܬܐ
ܐܒܗ̈ܬܢ ܘܕܐܚ̈ܘܬܢ ܐܢܫܐ ܕܝܠܢ. ܠܕܝܕܥܝܢ. ܠܕܠܐ ܝܕܥܝܢ.
ܘܠܟܠܗܘܢ ܕܥܠ ܐܘܪܚܐ ܒܥܝܬܐ ܡܬܕܒܪܝܢ ܘܡܬܢܝܚܝܢ ܀ ܐܬܕܟܪ
ܡܪܝܐ ܘܠܐ̈ܪܘܣ ܘܠܟܠܗ̈ܢܐ ܘܠܟܠܐ̈ܬܐ ܕܐܪܥܐ ܘܠܟܠܟܠܐ
ܕܦܠܚܐ. ܟܠܢܐ.

5. One leaf of coarse paper, about 6½ in. by 4½, 13 lines to the page. Written in a Malkite hand somewhat resembling Wright, *Syr. Cat.* pl. xvi., perhaps, therefore, of the xiiith cent. It is marked T_{50}.

Fragment of a service-book:

ܩܝܪܝܐ.. ܡܠܐ.. ܘܟܠܐ ܟܠܐ ܫܘܒܚܐ ܐܡܪ ܠܠܗܐ ܢܘܢܢܝܢ
ܠܫܠܡܐ ܘܐܡܪ ܡܠܐ.. ܒܪܝܟܝܢ ܟܗܢܐ ܡܠܠܐ ܟܠܗ ܥܠܡܐ
ܕܐܬܟܠܝܢ ܢܘܡܝܢ ܡܪܝܐ ܠܠܗܐ ܒܟܘܕܐ ܘܡܪܐ ܕܟܠ. ܡܟܝܢܐ
ܕܫܒܘܚܬܐ. ܘܦܪܘܩܐ ܕܥܠܡܐ ܕܒܢ̈ܝܢܫܐ. ܢܛܪܝܢܬ ܕܡܬܩܪܝܐ.
ܗ̇ܘ ܕܠܐ ܐܫܬܘܕܝ ܠܒܪܝܫܐ ܡܢ ܐܬܬܝܬܝ ܠܫܘܡܠܝܐ ܕܐܒܪܐ
.. ܟܕ ܢܬܟܠܬܗ ܕܫܛܢܐ. ܐܠܐ ܟܕ ܡܬܒܪܝܫܝܢ ܦܪܘܩܘܬܐ.
ܕܒܪܘ ܐܢܫܝܢܐ (b) ܠܠܗܝ. ܒܢܝܬܗܝ ܘܦܪܘܩܘܬܗܝ ܘܐܫܬܘܕܝܗܝ
ܠܗܠܝ. ܐܢܬ ܐܘ ܡܪܐ ܢܡܟܝܢܐ. ܐܝܟܢ ܗܘܝܐ ܠܗܠ ܟܠܢ ܗܢܐ.

ܐܡܪܐ ܚܢܢ ܕܒ̈ܢܝܐ ܡܫܡܫܬܐ ܕܒܝܬ ܐܝܬܠܗܘܢ. ܘܦܘܪܩܢܗ ܡܢ

ܦܓܪܐ ܕܒܛܠܢ ܕܠܐܠܗܘܢ. ܕܒܗ ܠܐܝܟܐ ܦܪܝܫܬܐ (sic) ܘܒܘܦܣܢܐ

ܓ̇ܦܛܝܪܐ (sic) ܐܬܗܦܟܘ ܒܒܢܝܐ ܕܛܝܒܘܬܗܘܢ. ܘܐܦܝܢܝܗܝ ܠܘܬ

ܡܢ ܕܢܝܚ. ܕܫܠܝܚ ܒܡܫܬܡܫܘܬܐ ܕܒܢ̈ܝܐ ܕܝܠܝ. ܒܒܝܬܗ

ܡܢܝ ܠܚܘܪܬܐ ܕܡܠܟܘܬܗ.

The additions above ܕܒܠܐ (l. 3), ܐܣܬܠܗܘܢ (l. 5), and ܒܦܛܝܪܐ (l. 11, apparently for ܕ) are all later.

6. One leaf of paper, about $6\frac{3}{4}$ in. by $4\frac{3}{4}$; 11 lines on the page. Written in a Malkite hand, apparently rather earlier than Sachau, *Cat.* pl. ix. which is of the xvth cent. It is marked T_{53}.

∴ ܢܘܛܪܐ ܗܘ ܕܡܫܘܚܐ ܠܐܠܗܘܬ ܡܪܢ ܐܪܙ ܗܘܐ ܕܡܠܟܘܬܗ

ܗܘ ܠܫܡܐ ܩܪܐ ܠܡܠܐ ܐܦܪܝܡ. ܕܠܗ ܕܠܗ ܐܦ ܚܢܢ ܡܢ

ܡܢ ܬܫܡܫܬܐ ܒܗ ܐܒܘܢ ܠܡܫܡܠܝܘ ܡܠܝܟܐ ܕܝܠܢ ∴

∴ ܡܢ ܦܬܚ ܐܝܕܗܘܢ ܢܦܩܘܢ ܒܝܬ ܠܬܠܡܝܕܐ ܒܢܝ ܦܘܪܩܢ

ܕܪ̈ܥܘ ܐܪܙ ܗܘܐ ܘܡܫܝܚ ܫܠܡܘܬ ܠܝܠܕܘܬ ܡܫܝܚܐ. ܗܘ ܕܒܗ

ܐܦ ܚܢܢ ܐܬܚܙܝܢ ܡܢ ܠܘܬܐ ܘܡܫܠܡܝܢ ܒܥܒܕܐ ܕܡܠܟ

ܡܫܝܚܐ ܐܠܗܐ ܕܝܠܢ (b) ܡܪܐ ∴ ∴ ܒܢܘܗܪܗ ܕܡܫܝܚܐ

ܡܢ ܛܠܠܘܢ ܫܪܪܐ ܒܬܪܝܢ. ܢܦܩܘ ܘܐܪ̈ܟܘܢܐ ܫܒܝܚܘ ܡܫܪܪܝܢ.

ܘܡܠܟܐ ܕܝܘܪܐ ܡܠܟܘܬ ܕܠܐ ܡܬܚܘܒܢܐ ܘܗܘܝܐ ܠܗ ܒܪܐ

ܕܒܬܘܠܬܐ ܒܫܡܐ ∴ ܦܬܚ ܒܪܫܝܬ ܗܘܝܐ. ܐܒܘܢ ܕܡܢ ܥܠܡܐ

ܕܢܘܗܪܐ. ܘܚܣܢ ܠܝ ܢܘܗܪܐ. ܗܘ ܕܒܪܐ ܫܡܫܐ ܘܣܗܪܐ. ܗܘ
ܕܒ ܒܪܟ ܡܪܝܡ ܥܠ ܕܠܥܠܡ. ܡܫܬܒܚܢܘܬܗ.

There is an Arabic scrawl at the foot of the first page.

Tischendorf fragments.

Add. 1884[3]

Paper, 7 in. by 5; 9 lines on the page; written in pointed Jacobite, perhaps of the xvth or xvith cent.

Fragment of what is apparently a service-book, in Arabic and Syriac. The Syriac, which is in red, reads (f. 1 *a*):

ܥܠ ܦܝ ܕܡܫܡܫܢܐ ܗܘ ܩܕܝܫܐ ܩܪܝܢܐ ܗܘ ܚܕܬܐ
ܟܬܝܒܬܐ ܒܟܬܒ ܠܗܘܢ ܘܟܠ ܡܢܗܘܢ ܗܘܐ ܚܕܬܐ ܡܢ ܟܠܗܘܢ:

F. 1 *b*:

ܘܡܘܬܐ ܗܘܒܠ ܩܕܝܫܘܬܐ ܗܘ ܕܡܫܡܫܢܐ ܚܕܬܐ ܘܠܐ
ܬܬܟܪܝ ܠܗܘܢ ܩܕܝܫܐ ܕܟܗܢܘܬܐ.

Tischendorf fragment (numbered T 39_2). See E. G. Browne, *Hand-list of the Muḥammadan MSS.*, no. 1522.

Add. 1903

A transcript of a MS. containing the Gospels according to the Ḥarklensian version. It is marked Pet. 39 and appears to represent the MS. which H. Petermann copied at Damascus; see his *Reisen im Orient* (Leipzig, 1860), vol. i. p. 127, cp. vol. ii. p. 345. The MS. was written in Esṭrangĕlā on parchment, and had coloured designs at the end of the first three gospels.

The transcript consists of 65 quires of 4 leaves, 2 columns of 25—27 lines, and is written in Jacobite (see however III. below); 24 quires, signed with Syriac letters (but the end

of the eleventh is signed ٢), of 10 leaves, but the first has 8 (beginning with Matt. i. 8, see below), the eighteenth 9, and of the last 11 are written upon. The first seven quires end at the following passages respectively: Matt. vi. 23, xi. 29 *a*, xv. 32, xx. 32, xxiv. 45 *a*, xxvii. 49 and Mk. iv. 8. The title of each Gospel is written above the first and last leaf of every quire.

The transcript has numerous marginal notes in German, the Syriac is clear, with the exception of passages where Petermann evidently found the original illegible.

I. The Gospels according to the Ḥarklensian version, divided into *capitula*, a list of which is prefixed to Mark, Luke, and John.

(1) Matthew:

ܟܠܠ ܚܝܠܐ ܕܬܠܝܬܝܘܬܐ ܩܕ̄ ܡܫܪܝܢܢ ܕܢܟܬܘܒ ܬܐܬܪܐ
ܕܐܘܢܓܠܝܘܢ ܩܕ̄ ܕܡܬܝ ܫܠܝܚܐ ܩܕܝܡ ܟܬܒܐ ܕܗܘܝܐ
ܕܝܫܘܥ ܡܫܝܚܐ.

From the beginning down to chap. i. 8 *a* is a later supply; cp. Add. 1904 (2).

Between chap. xx. *vv.* 28 and 29 the margin has an insertion practically identical with that in Adler, *NTVers.* (1789), p. 90, Cureton, *Gospels* (1858), p. xxxvi. The variants are ܡܪܘܩ̈ܬܐ (for ܡܪܘ̈ܩܬܐ), ܕܠܟܐ ܦܫܝܣ, ܐ ܦܐ, ܐܬܟܠܠ (for ܐܬܟܠܠ). There appears to be space for one letter between the first two letters of ܐܦܐ. There is no note by the scribe on the source of this insertion.

(2) Mark, quire 16, f. 2 *b*:

ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܕܡܪܩܘܣ ܡܣܒܪܢܐ.

(3) Luke, quire 26, f. 4 *b*:

ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ. ܟܪܘܙܘܬܐ ܕܝܢ ܕܟܕ ܠܘܩܐ ܗܘ ܡܣܒܪܢܐ
ܘܐܘܢܓܠܣܛܐ.

Marg. note on ܦܫܝܛܬܐ, Lk. vii. 37:

ܦܫܝܛܬܐ ܦܫ ܒܫܡܐ ܕܐܪܝܣܛܝܛܐ ܗܘܐ. ܠܡܛܪܐ ܕܝܢ ܐܠܗܘܬܗ
ܦܠܛܘܢܐ ܕܡܫܝܚܐ ܕܒܗ. ܒܒܝܬܐ ܕܝܢ ܦܠܛܝܪܘ ܕܩܫܛܐ ܚܢܢ.
ܐܠܐܒܣܛܪܘܢ ܕܝܢ ܐܬܩܪܝܬ. ܡܛܠܐ ܕܠܟܠܗܘܢ ܩܪܒܐ ܕܠܡܠܟܝܐ
ܡܛܪܝܕܐ. ܐܡܪ ܓܝܪ ܒܛܒܐ. ܘܢܛܠܩܘܢ ܐܝܟ ܐܠܐܒܣܛܪܘܢ ܐܢܬܬܗ
ܕܝܢ ܒܫܡܐ ܓܠܝܠ ܕܡܪܬܐ.

(4) John, quire 43, f. 4 *a*:

ܢܣܒ ܡܘܪܐ ܕܐܘܪܓܒܝܢ ܡܝܢܐ. ܕܡܘܬ ܒܪܘܬܐ
ܕܢܘܣܝܐ ܡܠܝܐ ܘܬܐܘܠܘܓܝܣ.

Around the margin of quire 48, f. 3 *b* is written in Esṭrangĕlā John viii. 1—11.

The following readings differ from White's text:

v. 3 ܕܐܬܬܚܝܕܬ; *v.* 4 ܕܚܝܪܬܐ; *v.* 5 ܒܢܡܘܣܐ ܕܝܢ ܕܝܠܢ. ܡܘܫܐ ܦܩܕ; *v.* 6 ܗܕܐ ܕܝܢ; *v.* 7 ܕܠܐ ܚܛܝܬܐ; *v.* 8 ܘܬܘܒ ܟܕ ܐܬܟܦܝ; *v.* 10 ܘܠܐ ܐܢܫ; *v.* 11 ܢܦܩܘܢ; *v.* 12 om. ܟܕ ܗܟܝܠ ܐܬܟܢܫܘ.

Marg. note on Jn. xix. 27, quire 59, f. 4 *b*:

ܡܢܝܘܬܐ ܘܢܘܣܦ ܐܢܬܐ. ܘܡܢܝܢ ܘܡܢܝܢ ܐܡܗ ܕܡܪܢ
ܐܢܬܬܐ. ܗܢܘܢ ܗܟܝܠ ܬܪܝܢ ܐܢܬܐ. ܢܗܘܘܢ ܠܗܠܝܢ ܬܪܬܝܢ
ܐܢܬܘܬܐ.

After the usual enumeration of chapters etc. is a note mentioning the name Aaron, quire 56, f. 4 *a*:

ܥܠ ܕܒܪܐ ܒܒܬܐ ܗܘܐ ܢܘܠܐ ܢܠܟ ܐܗܪܘܢ ܚܛܝܐ ܒܒܒܘ.

The account of this version by Thomas of Ḥarkel is virtually identical with that in Add. 1700, f. 96 *b* (p. 7 sq. above). It concludes (f. 4 *b*, col. 1, foot):

ܗܘܝܢ ܒܠܗܘܢ ܒܦܢܩ̈ܐ ܕܐܘܢܓܠܝܘܢ ܐܝܟ ܡܫܘܚܬܐ ܒܫܘܠܡܬܐ.
ܠܡܠܐ ܠܟܠܗܝܢ ܘܠܡܟܬܒܘܬܐ ܘܦܬܚ ܘܠܟܠܬܐ ܒܦܢܩ̈ܝܢ. ܘܥܢ̈ܝܢܐ
ܡܟܝܢ ܘܠܡܢܐ. ܘܡܢܝܢܐ ܕܩܪ̈ܝܢܐ ܠܟܠܗ ܘܡܢܐ ܘܠܡܢܝܢ.
ܘܩܢܘܢ ܩܪ̈ܝܢܐ ܠܟܠܡܢܐ ܘܠܡܢܝܢܗܘܢ.

A note, parts of which can scarcely be read, states that one Basil collated the MS. in A. Gr. 1152 = A.D. 841*.

ܐܢܐ ܒܐܣܝܠܝܘܣ ܗܘ ܐܣܟܝܡܐ ܘܚܛܝܐ. ܦܢܩܝܬܗ ܠܟܬܒܐ ܗܢܐ
ܥܡ ܦܢܩܝܬܐ (?) ܘܡܠܟܝ ܦܪܨܘܦܐ (?) ܟܠܗ ܕܚܣܝܪܐ ܚܝܠܬܐ
ܕܩܘܪܣܘܣܐ. ܒܝܕܐ ܕܡܚܝܠܐ. ܡܢܬ ܠܟܠܗ ܘܡܢܐ ܘܚܡܫܝܢ
ܘܬܪܬܝܢ ܕܝܘܢܝܐ. ܡܢ ... ܡܛܠ ܚܘܣܝܐ ܕܢܦܫܗ. ܗܠܝܢ
ܠܐ ܐܫܬܟܚܘ ܗܘ̈ܝ ܒܦܘܪܣ.

The colophon states that this MS. was written in A. Gr. 1521 = A.D. 1210 by Joannes (ܝܘܐܢܢܝܣ), bishop of Raʿban (cp. Wright, *Brit. Mus. Cat.*, p. 231 *b*), in the days of Mār Michael patriarch of Antioch and Mār Joannes of Egypt and Alexandria. The scribe concludes with an appeal for prayers on behalf of his father Romanus of Tellā d'Arsenius and other members of his family etc.

ܐܬܟܬܒ ܘܐܫܬܠܡ ܟܬܒܐ ܗܢܐ. ܘܦ̄. ܒܫܢܬ ܐܦܟܐ
ܠܟܠܐ ܘܡܫܡܫܢܐ ܡܟܬܒܢ ܘܚܝܐ. ܒܝܘܡܝ ܐܒܘܢ ܕܡܦܩܕܢܘܬܗ
ܐܠܗܐ ܐܝܟ ܢܡܘܣܐ ܕܟܢܫܐ ܕܐܠܟ ܕܩܘܪܝܐ ܡܬܘܢܝܐ ܠܐܘܪܘܣ
ܡܘܣܝܐ ܘܩܘܡܐ ܠܟܠܗ. ܐܬܟܬܒ ܕܝܢ ܒܐܝܪܬܐ ܒܡܕܝܢܬܐ ܕܐܢܛ
ܐܘܪܫܠܡ ܘܡܨܪܝܢ ܘܡܨܪܝܢ. ܝܘܐܢܢܝܣ ܗܘܐ ܡܫܝܚܐ ܘܠܡܘܒܠܐ

* It was from a MS. of this date that the Paris codex of the Ḥarklensian Gospels (Suppl. 14) appears to have been copied. See Zotenberg, no. 57.

ܕܡܬܝܚ̈ ܐܘܣܛܘܡܣܐ ܕܝ ܠܐ ܗܘܐ ܒܪܒܘܢ ܕܒܥܬܐ ܘܡܬܪܒܝܬܐ
ܡܬܪܒܝܬܐ. ܒܡܘܩܕܢ. ܘܦܩ̄. ܡܪܝ ܡܬܒܐܝܠܐ ܦܐܛܪܝܒܐ
ܕܐܢܛܘܟܝܐ ܕܣܘܪܝܐ ܘܒܝ ܐܝܟܐ (?) ܕܡܟܝܢܐ ܕܗܘ ܕܒܥܠ ܦܝܫܐ
ܘܦܝܫܐ ܡܪܝ ܡܬܒܐܝܠܐ ܪܒܐ ܘܡܫܡܫܢܐ. ܘܡܪܝ ܐܝܘܐܢܢܝܣ
ܕܡܟܘܪܢ ܘܠܒܣܝܪܝܐ ܘܐܦܝܣܩܘܦܘܣ. ܘܦܩ̄. ܘܐܝܟ ܡܟܝܢܐ
ܘܬܘܒܐ ܡܫܒܚ ܐܝܟ ܒܣܘܒܐ ܠܒܪܘܢܐ ܕܦܪܝܣܝܢ ܒܦܬܓܡܬܐ
ܗܕܐ ܘܒܩܠܐ ܕܐܘܪܫܠܡ. ܦܝܫܐ ܡܬܒܣܡܝܢ. ܕܝܠܘܬܐ
ܕܦܪܘܫܘܬܐ ܢܫܬܪܘܢ ܠܟܠ ܐܢܫܝܢܐ ܘܫܡܐ ܡܬܪܓܐ. ܘܟܠܐ ܐܒܐ
ܕܠܟ ܦܛܪܢܐ ܪܘܡܝܢܘܣ ܫܝܫܐ ܘܕܝܢܐ ܕܡܢ ܬܠܐ ܕܐܪܣܝܢܘܣ.
ܘܐܡܪܐ ܕܠܟ ܡܟܝܢܬܐ ܕܒܫܡܗ̇ ܒܢܝܫܢܗ (?) ܘܐܝܟ ܕܠܟ
ܕܡܟܝܢ̈ܐ (?) ܢܘܚܡ ܘܠ.. ܘܡܠܟܘܬܐ ܕܠܟ ܪܒܡ ܘܪܘܐ ܠܟܝܢܐ (?)
ܘܦܘܪܢܣܘܣ ܘܦܘܣܛܢ ܡܗܢܩ̈ܐ ܘܪܢܝܠܐ ܗܘܝܪܢ ܗܘܠܟܡ
ܐܢܩ̈ܛܢ ܘܦܪܒܐ ܕܒܪ̈ܝܢ ܡܗܢܩ̈ܐ ... ܐܝܟ ܠܟܠܗܐ ܒܡܠܟܘܬܗ.

II. A series of lessons for the Friday of the Crucifixion, compiled from the four Gospels, quire 57, f. 1 *b*:

ܩܪ̈ܝܢܐ ܡܟܢܫ̈ܐ ܡܢ ܐܪܒܥܐ ܐܘܢܓܠܝ̈ܣܛܐ ܠܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ
ܕܡܪܝܐ.

The series starts as follows: Luke xxii. 1—7, Matt. xxvi. 17, Lk. xxii. 8—11 *a*, Mt. xxvi. 18 *b*, Mk. xiv. 15, 16 ܕܐܝܟ ܠܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ, Mt. xxvi. 20 *a*, Lk. xxii. 14 *b*—16, Mt. xxvi. 21 etc., and ends with Luke xxiii. 14—56.

Subscription, quire 60, f. 2 *a*:

ܫܠܡܘ ܩܪ̈ܝܢܐ ܗܠܝܢ ܕܡܟܢܫܝܢ ܐܝܟ (?) ܦܫܝܛ ܢܘܗܪܐ.

This is followed by an enumeration of the number of times the words ܐܠܗܐ etc. occur in the Gospels.

ܐܝܬ ܒܐܘܢܓܠܝܘܢ ܡܢܝܢܐ ܟܠܗ ܡܠܬܗ ܕܐܠܗܐ. ܬܠܬܡܐܐ ܘܬܡܢܝܢ ܘܚܕܐ ܙܒ̈ܢܝܢ ܘܕܡܫܝܚܐ. ܡܐܐ ܘܐܪ̈ܒܥ ܙܒ̈ܢܝܢ ܡܠܬܐ ܕܐܝܟ ܗܢܐ ܘܬܡܢܝܢ ܘܫܬܐ ܙܒ̈ܢܝܢ. ܘܕܪܘܚܐ ܩܘܕܫܐ ܡܐܐ ܘܬܠܬ ܙܒ̈ܢܝܢ. ܐܦ ܕܝܫܘܥ: ܡܐܬܝܢ ܘܬܫ̈ܥ ܙܒ̈ܢܝܢ. ܐܦ ܕܡܪܝܐ ܬܡܢܝܢ ܘܫܬܝܢ ܙܒ̈ܢܝܢ. ܘܐܡܝܢ: ܬܡܢܝܢ ܘܬܫ̈ܥ ܙܒ̈ܢܝܢ.

III. An unnumbered quire, a duplicate in Esṭrangĕlā of the first fifteen lines of both columns from ܡܬܠܬܠܝܢ John xxi. 25, corresponding to quire 56, f. 4 *a*.

Bought from Mrs Petermann.

Add. 1904

A small note-book, about 6 in. by 4, formerly belonging to H. Petermann, see E. G. Browne, *Hand-list of Muḥammadan Manuscripts*, no. 1534.

It contains:

1. Pet. 40. Syriac and Arabic variant readings in the Psalms and canticles (Ps. cli., Ex. xv., Deut. xxxii., 1 Sam. ii. 1—10, Hab. iii., Is. xxvi. 9—16, Jon. ii. 3—10, Song of the Three Children, Dan. iii., Lk. i. 46—55, 68—79).

From a note on f. 1 *a* the original MS. appears to have been dated A. Adami 7045 = A.D. 1537.

2. Pet. 41. The Ḥarklensian version of the title and chap. i. 1—8 *a* of Matthew. It would correspond exactly to the portion missing in Add. 1903 (I); see above, p. 1131.

3. Pet. 42. Portion of a colophon to the Ḥarklensian version of the Gospels.

It is preceded by the words ܗܘܪܝ ܢܘܗܪܐ at the head, followed by ܐܠܗܐ ܢܘܗܪܗܘܢ ܠܟܢܘܫܐ ܡܫܠܡܢܘܬܐ ܕܡܫܝܚܐ ܡܚܪܙ ܢܗܝܪ ܐܡܝܢ.

3*. A fragment in Arabic (see E. G. Browne, *loc. cit.*). "98" is written at the foot of the page.

4. Pet. 43. A metrical account of the martyrdom of Mār Ṭahmazgard (cp. G. Hoffmann, *Auszüge aus syr. Akten pers. Märtyrer*, pp. 50 sqq., Duval, *La Littérature Syriaque*, p. 114 sq.). Copied from a MS. which Petermann found at Kerkuk (Sĕlokh): see *Reisen im Orient*, vol. ii., p. 317 note.

Beginning:

ܫܪܪܐ ܕܗܘܡܕܐ ܦܬܚܬ ܘܩܪܝܬ ܗܘܝܬ.
ܘܬܘܒ ܚܝܝܢ ܛܗܡܙܓܪܕ ܐܫܟܚܬ.
ܘܗܡܕܝܢ ܒܪܒܝܢ ܐܬܫܒܚܬ.
ܕܐܫܬܠܬ ܩܕܡ ܩܪܘܒܐ ܡܕܡ ܕܚܘܒܬ.
ܟܕ ܬܩܠ ܐܢܐ ܟܠ ܡܕܪܐ ܕܒܗ ܐܬܓܠܘܬ.
ܕܒܗܪܐ ܠܪܒܝܢ ܢܘܗܪ ܢܗܪ ❖
ܒܘܡܐ ܫܒܘܪ ܡܪܝܐ.
ܗܘ ܫܠܝܚܐ ܐܦ ܕܠܡܝܐ
ܗܘܐ ܠܝܠܝܐ ܘܚܘܫܒܐ
ܐܬܚܫܒ ܗܘܐ ܒܪܒܝܢ ܡܫܒܚܐ
ܘܫܪܝ ܗܘܐ ܦܘܪܩܢܐ ܡܪܟܒ.

The whole poem consists of about 280 lines.

Subscription:

ܡܫܬܒܚܢܢ ܕܡܟܬܒܢܘܬܗ ܕܐܘܢܓܠܝܘܢ ܒܚܕܒܫܒܐ ܘܫܢܬܐ ܗܘ̈ܝ

ܒܐܝܠܘܠ ܝܪܚܐ. ܒܫܘܒܚܗ ܕܡܪܢ ܐܘܢܓܠܝܘܢ ܒܒܪܟܬܐ ܕܫܠܡܘܬ.

ܡܢܐ ܘܫܡܥܘܢ ܐܠܦ̈ܝܢ ܗܘ̈ܝ ܒܡܫܝܚܐ. ܗܢܘܢ ܕܒܟܠܗ ܡܗܝܡܢܘܬܐ

ܘܢܫܟܚ ܚܝ̈ܠܐ.

Add. 2034

Paper, 12 in. by 8½; 171 leaves, in bad condition, originally at least 19 quires, signed with Syriac letters, of 10 leaves, but the first is missing, the second has 7, the eleventh 9, the sixteenth 8, and the last 7 (with traces of 2 more); 27—28 lines on the page. Written in a regular Nestorian hand probably of the xviith cent.

The Pentateuch, according to the Pĕshīṭtā version, imperfect, divided into sections which are numbered separately and continuously throughout the five books.

1. Genesis. Ff. 1, 2 which are much mutilated contain fragments of chaps. xviii.—xix. 28 *a*, from f. 3 *a* onwards the folios are complete.

2. Exodus, f. 35 *b*.

3. Leviticus, f. 76 *b*. Chap. v. 15 *a*—vi. 2 are wanting.

4. Numbers, f. 104 *b*.

5. Deuteronomy, f. 142 *b*, imperfect; f. 171 ends with chap xxxi. 11.

F. 44 *b* is blank. There are glosses on ff. 17 *b*, 19 *b*, 21 *b*, 24 *b*, 35 *b*, etc.

Bound in boards.

(A piece of paper found in this MS. is now marked Add. 2071[7].)

Add. 2035

Paper, 12 in. by $8\frac{3}{4}$; 66 leaves; 7 quires, signed with Syriac letters, of 10 leaves, but the third and sixth have 8; two columns of 27—28 lines. Written in a regular Nestorian hand, with points, and dated 1803.

A Lectionary from the Pauline Epistles for the Sundays, Festivals, etc., according to the use of the Upper Convent (of Mosul), f. 1 *b*:

ܩܪ̈ܝܢܐ ܕܫܠܝܚܐ ܦܘܠܘܣ ܐܝܟ ܥ[ܝܕܐ] ܕܕܝܪܐ ܥܠܝܐ .

1. The first Sunday of the Annunciation, f. 1 *b*.
   Romans iii. 31—iv. 12.

2. The second Sunday of the Annunciation, f. 2 *a*.
   Rom. iv. 13—25.

3. The third Sunday of the Annunciation, f. 2 *b*.
   Hebrews vi. 13—vii. 10.

4. The fourth Sunday of the Annunciation, f. 3 *b*.
   Rom. ix. 1—13.

5. The Nativity of our Lord, f. 4 *a*.
   Rom. i. 1—5 *a* (ܒܒܣܪܐ), Gal. iii. 15 (ܐܚܝ)—26 (*vv.* 22 *b*—26 have been repeated), 29, iv. 1—6.

6. The first Sunday after the Nativity, f. 5 *b*.
   Gal. iv. 18—v. 1.

7. The Commemoration of the Virgin Mary, f. 6 *a*.
   Rom. xvi. 1—16, 25 [24]—27.

8. The second Sunday after the Nativity, f. 7 *a*.
   2 Tim. ii. 16—26.

9. The Epiphany, f. 7 *b*.
   Tit. ii. 11—iii. 7.

10. The Commemoration of S. John the Baptist, f. 8 *a*.
Eph. ii. 19—iii. 20.

11. The Sunday after the Epiphany, f. 9 *a*.
2 Tim. iii. 1—15.

12. The Friday of S. Peter and S. Paul, f. 9 *b*.
ܕܥܪܘܒܬܐ ܕܒܝܬ ܦܛܪܘܣ ܘܦܘܠܘܣ.
2 Corinth. x. 1—7, xi. 21—33.

13. The second Sunday after the Epiphany, f. 10 *b*.
Heb. iii. 1—13.

14. The Friday of the four Evangelists, f. 11 *a*:
ܕܥܪܘܒܬܐ (*sic*) ܕܐܪܒܥܐ ܐܘܢܓܠܣܛܣ.
1 Cor. iv. 9—16, 2 Cor. i. 8—14.

15. The third Sunday after the Epiphany, f. 12 *a*.
Heb. iii. 14—iv. 10.

16. The Commemoration of S. Stephen, f. 12 *b*.
2 Cor. iii. 18—iv. 18.

17. The fourth Sunday after the Epiphany, f. 13 *b*.
Heb. vii. 18—28.

18. The Commemoration of the Greek Doctors, f. 14 *a*.
2 Tim. ii. 8—19, iv. 1—8, 14—18.

19. The fifth Sunday after the Epiphany, f. 15 *a*.
Heb. ii. 5—18.

20. The Commemoration of the Syrian Doctors, f. 15 *b*.
Heb. xiii. 1—21.

21. The sixth Sunday after the Epiphany, f. 16 *b*.
Heb. viii. 1—ix. 12.

22. The Monday of the Prayer of the Ninevites, f. 17 *a*.
1 Tim. ii. 1—iii. 10.

23. The Tuesday of the Prayer of the Ninevites, f. 18 *a*.
Rom. xii. 1—21.

24. The Wednesday of the Prayer of the Ninevites, f. 19 *a*.
Eph. iv. 1—13 *a*, 25—v. 21.

25. The Thursday of the Prayer of the Ninevites, f. 20 *a*.
Rom. x. 1—13.

26. The Commemoration of any one Saint, f. 20 *b*.
2 Cor. x. 4—7 (ܐܢܫ).

There is a lacuna after f. 20.

27. [The seventh Sunday after the Epiphany], f. 21 *a*.
There remains only 1 Tim. vi. 16 (ܠܥܠܡ)—20.

28. The Commemoration of the Dead, the sons of Adam, f. 21 *a*:

ܕܘܟܪܢܐ ܕܡܝܬ̈ܐ ܒܢܝ̈ ܐܕܡ.

1 Cor. iii. 21—iv. 5, 2 Cor. v. 6—10.

29. The eighth Sunday after the Epiphany, f. 21 *b*.
Phil. iii. 1 (ܗܕܝܢ)—14, and the last five words of Hebr. xiii. 21.

30. The first Sunday in Lent, f. 22 *a*.
As in Oo. 1. 17, no. 25.

31. The first Monday in Lent, f. 23 *a*.
Ib. no. 26.

32. The first Tuesday in Lent, f. 24 *a*.
Ib. no. 27.

33. The first Wednesday in Lent, f. 25 *a*.
Ib. no. 28.

34. The first Thursday in Lent, f. 25 *b*.
Ib. no. 29.

35. The first Friday in Lent, f. 26 *a*.
Ib. no. 30.

36. The second Sunday in Lent, f. 26 *b*.
Ib. no. 31.

37. The second Friday in Lent, f. 27 *b*.
As in no. 2 above.

38. The third Sunday in Lent, f. 27 *b*.
Rom. v. 1—11 (and the last five words of Heb. xiii. 21).

39. The third Friday in Lent, f. 28 *a*.
See Oo. 1. 17, no. 34.

40. The fourth Sunday in Lent, f. 28 *b*.
Rom. vii. 14—19 *a*.

There is a lacuna after f. 28.

41. [Wednesday of the mid-week in Lent], f. 29 *a*.
Rom. x. 1 (ܐܠܗܐ)—17.

42. Thursday of the mid-week in Lent, f. 29 *b*.
Rom. x. 17—xi. 12 (adds ܐܠܐ ܣܢ̈ܬܐ ܡܢ ܟܠܗ ܡܕܝ̈ܢܬܐ).

43. Friday of the mid-week in Lent, f. 30 *a*.
Rom. xi. 25—36.

44. The fifth Sunday in Lent, f. 30 *b*.
See Oo. 1. 17, no. 41.

45. The fifth Friday in Lent, f. 31 *b*.
See ib. no. 42.

46. The sixth Sunday in Lent, f. 32 *a*.
Rom. xiii. 11 (ܗܟܢܐ ܐܚܐ ܕܝܢ ܕܐܬܒܕܩܘܢ ܕܘܒܪܐ)—xiv. 9.

47. The sixth Friday in Lent, f. 32 *b*.
Rom. xv. 1—13.

48. Palm Sunday, f. 33 *a*.
See Oo. 1. 17, no. 45.

49. The last Monday in Lent, f. 34 *a*.
Heb. i. 1—ii. 4.

50. The last Tuesday in Lent, f. 34 *b*.
As in no. 19 above.

51. The last Wednesday in Lent, f. 34 *b*.
Heb. ix. 11—23.

52. The Passover, f. 35 *b*.
See Oo. 1. 17, no. 49.

53. The Friday of the Passion, f. 36 *a*.
Ib. no. 50.

54. The first reading of the Mysteries on the Great Sabbath, f. 37 *a*.

ܩܪܝܢܐ ܩܕܡܝܐ ܕܐܪ̈ܙܐ ܕܫܒܬܐ ܪܒܬܐ.

1 Cor. i. 18—31.

55. The Mysteries on the Night of the Resurrection, f. 37 *b*.
Ib. no. 55.

56. The Great Sunday of the Resurrection, f. 38 *a*.
Rom. v. 20—vi. 23.

57. Monday of the Week of Weeks, f. 39 *a*.
Eph. vi. 10—24.

58. Tuesday of the Week of Weeks, f. 39 *b*.
1 Cor. xv. 1—11, xvi. 13, 14, 19—24.

59. Wednesday of the Week of Weeks, f. 40 *a*.
See no. 13 above.

60. Thursday of the Week of Weeks, f. 40 *a*.
See no. 102 below.

61. The Friday of the Confessors, f. 40 *a*.
Heb. xi. 3—6 (ܠܐܠܗܐ), Phil. ii. 5—11.

62. The sixth (*sic*) Sunday after the Resurrection, f. 40 *b*.

ܕܫܒܥܝܢܐ ܕܒܬܪ ܕܒܬܪ ܩܝܡܬܐ.

Col. i. 3—7 [with repetition of *vv.* 4 *b*—6 *a*], 8—10 (ܠܟܘܢ), Heb. xi. 6 (from ܡܬܦܪܥ), xi. 32—xii. 2.

63. The New Sunday, f. 41 *b*.
Heb. x. 19—36.

64. The Commemoration of Mār George, f. 42 *b*.
See no. 12 above.

65. The third Sunday after the Resurrection, f. 42 *b*.
Eph. i. 15—ii. 5 (ܐܢܫ ܡܟܝܠܢܐ), and the last five words of Hebr. xiii. 21.

66. The fourth Sunday after the Resurrection, f. 43 *a*.
See Oo. 1. 17, no 64.

67. The fifth Sunday after the Resurrection, f. 44 *a*.
Phil. ii. 1—4 (ܐܦ ܕܫܒܩܘܗ ܕܠܝܟ), Col. i. 10 (ܘܬܗܠܟܘܢ)—20.

68. The Ascension of our Lord, f. 44 *b*.
Eph. iv. 1—13, 1 Tim. iii. 16, and the last five words of Hebr. xii. 2.

69. The Sunday after the Ascension, f. 45 *a*.
See no. 98 (= no. 21 above).

70. Pentecost, f. 45 *a*.
1 Cor. xii. 1—13, 2 Cor. iii. 17, 18, xiii. 11—13.

71. The Friday of Gold, f. 45 *b*.
See no. 101 below.

72. The second Sunday of the Apostles, f. 46 *a.*
See Oo. 1. 17, no. 72.

73. The third Sunday of the Apostles, f. 46 *b.*
Ib. no. 73.

74. The fourth Sunday of the Apostles, f. 47 *a.*
Gal. i. 6—10, 13—14, 20—ii. 8, Ephes. iii. 20, 21.

75. The fifth Sunday of the Apostles, f. 48 *a.*
See Oo. 1. 17, no. 75.

76. The sixth Sunday of the Apostles, f. 48 *b.*
Ib. no. 76.

77. The seventh Sunday of the Apostles, f. 50 *a.*
Ib. no. 77.

78. The Friday of the last Week of the Apostles, f. 50 *b.*
See no. 14 above.

79. The Sunday of the last Week of the Apostles, and the first of Summer, f. 50 *b.*
See no. 58 above.

80. The second Sunday of Summer, f. 51 *a.*
See no. 47 above.

81. The third Sunday of Summer, f. 51 *a.*
See Oo. 1. 17, no. 8.

82. The fourth Sunday of Summer, f. 51 *b.*
1 Cor. iv. 17—21, v. 1—5, vi. 12—20.

83. The fifth Sunday of Summer, f. 52 *b.*
1 Cor. x. 14—32.

84. The sixth Sunday of Summer, f. 53 *a.*
2 Cor. ix. 1—15.

85. The Sunday of the last week of Summer, f. 54 *a.*
1 Thess. ii. 19—iii. 13.

86. The first Sunday of Elias, f. 54 *b*.

2 Thess. ii. 1—14.

87. The second Sunday of Elias, f. 55 *a*.

2 Thess. ii. 14—iii. 18.

88. The third Sunday of Elias, f. 56 *a*.

Phil. i. 12—26, and the last five words of Hebr. xiii. 21.

89. The Festival of the Cross, f. 56 *b*.

See no. 54 above.

90. The Sunday after the Invention (of the Cross), f. 56 *b*.

See no. 66 above.

91. The second Sunday of the Invention, and the fifth of Elias, f. 56 *b*.

See no. 62 above.

92. The third Sunday after the Invention, the sixth of Elias, f. 56 *b*.

See no. 29 above.

93. The fourth Sunday after the Invention, f. 56 *b*.

See Oo. 1. 17, no. 93.

94. The fifth Sunday after the Invention, and the first of Moses, f. 57 *a*.

1 Cor. xiv. 26—40.

95. The sixth Sunday of the Invention, and the second of Moses, f. 57 *b*.

See no. 43 above.

96. The seventh Sunday of the Invention, and the third of Moses, f. 57 *b*.

Gal. vi. 1—18.

97. The eighth Sunday of the Invention, and the fourth of Moses, f. 58 *b*.

1 Tim. v. 1—16.

98. The first Sunday of the Consecration of the Church, f. 59 *b*:

ܕܚܘܕܬܐ ܩܕܡܝܐ ܕܡܥܠܬܐ ܕܒܗ ܢܥܠܝܢ ܡܢ ܒܪܐ ܠܗܝܟܠܐ.

See no. 21 above.

99. The second Sunday of the Consecration of the Church, f. 59 *b*.

Heb. xii. 14—29.

100. Another for that day, f. 60 *a*.

Heb. iv. 14—v. 10.

101. The third Sunday of the Consecration of the Church, f. 60 *b*.

1 Cor. xii. 28—xiii. 13.

102. The fourth Sunday of the Consecration of the Church, f. 61 *b*.

1 Cor. iii. 1—17, xvi. 13, 14, 19—24.

103. The reading for the Bishop, f. 62 *b*:

ܩܪܝܢܐ ܕܠܘܩܒܠ ܐܦܝܣܩܘܦܐ ܒܣܘܪܗܝܗ.

Tit. i. 1—9, ii. 1—8.

104. Another for the installation of the high-priest, f. 63 *a*:

ܐܚܪܢܐ ܕܣܘܡܟܐ ܕܪܝܫܟܗܢܐ.

See no. 22 above.

105. Lessons for the Dead.

a. For Patriarchs, f. 63 *a*.

See no. 69 above.

b. For Metropolitans and Bishops, f. 63 *a*.

See no. 18 above.

c. For the High-priest, f. 63 *a*.

See no. 88 above.

d. For Doctors and the High-priest, f. 63 *a*.
See no. 101 above.

e. For Priests and Monks; suitable for any man, f. 63 *a*.
See no. 28 above.

f. For Deacons and Monks, suitable for any man, f. 63 *a*.
1 Thess. iv. 13—v. 11, 25 (reading ܥܠܢ).

g. For all ranks, f. 64 *a*:

ܕܥܠ ܟܠ ܛܟܣ̈ܐ ܗܢܐ ܗܘ ܕܦܘܫܩܬܐ.

See no. 56 above.

h. When two die on one day, f. 64 *a*:

ܘܐܢ ܠܬܪ̈ܝܢ ܘܡܬܥܢܝܢ ܐܢܫ ܒܚܕ ܝܘܡܐ.

See no. 20 above.

i. For women, f. 64 *a*:

ܬܘܒ ܕܥܠ ܢܫ̈ܐ ܕܥܠ ܒܢܬ ܩܝܡܐ ܒܬܘܠܬܐ ܘܠܒܢ̈ܬܐ ܒܬܘܠܬܐ.

1 Cor. vii. 25—40.

j. For all ranks of women, f. 64 *b*:

ܕܥܠ ܟܠ ܛܟܣ̈ܐ ܕܢܫ̈ܐ.

See no. 96 above.

k. For nuns, f. 65 *a*:

ܕܒܢ̈ܬ ܩܝܡܐ.

See no. 7 above.

l. For freed women, etc., and especially aged widows, f. 65 *a*:

ܥܠ ܢܫ̈ܐ ܚܐܪ̈ܬܐ ܘܡܫܝ̈ܚܬܐ ܘܡܫܒܚܬܐ ܕܐܪ̈ܡܠܬܐ ܣܒ̈ܬܐ ܕܒܢ̈ܬ ܩܝܡܐ.

See no. 97 above.

The colophon (f. 65 *a*) states that this MS. was written in ܓܝܓܠܐ near Urūmiyah in A. Gr. 2114 = A.D. 1803, in the days

of Mār Simeon catholic patriarch of the East and Mār John, by the priest Ṣelībhō of ܐܝܡܪܕܐ for George bar Sergius.

ܫܠܡ ܠܡܟܬܒ ܟܬܘܒܐ ܗܢܐ. ܩܪ̈ܝܢܐ ܡܦܩ̈ܢܐ ܕܫܠܝܚܐ
ܦܘܠܘ: ܫܠܝܚܐ ܐܠܗܝܐ ܐܝܟ ܕܐܬܬܣܝܡܘ ܒܗ ܢܓ̈ܕܐ ܒܚܬܝܡܘܬܐ
ܕܚܘ̈ܫܐ ܘܕܩܕ̈ܝܫܬܐ ܘܟ. ܐܬܟܬܒ ܕܝܢ ܒܫܢܬܐ ܗܘܬ ܒܐܬܐ ܒܝܪܚܐ
ܕܐܘܪܝܒ ܒܫܒܝܥܝܬܐ ܒܝܪܚܐ ܘܡܬܪܥܝܬܐ ܢܝܫܝܢ. ܘܟ. ܐܬܟܬܒ
ܕܝܢ ܒܫܢܬܐ ܗܘܬ ܡܠܟ ܡܪܝ ܒܥܕܬ ܣܘܪ̈ܝܝ: ܒܗ: ܒܗ: ܒܝܘܡ
ܚܕܘܫܒܐ .. ܒ.. ܕܫܘܒܩܐ ܕܫܠܝ̈ܚܐ. ܒܝܘܡ ܐܬܦܬܚ ܠܬܪ̈ܥܐ
ܒܪ̈ܝܟܐ ܐܡܝܢ.

ܐܬܟܬܒ ܒܝܘܡ̈ܝ ܘܟ ܡܪܝ ܫܡܥܘܢ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܐ
ܕܡܕܢܚܐ. ܘܟ. ܘܒܝܘܡ̈ܝ ܐܒܘܢ. ܘܟ. ܡܪܝ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ. ܘܟ.
ܒܐܝܕܝ ܕܝܢ ܠܚܛܝܐ ܗܘܐ. ܘܟ. (f. 65 b) ܩܫܝܫܐ ܨܠܝܒܘ
ܕܐܝܡܪ̈ܕܐ. ܘܟ.

(f. 65 b, col. 2) ܢܝܚ ܒܡܠܟܘܬܗ ܕܟܬܒܐ ܗܢܐ. ܘܟ.
(f. 66 a) ܠܓܘܪܓܝܣ ܒܪ ܡܚܝܐ ܣܪܓܝܣ ܘܕܝܢܐ ܕܝܠܗ ܠܡܕܝܢܬܗ
ܘܐܡܗ ܡܬܩܪܝܢܐ ܥ̈ܒ[?ܕ]ܗ. ܘܟ.

ܡܪܗ ܕܟܬܒܐ ܗܢܐ ܕܩܪܝܬܐ [one line space] ܒܪܝܬܐ
ܘܡܟܪܟܬܐ ܥܒܪܝܐ. ܘܟ.

F. 1 *a* is blank. There are various scrawls on f. 66. Bound originally in boards of which only a fragment is left.

(A fragment of paper found in this MS. is described under Add. 2071[4].)

Add. 2036

Paper, 8¼ in. by 6¼; 188 leaves; 20 quires of 10 leaves, signed with Syriac letters; the first is lost, the second has 9, the sixth 8, and there is an additional leaf after the last quire; 19 lines. Written in a regular Nestorian hand, with points, of the xviiith cent.

A Psalter, comprising the following items:

1. The Psalms, according to the Pĕshīṭtā version, with headings, prayers, ܗܘܠܠܐ and ܡܘܬܒ̈ܐ.

F. 1 *a* begins with Ps. ix. 2.

Subscription, f. 120 *b*:

ܫܠܡܘ ܡܙܡܘܪ̈ܐ ܕܛܘܒܢܐ ܕܘܝܕ ܒܪ ܡܠܟ̈ܐ ܕܝܠܗܘܢ܆

ܕܡܫܒܚܢ܆ ܠܡܪܢ ܐܬܪܘܪܡܘ ܡܫܒܚܢܐ. ܒܪ ܦܘܪ̈ܩܢܐ ܕܡܪܢ

(f. 121 *a*) ܐܟܢ ܫܘܠܡܢܐ. ܐܡ̄ܝܢ.

2. The Canticles:

a. The first Song of Moses, Ex. xv. 1—21, f. 121 *b*.

b. The Song of Isaiah, ch. xlii. 10—13, xlv. 8, f. 122 *b*.

c. The second Song of Moses, Deut. xxxii. 1—21 *a*, f. 123 *a*.

d. The third Song of Moses, Deut. xxxii. 21 *b*—43, f. 124 *b*.

The subscription mentions the scribe Israel, f. 126 *a*:

ܫܠܡ ܬܫܒ̈ܚܬܐ ܕܡܘܫܐ ܘܕܐܫܥܝܐ ܘܠܐܠܗܐ ܫܘܒܚܐ ܐܡܝܢ.

ܐܡܝܢ ܀ ܘܠܟܬܘܒܐ ܡܚܡܣܢܐ ܝܫܪܐܝܠ ܚܘܣܝܐ ܕܢܗܘܐ. ܒܥܘ ܕܢܬܠ

ܕܢܣܒܠ ܐܡܝܢ..

3. Hymns entitled ܬܫ̈ܒܚܬܐ ܕܚܘܕܪܐ; see Add. 1966 (3), pp. 28 sqq.

a. For the Sundays and Dominical Festivals, except the Nativity, f. 126 *b*; see p. 28, 3 *a*. The name Narsai has been deleted, and ܐܦܪܝܡ written in the margin.

b. For the morning of Sunday, etc., f. 127 *a*; see p. 29 *b*.

c. Another by Narsai, f. 128 *a*; see p. 29 *c*.

ܫܠܡܬ ܒܥܘܕܪܢܗ̇ .· ܕܡܪܢ ܢܪܣܝ ܡܠܦܢܐ. ܘܡܢܗ ܕܫܒܘܚܬܐ

ܘܕܬܘܕܝܬܐ. ܕܗܘܐ ܒܫܢܝܐ ܡܕܝܢܬܐ. ܘܫ.

d. The Song of the three holy children, f. 129 *b*, with the same conclusion as on p. 29 *d*.

e. For the morning of Sundays, etc., f. 129 *b*; see p. 30 *e*.

f. The Nicene Creed, f. 130 *b*; see p. 30 *f*.

g. Another eucharistic hymn, f. 131 *a*; see p. 30 *g*.

h. Another, by Mār Ephraim, f. 131 *b*; see p. 30 *h*.

ܐܚܪܬܐ ܕܡܬܐܡܪܐ ܒܬܪ ܐܪܙܐ ܒܣܓܕܬܐ ܘܬܘܕܝܬܐ ܡܢܝܢܐ

ܕܝܘܡܢܐ. ܘܫ.

i. Another, by Yazdīn (ܒܪܐ ܘܡܦܩܣܢܐ), f. 131 *b*; see p. 31 *i*.

j. Others, eucharistic, f. 132 *a*; see p. 31 *j*.

ܐܘܦ ܘܚܠܦ ܡܢ ܚܫܝ ܀ ܘܡܪܢܐ: ܘܐܘܦ ܒܬܪܗ.

ܚܢܝܐ ܘܡܠܟܐ. ܘܫ.

k. Another, by Timothy I., etc., f. 132 *b*; see p. 31 *k*.

l. For the ferial days.

α. For the night of Monday, etc., f. 133 *a*; see p. 31 *l* (*α*).

β. For the morning of the ferial days, etc., f. 133 *a*; see p. 31 *l* (*β*).

ܐܚܪܬܐ ܕܦܬܘܪܐ ܕܚܫܝܐ ܕܒܠܝܠܝܐ. ܘܫ.

γ. For the night of Tuesday, by Bar-Ṣaumā, f. 133 *b*; see p. 32 (γ).

ܐܢܝܢܐ ܕܠܠܝܐ ܕܬܠܬܫܒܐ. ܕܡܢܝܢܐ ܠܡܪܝ ܒܪ ܨܘܡܐ

ܡܝܛܪܦܘܠܝܛܐ ܕܢܨܝܒܝܢ.

δ. For the night of Wednesday, f. 134 *a*, and

ε. For the night of Thursday, f. 134 *b*, and

ς. For the night of Friday, f. 135 *a*, and

ζ. For the night of Saturday, f. 136 *a*, see p. 32 (δ to ζ).

m. Hymns of the Gazzā, ܡܥܢܝܬܐ ܕܓܙܐ.

a. For the Annunciation and the Nativity, by Bābhai the elder, f. 136 *a*; see p. 33 (β).

β. For the Sunday of Lent, etc., f. 137 *a*; see p. 33 (*a*).

ܐܢܝܢܐ ܕܡܕܒܚܐ ܕܝܘܡܐ ܚܕ ܠܐܘܫܥܢܐ.

γ. Another for Sunday in the week of Epiphany, etc., by Bābhai bar Nĕṣībhnāyē, f. 137 *b*; see p. 33 (γ).

δ. For the Consecration of the Church, by Mār George, the Persian metropolitan of Nisībis, f. 138 *b*; see p. 33 (δ).

ε. For the Sundays of Lent, etc., f. 139 *b*; see p. 34 (ζ).

ς. Another, for the ferial Sundays in Lent, by Mār Ephraim, f. 140 *a*:

ܐܢܝܢܐ ܕܡܪܝ ܒܘܫܢܐ ܕܫܒܐ ܚܫܘܫܝܐ ܕܝܘܡܐ ܕܡܢܝܢܐ

ܠܡܪܝ ܐܦܪܝܡ ܡܠܦܢܐ ܀

The hymn agrees with p. 34 (η).

ζ. Another, for the Prayer of the Ninevites and for Lent, by Bābhai bar Nĕṣībhnāyē, f. 140 *b*; see p. 34 (ε).

ܐܢܝܢܐ ܕܒܥܘܬܐ ܘܕܝܘܡܐ ܕܡܢܝܢܐ ܟܕܐ (*sic*) ܠܡܪܝ ܒܪ ܢܨܝܒܢܝܐ

ܕܒܝ ܢܘܗܕܪܐ ܘܬܘܗܪܐ.

η. Another, by Bābhai (the elder) head of the convent of Īzlā, f. 141 *a*; see p. 34 (ϛ).

ܐܚܪܬܐ ܕܒܥܘܬܐ ܘܕܝܘܡܐ ܕܡܥܒܕܐ ܠܡܪܝ ܒܒܝ ܪܒ ܥܘܡܪܐ ܕܐܝܙܠܐ.

θ. Another for the evening of Lent, etc., f. 141 *b*; see p. 35 (*θ*).

ܐܚܪܬܐ ܕܪܡܫܐ ܕܝܘܡܐ ܘܕܡܥܒܕ̈ܢܐ ܕܨܘܡܐ.

n. ܟܪ̈ܘܙܘܬܐ, *conciones*, or prayers spoken by the deacon, f. 142 *a*; see p. 35 *o*.

a. F. 142 *a*; *β*. f. 142 *b*; *γ*. f. 145 *a*; *δ*. f. 145 *b*; *ε*. f. 146 *a*; ϛ. f. 146 *a*; *ζ*. f. 147 *a*, see *loc. cit. a* to *ζ*; *η*. f. 150 *a*: ܬܘܒ ܟܪܘܙܘܬܐ ܕܝܘܡܐ ܕܥܐܕ̈ܐ ܕܥܢܝ̈ܕܐ (see p. 36 [*η*]).

θ. F. 151 *a* ܟܠܗ.

ι. F. 152 *a*; see p. 36 (*κ*).

κ. Eucharistic, f. 152 *b*; see p. 36 (λ).

λ. Another, after the celebration of the Eucharist, f. 154 *a*.

o. Hymns of the martyrs, for the evening and the morning of each ferial day, twelve in number, f. 154 *b*; see p. 36 *p*.

These are followed by two hymns for the morning of Sunday, f. 181 *b*:

ܕܨܦܪܐ ܕܚܕܒܫܒܐ ܕܣܗܕ̈ܐ ܘܥܢܝ̈ܢܐ ܕܡܪܝܡ.

F. 184 *a*:

ܕܨܦܪܐ ܕܚܕܒܫܒܐ ܕܐܣܘ̈ܬܐ ܥܒܕ ܕܝܢ ܠܥܠܡܝ̈ܢ.

The colophon (f. 188 *b*) is unfortunately imperfect. After a brief account of the contents the page concludes:

ܫܠܡ ܠܗ ܫܘܒܚܐ ܘܩܘܒܠܐ. ܗܘ̣ ܒܫ[ܢ]ܬ . . . . ܒܝܪܚ ܢܝܣܢ

[ܚܘܫ]ܒܢ̣ ܝܘ̈ܢܝܐ . . .

The MS. is in a mutilated condition (the first twenty-two folios have been repaired), and the whole of the upper half of f. 78 is missing. F. 153 is blank. There are scrawls on ff. 55 *a*, 65 *b*, 66 *a*, 68 *a*, 166 *b*, 167 *a*, 168 *b*, 179 *a*, and elsewhere; on f. 180 *b* is a note, partly cut away, with the words: ܡܫܒܚܬܐ ܡܘ . . . ܒܪ ܡܫܒܚܬܐ ܡܘܪܝܣ.

Bound up in boards on which are pasted fragments of a Syriac printed book.

Add. 2037

Paper, 13 in. by 9; 112 leaves, in bad condition, 12 quires, signed with Syriac letters, 10 leaves, but the first has 9, the ninth and eleventh 8, and the last 7; 2 columns of 27 lines. Written in neat pointed Nestorian, and dated A.D. 1803.

A Psalter, comprising the following items (see above Add. 2036 and Add. 1966).

1. The Psalms, according to the Pĕshīṭtā version, with headings etc., f. 1 *b*.

2. The Canticles (see Add. 2036, 2).

a. F. 69 *a*; *b*. f. 70 *a*; *c*. f. 70 *a*; *d*. f. 71 *a*.

The subscription, f. 71 *b*, mentions the scribe's name.

ܟܬܒܗ ܟܠܠ ܚܛܝܐ ܠܗܘܪܡܙ ܕܡܪܕܝܢ.

3. Hymns entitled ܬܫܒ̈ܚܬܐ ܕܡܘܬܒܐ.

a. F. 72 *a*; *b*. f. 72 *a*; *c*. f. 72 *b*; *d*. f. 73 *a*; *e*. f. 73 *b*; *f*. f. 73 *b*; *g*. f. 74 *a*; *h*. f. 74 *a*; are the same as Add. 1966, 3 *a*—*h* (pp. 28—31), above.

i. F. 74 *b*, see p. 31 *j* above.

j. F. 74 *b*, see p. 31 *i*.

k. F. 75 *a*, see p. 31 *k*.

l. *a.* F. 75 *a*; β. f. 75 *a*; γ. f. 75 *b*; δ. f. 75 *b* (ܡܕܢܚ ܐܣܝܡܐ); ε. f. 76 *a*; ς. f. 76 *b*; ζ. f. 76 *b*, see p. 31 sq., *a*—ζ.

m. For Sundays: *a.* f. 77 *a*; β. f. 77 *a*; γ. f. 77 *b*; see p. 33 *m* (*a*—γ).

n. For the week of Summer. See p. 35 n.

a. F. 78 *a*:

ܐܪܒܥܐ ܕܫܒܘܥܐ ܕܩܝܛܐ. ܩܕܡܝܬܐ ܕܫܒܥܬܐ ܕܩܕܡܝܬܐ.

β. F. 78 *b*:

ܬܫܒܘܚܬܐ ܕܫܒܘܥܐ ܕܐܚܪܝܐ.

o. For Sundays (continued from *m*), δ—θ, f. 79 *a* sq.; see p. 33 sq., δ—θ.

p. *Conciones*, f. 81 *a*, the beginning, containing the first five, is wanting; see p. 35 sq.

q. *Conciones* for the whole year, f. 85 *b*:

ܬܘܪ̈ܓܡܐ ܕܥܕܢܐ ܕܟܠܗ ܫܢܬܐ ܕܡܪ̈ܢܐ ܘܕܕܘܟܪ̈ܢܐ.

a. The Nativity, f. 85 *b*.

β. The Commemoration of the Virgin Mary, f. 85 *b*.

γ. Ascension, f. 86 *a*.

δ. The Commemoration of Mār John, f. 86 *b*.

ε. The Commemoration of S. Paul and S. Peter, f. 87 *a*.

ς. The Commemoration of the Evangelists, f. 87 *b*.

ζ. The Commemoration of S. Stephen, f. 88 *a*.

η. The Commemoration of the Greek doctors, f. 88 *b*.

θ. The Commemoration of the Syrian doctors, f. 89 *a*.

ι. The Commemoration of Mār Abhā, f. 89 *b*.

κ. The Friday of Lazarus, f. 90 *a*; see p. 36 (*i*).

λ. The Friday of the Crucifixion, f. 90 *b*; see p. 36 (*k*).

r. The twelve hymns of the martyrs, f. 91 *a*; see p. 36 (*p*). Followed by the two hymns as in Add. 2036, 3 (*o*).

The colophon (f. 111 *b*) states that this MS. was finished on the 29th August in A. Gr. 2114 = A.D. 1803 in Tergawer near Urūmiyah, by the priest George son of Zai'ā, in the days of Mār Simeon catholic patriarch of the East, and Mār John, bishop.

ܐܫܬܡܠܝ ܗܪܟܐ ܘܐܫܬܠܡ ܒܝܘܡܐ ܗܘܐ ܒܫܒܐ ܐܪ̈ܒܥܐ ܠܡܘܬܐ

ܒܝܘܡܐ ❖ ܒܥܣܪܝܢ ܘܬܫܥܐ ܒܝܪܚܐ ❖ ܐܒ ❖ ܒܫܢܬ ܐܬܩܕ ❖ ܝ ❖

ܕܝܘܢܝܐ. ܐܬܟܬܒ ܕܝܢ ܒܝܘܡܐ ܗܢܐ ܕܥܘܕܐ (f. 112 *a*) ܒܐܬܪܐ

ܕܒܝܬ ܓܪܓܘܪ ܕܥܠ ܐܘܪܡܝ ܕܒܫܘܪ ܐܘܪܡܝ. ܦܪܘܫ ܢܗܪ

ܠܝܕ ܡܕܝܢܬܐ ܕܩܘܛܐ. ܐܬܟܬܒ ܕܝܢ ܒܫܢܝ̈ ܒܪܝܟܬ ܕ . . . . .

ܓܒܪܐ ܕܟܐ . . . ܕܝܠܗ ܐܝܘܒ . . . ܡܫܝܚܝܐ ܕܥܕܬܐ . . . ܗܢܘܢ

ܦܛܪܝܪܟܐ. ܘܫ.

ܟܬܒ ܕܝܢ ܘܫܠܡ ܘܫܪܪ ܠܟܬܒܘܢܐ ܗܢܐ. ܘܫ.

ܓܝܘܪܓܝܣ ܕܠܒܝܫ ܕܪܓܐ ܕܟܗܢܘܬܐ. ܒܪ ܡܫܝܚܐ ܙܝܥܐ ܕܫܡܫ

ܒܟܪܘܙܘܬܐ. ܘܡܒܩܝܐ ܡܢ ܐܪܒܥܐ ܕܟܗܢܘܬܐ. ܘܫ.

F. 1 *a* is blank, and there are traces of illumination on f. 1 *b*. Bound in boards.

Add. 2038

Paper, 6 in. by $3\frac{3}{4}$; 75 leaves (in bad condition); originally 11 quires, signed with Syriac letters, of 10 leaves, but the fourth and tenth have 9, the last has 7, and the fifth, sixth and

seventh are wanting; 15 lines on a page. Written in a good regular Nestorian with points, and dated A.D. 1629.

The *Abū Ḥalīm*; see Add. 1978.

1. F. 2 *a*; 2. f. 7 *a*; 3. f. 11 *b*; 4. f. 16 *a*; 5. f. 34 *b*; 6. f. 39 *a*; see pp. 122 (1), 122 (3), 124 (5), 126 (15), 128 (18), 129 (20).

There is a lacuna of 30 leaves between f. 39 and f. 40.

7. A prayer of George of Āthor, f. 42 *b*; see p. 137 (45).

8. F. 43 *b*; 9. f. 49 *b*; see pp. 137 (46), 138 (49).

10. Other prayers that have been omitted, f. 55 *b*:

ܬܘܒ ܨܠܘܬܐ ܐܚܪ̈ܢܝܬܐ ܕܦܫ̈ܝ ܡܢ ܕܘܟܬܗܘܢ.

11. F. 55 *b*; 12. f. 59 *b*; see pp. 122 (2), 125 (10).

13. For Sundays, beginning f. 61 *a*:

ܕܚܕܒܫ̈ܒܐ ܐܒܘܢ ܠܟ ܡܪܝ ܘܐܠܗܝ ܠܐܝܩܪܟ ܦܫܛ ܐܢܐ ܘܪ̈ܓܠܝ.
ܗܒ ܠܝ ܘܠܕܚܝܠܝ ܦܝܣܐ.

14. Another, beginning f. 62 *b*:

ܣܘܪܓܕܐ. ܩܒܠ ܡܪܝ ܘܐܠܗܝ ܨܠܘܬܐ ܘܒܥܘܬܐ ܕܦܫ̈ܩܬܐ
ܡܚܝ̈ܠܐ ܕܢܦ̈ܫܢ ܒܐܘܪܚܐ ܗܕܐ ܕܡܪܕܝܬܘܬܟ.

15. Prayers by Rabban Hōrmizd.

a. F. 63 *b*:

ܠܟ ܚܝܠܐ ܠܐ ܡܬܬܡܨܝܢܐ ܕܒܪܝܬܟ ܕܡܬܩܪ̈ܒܘܗܝ ܠܐ
ܡܬܦܣܩ. ܗܒ ܠܝ ܘܬܗܘܡܢܐ ܡܚܝܠܐ ܕܒܥܒ̈ܕܟ ܘܕ̈ܚܝܠܐ
ܕܡܬܚܝ̈ܠܘܗܝ ܠܐ ܡܫܬ̈ܠܡܝܢ.. ܘܫ.

b. F. 69 *b*:

ܠܟ ܫܡܝ ܕܠܐ ܐܝܬ̈ܝܢ ܠܡܫܡܫܘܬܟ. ܘܐܢܐ ܘܚܝܠ ܕܠܐ ܚܝ̈ܠܐ
ܡܬܪ̈ܓܫܝܢ.

The colophon (f. 75 *a*), which is imperfect, states that this book was finished A. Gr. 1940 = A.D. 1629.

ܫܠܡܘ ܨܠܘ̈ܬܐ ܕܝܠܕܐ ܘܕܕܢܚܐ ܘܕܒܥܘܬܐ ܘܕܡܕܒ̈ܚܢܐ ܕܦܨܚܐ

ܡܢ ܕܘܟ̈ܪܢܘܗܝ ܘܠܐܠܗܐ ܫܘܒܚܐ ✤ ܫܠܡ ܒܝܘܡ̈ܝ (f. 75 *b*)

ܡܪܝ ܘܐܠܗܝ ܒܫܢܬ ܗܕܐ ܕܝܘܢܝ̈[ܐ] ܕܝܗ̈ܒܐ ܕܚܠܦ̈ܐ ܡܫܝܚܐ

ܦ ... ܘܠܐܠܗܐ ܡܫܒܚ ܡܢ ... ܘܡܒܪ̈ܟܐ ܗܘ ܠܐ ܢܗܐ ... ܘܐܬܦܫܪܐ

ܘܗܘܝܘܬ. ܘܡ̄. ܐܬܟܬܒ ܕܝܢ ܘܐܫ[ܬܠܡ] ܒܫܢܬ ܗܕܐ ✤ ܒܝܘܡܐ

ܕܪܡܫܐ ܐܝܠܘܠ ✤ ܒܝܘܡ ܫܒܒܒܒ[ܐ] ✤ ܝܘ ✤ ܒܗ ✤ ܒܫܢܬ

ܐܠܦ ܘܬܫܥ ܡܐܐ ܘܐܪܒܥܝܢ ✤ ܠܝܘܢ̈ܝܐ ܒܪ̈ܝܟܐ ✤ ܘܡ̄. ܐܬܟܬܒ

ܒܫܢܬ ܗܕܐ.

Ff. 1 and 2 *a* are blank.

Bound in boards, with the title written outside in Syriac.

Add. 2039

Paper, 6 in. by 4; 69 leaves; 8 quires, signed with Syriac letters, of 10 leaves, but the first and sixth have 9, the fifth 6, and the last 5, 15—16 lines. Written in a neat Nestorian hand, with points, of the xviith—xviiith cent.

I. The Tūrgāmē of ʿAbhd-īshōʿ; see above Add. 1977, pp. 107 sqq.

1. F. 1 *b*; 2. f. 3 *b*; 3. f. 5 *b*; 4. f. 8 *a*; 5. f. 10 *a*; 6. f. 12 *a*; 7. f. 14 *a*; and 8. f. 16 *b* agree with p. 108 sq. (1—8) above.

9. F. 18 *a*; 10. f. 20 *a*; 11. f. 22 *a*; agree with p. 109, 10—12.

12. One for the fourth Sunday of Lent, by Khāmīs, f. 23 *b*; see p. 110 (13).

ܕܚܕܒܫܒܐ. ܕ. ܕܨܘܡܐ. ܕܟܬܒܗ ܕܚܡܝܣ.

13. Wednesday in the mid-week of Lent, f. 24 *b*; see p. 110 (14).

14. The fifth Sunday in Lent, f. 26 *b*:

ܐܘ ܕܡܗܝܡܢܐ: ܠܟܘܠ ܠܗ ܠܩܘܡܬܐ ܕܒܠܐ ܦܫܬܐ. ܘܟܐ.

15. F. 30 *a*; see p. 110 (16).

16. The Friday of Lent, f. 32 *a*; see p. 110 (17).

17. F. 34 *b*; see p. 111 (18).

18. Another for the Passover, f. 36 *a*; see p. 111 (19).

19. The Great Saturday, f. 38 *a*; see p. 111 (20).
ܕܥܒܕܬ ܕܒܘܗܪܐ (text and margin).

20. F. 40 *b*; see p. 111 (22).

21. New Sunday, f. 41 *b*, beginning:

ܐܘ ܕܐܘܕܡܟܝܗ ܠܗܘ ܕܒܝܬܐ ܕܟܠܠܬܐ ܚܕܬܐ܆ ܐܬܟܘܢܘ
ܠܡܟܦܪܐ ܚܘܒܐ ܟܗܢܝܐ ܕܟܢܫܝ ܠܡܠܟܐ ܀

Alphabetical.

There is a lacuna after f. 42.

22. F. 44 *b*; 23. f. 46 *b*; 24. f. 48 *b*; 25. f. 50 *b*; see p. 112 (23, 25—27).

There is a lacuna after f. 52.

26. F. 54 *a*; 27. f. 56 *b*; see p. 113 (31—32).

28. The second Sunday of the Dedication of the Church, f. 58 *b*:

ܕܚܕܒܫܒܐ܆ ܒ. ܕܩܘܕܫ ܥܕܬܐ.

See p. 113 (33).

II. Tūrgāmē for the daily Gospel.

1. F. 60 *b*; see p. 114 (II. 1).

2. Another, beginning f. 62 *b*:

(f. 63 *a*) ܐܘ ܕܡܬܡܣܟܢ ܒܡܢܝܢܐ ܕܒܬܪܐ ܠܢܘܚܡܐ: ܘܐܫܬܡ

ܠܡܘܬܗ ܠܡܘܬܐ ܘܠܩܒܪܐ ܒܟܠ ܫܘܡܠܝܐ ܀

Alphabetical.

3. F. 64 *b*; see p. 114 (II. 2).

4. F. 66 *a*; see p. 114 (II. 3).

III. Hymns, called Sūgyāthā, imperfect.

1. F. 66 *b*, ܗܘܠܟܝܐ. ܐܘ ܢܘܗܪܐ ܕܢܫܐ. ܕܒܢܐ ܡܢ ܟܠ ܒܢܫܐ. ܘܟ.

2. F. 67 *b*, ܕܦܛܪܘܣ ܘܦܘܠܘܣ ܒܪ ܢܛܠ ܫܡܥܘܢ ܡܕܝܢܬܐ; see p. 674 (10).

3. F. 69 *b*, ܐܬܐܬ ܕܥܠܝܬܐ ܒܡܬܐ ܕܦܓܪܐ ܕܒܪܗ.. ܘܟ.

There are some almost illegible Syriac notes on ff. 1 *a*, 41 *b*. Bound in boards, with the title written outside in ink.

Add. 2040

Paper, 5 in. by $3\frac{1}{4}$; 37 leaves; originally at least 6 quires, signed with Syriac letters, the fifth alone is complete and has 10 leaves; 15 lines on a page. Written in inelegant Nestorian of the xviiith or xixth cent.

This MS., which is imperfect at the beginning and the end, contains hymns for the various festivals. It includes:

a. Songs called ܒܥܘܬܐ for the Friday of Lent, f. 1 *b*:

ܗܦܟ ܒܥܘܬܐ ܕܥܪܘܒܬܐ ܕܨܘܡܐ.

b. For the Ascension, f. 2 *b*.

c. For the Invention of the Cross, f. 9 *a*.

d. The second Sunday after the Invention, beginning, f. 26 *a*:

ܐܚܪܢܐ ܒܩܠܗ ܕܡܫܒܚܚ ܕܐܬܪܝܢ ܕܒܬܪ ܫܟܝܚܬܐ ܕܨܠܝܒܗ
ܠܐ ܡܨܐ ܦܘܡܐ ܕܒܣܪ. ܗܘ ܕܟܠ ܕܐܬܦܬܚ ܦܘܡܝ ܠܬܘܕܝܬܐ.

e. Sunday in Lent, f. 37 *b*.

Add. 2041

Paper, about 6 in. by $3\frac{3}{4}$; 129 leaves, incomplete; quires, signed with Syriac letters, the fifth, seventh and eighth quires are perfect and have 10 leaves; 15—16 lines on a page. Written in Nestorian of the xviiith cent.

1. Fragment of a marriage service, f. 1 *a*.

F. 2 *b*, rubric: ܒܘܪܟܬܐ.

2. Hymns for Festivals. See also 6 (below).

a. For Easter Sunday, f. 8 *a*, see Add. 2820, f. 51 *a*:

ܐܚܪܝܬܐ ܕܥܠܡܐ ܕܩܝܡܬܐ.

b. Commemoration of S. John the Baptist, f. 10 *b*.
See Add. 2820 (9).

c. For Stephen, f. 12 *b*, beginning:

ܐܘ ܒܡܢܐ ܫܦܝܪ ܕܡܟܪܙܢܐ ܕܟܢܫܐ ܢܓܝܐ ܗܘܡܢܐ.

d. For S. Peter and S. Paul, f. 13 *a*.
See p. 674 (10).

e. The Epiphany, f. 16 *a*.
See p. 673 (8).

f. The third Sunday of Lent, f. 19 *a*, beginning:

ܐܘ ܣܓܝܐܐ ܘܩܕ ܡܢ ܟܠܐ. ܘܡܢ ܒܡܫܪܘܗ ܕܡܪܢܐ ܠܟܠܐ.
Alphabetical.

g. Palm Sunday, f. 22 *b*.
See Add. 2820, f. 32 *a*.

h. Another, f. 24 *a*.
See ib., f. 36 *a*.

i. Easter Sunday, f. 26 *b*.
See ib., f. 50 *a*.

j. Another, f. 27 *a*, beginning: ܒܪܝܟ ܒܪ ܡܠܟܐ; see ib., f. 45 *a*.

k. F. 29 *b*:

ܗܕ̈ܝܐ ܕܡܫܝܚܐ ܕܩܝܡܬܐ.

See ib., f. 90 *b*.

l. Another for Easter Sunday, f. 32 *a*.
See Add. 2820, f. 43 *a*.
Ff. 36—45 are hymns belonging elsewhere.

m. Pentecost, f. 46 *a*.

n. For the first Sunday of the Apostles, f. 49 *a*:

ܐܣܟܡܐ (*sic*) ܕܡܕܒܪ ܚܘܬܡܐ ܘܡܬܐܡܪܐ ܒܚܕܒܫܒܐ ܕܫܠܝ̈ܚܐ
ܕܡܘܫܚܬܗ ܠܡܥܡܕ ܗܕܐ. ܗܘ ܥܘܢܝܐ ܠܗ ܕܥܒܕ ܣܘܥܪܗ
ܡܕܪ ܕܐܬܐ ܠܥܘܬܪܐ ܕܚܝ̈ܐ ܡܢ ܢܚܡܬܐ.

o. The Commemoration of S. Thomas the Apostle, f. 52 *b*.
See p. 680 (22).

p. The Commemoration of Mār Cyriacus, f. 53 *b*, beginning:

ܐܘ ܓܠܝܐ ܕܡܢܐ ܗܡܡܗ ܥܒ̈ܝܢ. ܘܡܢܐ ܥܒܝܫ ܐܦ ܓܒܝܢ.

q. The first Sunday of the Consecration of the Church, f. 55 *b*, beginning:

ܒܕܡܘܬܐ ܫܩܠܗ ܡܪܢܐ ܘܡܫܡܫ ܒܪ ܕܘܝܕ ܘܡܪܗ ܘܦܪܘܩܗ
ܕܢܚܬܐ ܐܝܟ.

r. The second Sunday, f. 55 *b*.
See Add. 2820, f. 87 *a*.

s. The third Sunday, f. 57 *a*.
See ib. f. 88 *a*.

t. The fourth Sunday, f. 60 *b*.
See ib. f. 90 *a*.

3. Various Sūgyāthā, f. 61 *a*.

Subscription, f. 69 *a*:

ܫܠܡ ܗܠܝܢ ܣܘܓܝ̈ܬܐ ܕܣܘܒܪܐ ܘܕܒܪܘ̈ܟܬܐ (*sic*) ܘܕܒܠܗܘܢ
ܠܡܪܘ̈ܬܐ (*sic*) ܗܢܘܢ ܕܐܬܐܡܪܘܢ ܒܥܕܬܐ.

4. Sūgyāthā by Khāmīs, f. 69 *a*:

ܣܘܓܝ̈ܬܐ ܕܚܡܝܣ ܡܢ ܚܡܝܣܐ ܕܡܠܦܢܐ ܕܥܡܝܩ ܥܡܝܩܐ
ܘܩܪܝܢܐ.

a. Beginning:

ܠܠܒܐ ܐܢܦܩ ܐܘ ܚܒ ܪܘܚܐ ܕܪܘܚ.

See p. 686 (4). Followed by five others.

b. Beginning, f. 77 *b*:

ܘܐܬܪܓܐ ܚܘܒ ܒܒܪܘܬܐ ܒܗܒ ܪܘܚܐ ܡܛܠ ܚܛܝܬܐ ܦܪܘܩ
ܠܗ ܐ ܡܪܝܐ ܒܡܫܠܡܘܬܐ ܐܘ ܒܚܘܒܐ ܕܚܘܒܬܐ. ܐܠܗܐ ܠܝ ܐܬܒܥ.
ܘܚܘܒܬܐ ܠܝ ܐܕܒܥ.

Alphabetical.

c. Beginning, f. 80 *b*:

ܫܠܡܐ ܘܠܐܠܗܐ ܕܝܗܒ ܘܐܦܣܝܣܐ ܘܝܗܒ ܠܚܝܐ ܡܛܠ

ܡܘܡܐ ܘܫܠܡܐ ܠܟܠܗ ܫܠܡܐ ܗܢܐ ܘܡܒܝܡܐ ܠܥܘܠܡܐ. ܐܫܬܪܐ

ܗܘ ܛܝܡܬܐ ܕܗܘܬ ܕܗܝܟܠܐ ܐܘܪܫܠ ܕܒܝܬܐ.

5. Songs (ܡܥ̈ܢܝܬܐ) on the departure of Adam from Paradise, f. 82 *b*:

ܡܥ̈ܢܝܬܐ ܕܥܠ ܡܦܩܬܗ ܕܐܒܘܢ ܐܕܡ ܡܢ ܦܪܕܝܣܐ.

a. Beginning:

ܥܠ ܕܫܠܛܬ ܘܡܪܕܬ ܐܝܟ ܐܢܫܐ ܕܓܠܝܐ ✤ ܐ ✤ ܐܝܟ ܐܢܫ

ܥܠ ܡܦܘܩܕܢܐ ܦܩܝܕ ܗܘܐ ܐܒܘܢ ܐܕܡ ܠܦܘܩܕܢ ܓܒܠܬ

ܕܦܪܕܝܣܐ.

Alphabetical.

b. Another on our father Adam, f. 85 *a*, beginning:

ܗܘ ܕܢܦܠ ܡܢ ܠܒܗ ܕܐܢ̈ܫܬܐ ܡܪ̈ܒܝܬܐ ܢܦܩ ܗܘܐ ܐܒܘܢ

ܐܕܡ ܡܢ ܦܪܕܝܣܐ.

See p. 694 (v).

c. On the wax candle, f. 87 *a*.

See p. 689 (11).

d. On the rich and poor, beginning, f. 89 *a*:

ܬܪܝܢ ܠܥܬܝܪ ܐܝܬ ܗܘܘ ܒܡܕܝܢܬܐ ܕܒܬܐ.

e. Another by Khāmīs, beginning, f. 90 *a*:

ܦܘܩܕ ܝܫܘܥ ܘܟܠ ܬܘܒ ܬܪܝܢ. ܝܒܘܦ ܠܓܘܡܠܝܐ.

f. On the maiden Māmōi, f. 90 *b*.

See p. 684 (1).

6. Fragments of 2 (above).

a. Commemoration of the Four Evangelists, f. 91 *a*.

See p. 675 (11).

b. Commemoration of S. George, f. 93 *a*:

ܣܘܓܝܬܐ ܕܡܪܝ ܓܝܘܪܓܝܣ.

See p. 678 (15).

c. The Ascension, f. 95 *a*.

Subscription, f. 96 *a*:

ܫܠܡܘ ܠܐܠܗܐ ܫܘ̄: ܘܠܡܫܝܚܐ ܒܪܘܟܐ ܣܘܓܝܐܐ ܀

7. Twelve hymns, beginning, f. 96 *a*:

ܐܝܬܐ ܕܝܠܕܬܐ ܕܡܫܒܚ ܟܣܝܐ ܗܘܐ ܠܟܠ ܐܝܬܘܬܐ ܡܢ ܐܠܗܘܬܗ.

8. Other poems (ܡܘܫ̈ܚܬܐ) by Khāmīs.

a. On himself, f. 98 *a*.
See p. 371 (*f*).

b. Another, f. 100 *a*.
See p. 370 (*d*).

c. Another, f. 102 *b*.
See p. 372 (*i*).

d. Another, f. 105 *a*.
See p. 372 (*j*).

Subscription, f. 107 *b*:

ܫܠܡܝ ܡܘܫ̈ܚܬܐ ܕܚܡܝܣ ܩܫܝܫܐ. ܫܘ̄.

9. Poem by Mār Īshō‘-yabh, metropolitan of Salamās, f. 107 *b*:

ܒܫܡ ܗܘ ܒܟܬܒܐ ܡܠܝܐ ܕܡܫܒܚܐ ܠܡܪܝ ܐܝܫܘܥܝܗܒ
ܡܝܛܪܦܘܠܝܛܝܣ ܕܣܠܡܣ. ܥܠ ܗܝ ܕܒܘܝܐܐ: ܫܡܥܘ ܗܕܐ
ܒܠܒܘܟܝ ܒܫܠܐ. ܐܘ ܐܚܝܐ ܫܡܥܘ ܘܐܬܒܝܠܘ. ܒܡܕܝܢܬܐ ܕܒܫܝܢܐ
ܗܘܐ ܫܩܠ. ܘܠܝܬ ܠܗ ܐܢܫ ܡܬܒܪܟ ܕܒܣܘܪܩܢܐ ܐܫܬܕܠܠ ܀

10. Poem by John the bishop, f. 110 *b*:

ܒܘܪܟܬܐ ܕܝܗܒ ܠܝ ܚܝܠܐ: ܕܫܘܒܚܬܐ ܠܡܫܝܚܐ ܡܫܝܚ

ܐܦܘܡܦܬܐ ܕܟܠ ܐܘܪܚ ܒܪܝܬܐ ✤ ܚܕܝܢ ܚܘܒܐ ܠܐܒܐ ܡܕܒܪ.

ܚܘܒܐ ܠܒܪܐ ܐܝܟ ܟܠ.

11. Stanzas in *Syriac* and *Mogul* (Tatar), f. 114 *a*.
See p. 693 (29).

12. A poem to be said at a feast as the guests enter and leave, f. 118 *b*:

ܐܠܗܐ ܘܡܬܪܚܡܢܐ ܒܡܫܒܚܬܐ ܕܝܡܝܢܐ ܐܡܝܢ ܕܢܦܩܝܢ

ܘܥܐܠܝܢ ܘܡܢܬܗ.

13. Poems by Khāmīs. On the winecup etc., ff. 119 *b*, 124 *a*. See p. 689 (13 sq.).

14. Stanzas by the priest Gabriel, f. 122 *a*:

ܗܘܐ ܗܕܐ ܕܐܬܝܗܒܬ ܠܡܫܒܚܘ ܠܒܪܝܬܐ ܗܠܝܢ (?) ܗܘܐ

ܐܬܐ ܘܠܝܬ ܠܘܬܗ ܦܬܐ ܕܠܝ.

15. Another by Mary of Kiduna niece of Abraham (see Brit. Mus. *Cat.* pp. 144 *b*, 145 *b*, and Ass. *B.O.* t. i. p. 396 n. 1), f. 126 *a*:

ܐܠܗܐ ܕܡܪܝܡ ܩܝܕܘܢܝܬܐ ܒܪܬ ܐܚܘܗܝ ܕܡܪܝ ܐܒܪܗܡ.

ܘܥ̄. ܐܬܬܘܬ ܘܐܒܠܬ ܘܐܬܬܘܝܬ ܥܠ ܚܛ̈ܗ ܘܡܠܟܬ. ܕܡܪܝܐ ܐܠܗܢ

ܘܐܠܗܐ ܢܟܠܬ. ܘܥ̄.

Cf. Brit. Mus. Add. 17141, f. 24 *b* (Wright, *Cat.*, p. 359 *b*).

There is a note on f. 72 *a*.

Add. 2042

Paper, 6½ in. by 5; 188 leaves (many stained and repaired by a later hand); 23 quires of 10 leaves, signed with Syriac letters (Armenian letters added later), but of the first 3 quires only 6 leaves are left, the sixteenth is wanting, the fifteenth, nineteenth, twentieth and twenty-third have 9, the seventeenth 3 (two of which are by a different hand), and the eighteenth 13; 19 lines on a page. Written in a neat Nestorian hand (some points), probably of the xvith cent.

The volume, which is imperfect, contains hymns and services, including the following:

a. An alphabetical hymn to Mār Jōnā, founder of the convent of Anbār, by Īshō'-dĕnaḥ of Baṣra; f. 22 *b*:

ܡܐܡܪܐ ܕܥܠ ܐܠܦ ܒܝܬ . . . ܐܬܘ̈ܬܐ ܕܥܠ ܩܕܝܫܐ ܡܪܝ
ܝܘܢܢ ܢܨܚܢܝܐ ܪ̈ܝܫܗ ܕܕܝܪܝܐ ܕܐܢܒܪ ܕܥܠ ܐ̈ܝܕܝ ܦܪܗ
ܕܥܒܝܕ ܠܐܒܘܗܝ ܘܗܘܐ ܡܪܝ ܝܫܘܥܕܢܚ ܡܝܛܪܦܘܠܝܛܐ ܕܦܪܬ
ܘܕܗܘܬܝܠܗ ܡܕܝ̈ܢܬܐ ܕܦܪܬ ܡܝܫܢ.

b. Benedictions or blessings; f. 64 *a*:

ܬܘܒ ܒܘܪ̈ܟܬܐ. ܒܫܘܪܝܐ ܕܬܪܥܝܢ. ܒܝ̈ܠܘܬܟ ܫܠܡܐ ܢܫܠܡ
ܒܐܪ̈ܒܥ ܦܢ̈ܝܢ. ܘܥܡܐ ܠܟܠܡܐ ܢܛܘܪ ܡܪܢ ܒܝ̈ܠܘܬܟ. ܘܟ.

c. F. 64 *b*:

ܕܡܘܬܒܐ ܕܒܫܡ ܐܒܘܢ. ܘܟ. ܕܘܒܪܝܢ ܐܘ ܐܒܘܢ ܠܟܠ
ܒܫܡܐ ܡܬܩܢܝܢ. ܘܠܬܚܬ ܒܪ̈ܟܐ ܘܡܒܪ̈ܟ ܠܗ̈ܘܢ ܕܡܫܒ̈ܚܝܢ.

d. A hymn for any one monk, beginning, f. 90 *a*:

ܡܕܪܫܐ ܠܚܕ ܦܪܘܫܐ ܐܝܢܐ ܕܗܘ ܗܠ ܝܠܝܕܐ ܝܩܝܪ:
ܒܗܘܐ ✣ ܗܘ ܢܘܗܪ ܟܘܟܒܐ.

e. Order of hymns on approaching the altar according to the use of the convent of Mār Jōnā, f. 100 *a*:

ܘܡܥܡܕܢܐ ܕܐܦܪܐ ܬܠܬܝܢ ܠܡܥܡܕܢܐ ܘܡܥܡܕܝܢ ܣܕܪܗ ܘܗܘܐ ܣܕܪܐ ܕܥܘܢܝ̈ܬܐ ܕܡܥܠܬܡܕܒ̈ܚܐ ܒܗ ܒܥܕܪܐ ܣܕܝܪܬܐ ܕܡܪܝ ܝܘܢ ܢܘܚܕܪܐ ܐܠܗܘܗ ܢܠܝܢ.

f. For the third Friday of the Resurrection, the third of Mār Elias, f. 136 *b*.

g. For the fourth Sunday of the Resurrection, the Commemoration of Mār John of Tiberias (ܡܪܝ ܝܘܚܢܢ ܛܒܪܝܢܐ ܕܡܕܝܢܬܐ ܕܛܒ̈ܪܝܐ), f. 139 *b*.

h. The Commemoration of Mār Sabhr-īshō‘ the fifth, known as Bar-Mĕshīḥayyā, f. 157 *a*.

i. The order of the Ascension of our Lord, imperfect, f. 161 *b*.

There are notes of various kinds on ff. 52 *a*, 64 *b* (mentions the bishop Thomas), 66 *b*, 79 *b*, 80 *a*, 81 *a*, 94 *b*, 96 *a*, 97 *a*, 103 *a*, 109 *a*, 148 *b*, 149 *a*, 181—188 etc., and on f. 161 *a* (Arabic).

Bound in boards, with traces in ink of a title in Syriac on the inside cover.

Add. 2043

Paper, 5¼ in. by 3½; 64 leaves, imperfect and in poor condition; quires unsigned; 15 lines on the page. Written in an inelegant Nestorian hand, probably of the xviith or xviiith cent., f. 64 is more modern.

I. The concluding portion of a Syriac version of the Apocalypse or Vision of S. Paul (ff. 1—4). It differs somewhat (chiefly at the end) both from the recension translated by the Rev. Justin Perkins (from a MS. acquired in 1862 from Stoddard in Urūmiyah), and published in the *Journal of the American*

Oriental Society, vol. viii., pp. 183 sqq., also reprinted in the *Journal of Sacred Literature*, vol. i., pp. 372 sqq. (1865), and from that translated by Zingerle from Cod. Vat. Syr., no. 180 (Assemani, *C.B.V.*, t. iii., 1, pp. 374 sqq.) in Heidenheim's *Vierteljahrsschrift*, no. xiv. (vol. iv., pt. 2), pp. 139 sqq. (1869). Another fragment of the Syriac version is found in Add. 2050 below. There are Kārshūnī recensions in Trinity College, Cambridge (R. 13. 49; Palmer, *Cat.*, p. 133), Paris (Zotenberg, no. 232, 6), and Rome (*Cod. Vat. Syr.* no. 202 [xx], *C.B.V.*, t. iii., 1, p. 472). For the Gr. and English (Perkins') see also Tischendorf, *Apocalypses Apocryphae*, pp. 34—69, and for the Latin etc., see M. R. James, *Apocrypha Anecdota* in "Texts and Studies" (1893).

The fragment which has survived corresponds to the English in *Journ. Am. Or. Soc.*, p. 207, l. 4, to p. 210, l. 4 (= Tischendorf, p. 65, n. 48, l. 5 to p. 69, n. 51).

The conclusion of f. 4 *b* runs as follows:—

ܘܡܢ ܦܘܡܗ ܡܢܗ. ܐܦܩܢܝ ܡܠܐܟܐ ܕܡܪܝܐ ܘܐܡܪ ܠܝ.
[ ] ܓܠܝܢܘܬܐ ܗܕܐ. ܘܐܫܠܡܗܝ ܠܒܢܝܐ ܗܘ ܘܣܠܩ ܐܫܬܥܝܘܗܝ.
ܘܐܬܐ ܠܠܘܩܡܝܬܐ ܕܒܝܬܐ ܩܘܕܫܐ. ܟܕ ܐܢܐ ܗܘ ܐܠܒܫܬ ܗܘܝܬ.
ܕܡܘܬܐ ܘܟܕ ܢܦܩܬ ܡܢ ܟܘܪܣܝܐ ܦܘܠܘܣ ܐܠܗܝܐ. ܟܕ
ܡܫܬܥܐ ܠܗܘܢ ܠܗ ܟܕ ܚܙܝܢ.

The angel's words, the account of the writing and concealing of the revelation, and the first part of the story of its discovery are wanting after ܘܐܡܪ ܠܝ. The other two Syriac MSS. are complete in this respect, and, curiously enough, the Vatican MS. apparently* *inserts* quite unnecessarily ܓܠܝܢܘܬܐ ܗܕܐ after ܘܐܡܪ ܠܝ, and continues with the words of the angel.

* Zingerle (*op. cit.*, p. 174) has "mit grosser Heftigkeit."

II. A fragment (ff. 5—8), consisting of songs of praise in honour of the holy men, probably when complete not unlike the MS. described in Sachau, *Cat.*, p. 255. The names mentioned are: Ammonius, f. 5 *a*; Apollonius, f. 5 *b*; Paesius and Isaiah, f. 6 *a*; Macarius the younger, f. 6 *b*; [Paul] the simple (the name is torn off and only ܦܫܝܛܐ is left), f. 6 *b*; and Sabhr-īshōʿ of Ṭerīhan, f. 7 *a*, of whose life some account is given (breaks off at f. 8 *b*).

III. Hymns by Khāmīs bar Ḳardāḥē (unless otherwise indicated), f. 9 *a*.

1. A fragment of an alphabetical poem (beginning in the middle of ܦ), each stanza prefaced by ܘܩܒܠ ܒܥ̈ܢ.

2. Hymn, f. 11 *b*.
   See above, p. 645 (7).

3. Another, f. 15 *a*.
   See p. 645 (9).

There is a lacuna between ff. 16 and 17.

4. Another, f. 19 *b*.
   See pp. 370 (*d*), 646 (12).

5. Another, f. 22 *a*.
   See p. 646 (13).

There is a lacuna between ff. 22 and 23.

6. Another, f. 25 *a*.
   See pp. 371 (*h*), 647 (16).

7. Another, f. 28 *a*.
   See pp. 372 (*i*), 647 (17).

A lacuna after f. 29.

8. Part of a hymn, each stanza beginning with ܠܟ ܘܡܠܟ, f. 30.

B. C.

9. Part of a hymn (alphabetical ܦ to ܬ), each stanza beginning with ܠܟ ܡܠܟ, f. 32 *a*.

10. A hymn by George Wardā, on repentance, f. 34 *a*.
See pp. 205 (*f*), 650 (6).

11. Another, on the prophecy of Jonah, f. 37 *a*.
See pp. 204 (10 *b*), 649 (2).

12. Hymn (by Khāmīs), beginning f. 43 *a*:

ܦܫ ܡܢ ܚܘܠܡܢ. ܘܐܘܣܝܢ ܕܟܠܬܐ. ܘܐܬܢܝܢ ܫܠܡܢ.

13. Another, corrected by Khāmīs, f. 45 *b*.
See p. 644 (4).

14. Another, f. 47 *b*.
See pp. 368 (*e*), 645 (5).

15. Another, f. 52 *b*.
See pp. 367 (*c*), 644 (3).

16. Another, f. 57 *b*.
See pp. 367 (*b*), 644 (2).

17. Another, f. 63 *b*.
See pp. 373 (*k*), 647 (19).

Imperfect.

F. 64 seems to belong elsewhere.

There is a pencil note on f. 63 *b*, and traces of Armenian at the foot of ff. 7 *b*, 8 *a*.

Bound in boards.

Add. 2044

Paper, $6\frac{1}{2}$ in. by 5; 206 leaves (with fragments of three others at the end); 21 quires, signed with Syriac letters, of 10 leaves, but the first has 11, the fifth, sixth and seventeenth

9, the fifteenth and twentieth 12, and the last 4; 18 lines on a page. Written in an irregular and inelegant Nestorian hand, and dated A.D. 1541; ff. 1—32 are a later supply.

1. Order of Funeral Services for all priestly ranks, f. 1 *b*:

ܥܠ ܚܠܦ ܕܡܕܒܪܢܘܬܐ ܢܡܘܣܝܐ ܡܥܕܪܝܢ ܠܗܘܢ ܕܡܬܬܡܪܐ

ܘܡܬܬܡܪܐ ܥܠ ܟܠ ܒܢ̈ܝ ܥܕܬܐ.

Subscription, f. 169 *b*:

ܫܠܡܘ ܒܥܘܕܪܢ ܡܪܢ ܘܒܣܘܥܪܢ ܩܕܡܘܗܝ ܛܟܣ̈ܐ ܕܥܘܢܝ̈ܬܐ

ܕܥܢܝ̈ܕܐ ܕܟܠ ܚܠ ܛܟܣ̈ܐ ܕܒܢ̈ܝ ܥܕܬܐ ܫܪܝ ܡܢ ܩܬܘܠܝܩܐ

ܘܡܝܛܪ̄ܦ̄ܘ: ܘܐܦܣܩܘ̄: ܕܟܠܗ ܒܗ.

2. Funeral services for other ranks, f. 169 *b*:

ܬܘܒ ܥܘܢܝ̈ܬܐ ܘܦܘܪܫܢ̈ܐ ܕܒܢ̈ܝ ܥܠܡܐ ܩܕܝܫܐ ܕܟܠ ܛܟܣܐ

ܡܗܝܡ̈ܢܐ ܘܫܪ̈ܟܐ.

The last of these is on bodies removed from one grave to another, f. 172 *b*:

ܦܓܪܐ ܕܡܝܬܐ ܕܡܬܥܩܪܐ ܐܝܟ ܡܢ ܩܒܪܐ ܠܩܒܪܐ.

3. Various songs, ܡܕܪ̈ܫܐ, f. 173 *a*.

Subscription, f. 188 *b*:

ܫܠܡܘ ܒܥܘܕܪܢ ܩܕܡܘܗܝ ܕܡܪܢ ܡܕܪ̈ܫܐ ܕܟܠ ܚܠ

ܛܟܣ̈ܐ ܕܒܢ̈ܝ ܥܕܬܐ. ܡܫܠܡܢ̈ܐ ܘܡܪ̈ܐ ܘܡܠܟ̈ܐ.

4. Verses in strophes each of two lines in twelve-syllabled metre, f. 188 *b*:

ܦܘܩܕܢܐ ܒܡܕܝܢܬܐ ܕܐܦܘܩܡ. ܩܕܡܝܬ ܕܒܠܝܥ [ܕ]ܡܠܟܘܬܢ̈ܐ.

5. Verses in strophes of four lines in twelve-syllabled metre, f. 197 *a*:

ܬܘܒ ܐ̇ܘܪܚܐ ܐܚܪܬܐ ܒܡܪܝܬܐ ܕܐܪܒܥܐ: ܘܐܬܘܬܗܘܢ ܕܡܠܟܐ

ܕܡܠܟܘ̈ܬܐ܀

6. Order of "consolations" or "consolatory discourses" (for the dead), f. 203 *a*. Cp. Wright, *Cat. Brit. Mus.*, dxxiii.—v.:

ܛܟܣܐ ܕܒܘܝܐܐ. ܡܕܪܫܐ ܕܟܠ ܡܢܝ̈ܢܐ ܐܢܫܝܢ ܕܡܢ

ܛܠܘܬܗܘܢ܆ ܡܠܠܐ ܚܕܐ ܕܡܫܝܚܐ.

7. Other "consolations" beginning with those for priests, f. 206 *a*:

ܬܘܒ . . . ܕܟܠܗܘܢ܆ ܕܒܘܝܐܐ ܡܕܪܫܐ ܕܩܫܝ̈ܫܐ.

Imperfect.

A note on f. 1 *a* states that this MS. was written by the priest Khaushābh bar ʻAzīz for the priest Behnam bar Simeon in A. Gr. 1852 = A.D. 1541.

ܫܠܡ ܕܝܢ ܘܓܡܪ ܠܟܬܒܐ ܗܢܐ ܒܝܘ̄ܡ ܥܪܘܒܬܐ ܒܪ ܡܟܝܢܐ

ܒܝܘܡ ܐܪܒܥܐ ܗܘܐ ܕܝܢ ܒܫܢܬ ܡܫܬܒܚܬܐ ܐܠܦ ܘܬܡܢܡܐܐ

ܠܗ̇ ܡܪܢ܆. ܗ̄ܝ. ܫܢܬ ܘܕܝܢܐ ܘܟܬܒܬ ܠܡܠܦܢܐ ܗܠܝܢ

ܡܛܠ ܐܢܐ ܚܛܝܐ ܩܫܝܫܐ ܡܢ ܒܢܝܐ ܒܪ ܡܗܝܡܢܐ ܥܙܝܙܘܢ܆.

ܗ̄ܝ. ܐܝܟܢܐ ܘܐܬܟܬܒܬ ܒܥܕܬܐ ܐܠܗ ܘܡܬܩܪܝܐ ܘܫܡܥܘܢ

ܘܬܪܝܢ ܕܗܘܘ̈ܢ ܒܪ̈ܬܐ ܐܚܝܢ.

The same owner has inscribed his name on the margins of ff. 126 *b*, 127 *a*.

ܐܢܬܘܢܝ (*sic*) ܟܬܒܬ ܗܢܐ ܕܡܫܝܚܐ ܡܢ ܒܗܢܡ ܒܪ ܫܡܥܘܢ܆

ܒܪ ܡܫܝܚܐ ܡܢ ܒܗܢܡ ܠܒܝܬܐ (?) ܡܢ ܛܘܗܡܐ ܕܒܝܬ ܫܡܘܐܝ.

There are scrawls on ff. 81 *b* sqq., 114 *b*, etc.

Bound in boards, with traces of title in ink on the cloth cover.

(A fragment of paper which was found in this MS. is now marked Add. 2071[6].)

Add. 2045

Paper, about 8½ in. by 6; 117 leaves; 12 quires, signed with Syriac letters, of 10 leaves, but the fourth has 11, and the last 6; 19 lines on a page (but, exceptionally, 30 on f. 83 *a*). Written in pointed Nestorian and dated A.D. 1686.

A Sacerdotal or Priests' Office-book according to the usage of the Dairā 'Ellāitā; see Add. 1984, pp. 283 sqq. above.

1. Prayers for the ferial days.

F. 9 *b* (marg.): ܡܘܬܒܐ: ܕܬܪܝܢ, f. 11 *a* (marg.): ܡܘܬܒܐ: ܕܬܠܬܐ.

2. Liturgies or Eucharistic Services.

a. The liturgy of the blessed Apostles, f. 17 *b*:

ܩܘܪܒܐ ܕܫܠܝܚܐ ܛܘܒܢܐ.

b. The liturgy of Theodore of Mopsuestia, f. 32 *b*.

c. The liturgy of Nestorius, f. 43 *a*.

Subscription, f. 60 *a*:

ܫܠܡ ܒܥܘܕܪܢ ܡܪܢ ܘܐܠܗܢ ܛܟܣܐ ܕܬܠܬܐ ܩܘܪܒܐ.

ܘܫ̄. ܝܠܗ ܢܚܠ ܕܩܢܐ ܫܡܥܘܢ.

3. The Consecration of fresh Leaven (called 'the King'), f. 60 *b*.

4. The order of Baptism, as arranged by the catholicus Īshō'-yabh of Ḥĕdhaiyabh, f. 67 *b*.

5. Ḥuttāmē, by Mār 'Abhd-īshō' bar Bĕrīkhā, f. 83 *b*:

ܚܘܬܡ̈ܐ ܕܥܠ ܬܪܥ ܫܪܒܐ ܕܡܥܡܕܝܢ ܠܡܪܢ ܡܥܡܕܢܘܬܐ
ܒܪ ܒܪܝܟܐ: ܘܐܬܘܗܝ ܒܡܫܪܝܬܐ ܕܐܪܒܥ.

a. F. 83 *b*; see p. 290 (10 *a*).

b. Another, f. 85 *a*; see p. 291 *b*.

ܚܘܬܡܐ ܐܚܪܢܐ ܕܗ ܒܗܘ ܕܥܠ ܕܡܥܡܕ ܠܐܪܟܕܝܩܘܢ ܒܪ ܡܥܡܕܝܢ̈ܘܬܐ.

c. F. 86 *b*; see p. 291 *c*.

d. F. 87 *b*; see p. 291 *d*.

e. F. 89 *a*; beginning:

ܐܫܬܘܝܬ ܘܡܠܟܘܬܐ ܗܝܟܐ ܢܗܘܐ ܠܐܢܫܐ ܡܟܝܟܐ. ܒܪܐ
ܡܠܟܐ ܕܗܘܐ ܐܢܫܐ. ܘܟܗܢ ܘܡܘܗ.

f. F. 91 *a*; see p. 291 *e*.

g. F. 91 *b*; see p. 291 *f*.

h. F. 92 *b*; see p. 292 *g*.

i. F. 96 *b*, by 'Aṭṭāyē bar 'Ātēlī, beginning:

ܐܘܕܝ ܘܡܠܟܘܬܐ ܘܪܘܡܪܡܐ. ܘܐܫܬܘܝܬ ܕܠܐ ܡܢ ܫܠܡܐ.
ܢܗܘܐ ܠܟܠܢ ܬܘ ܡܪܝܡܐ.

Alphabetical, from ܬ to ܐ.

j. Another (alphabetical) by 'Aṭṭāyē, f. 98 *a*, beginning:

ܐܝܬܝܐ ܕܐܬܝܠܕ ܡܢ ܥܠܡ. ܘܡܢ ܐܒܘܗܝ ܠܓܒܘܬܐ ܦܪܘܩܡ
ܕܒܪܢܫܘܬܐ ܘܟܝܢܐ ܡܫܘܠܡ ܕܟܝܢ ܗܘܐ ܡܢ ܒܬܘܠܬܐ ܡܪܝܡ.

k. F. 100 *a*, beginning:

ܡܫܝܚܐ ܐܠܗܐ ܡܠܟܐ. ܕܒܪܐ ܒܡܘܬܐ ܕܒܐܘܠܨܢܐ ܢܒܪܒܪܘܢ،

ܒܐܡܝܢܘܬܐ ܐܘ ܒܪܐ ܕܡܫܡܫܢܘܬܐ.

Each stanza begins with ܡܫܝܚܐ.

l. For the offering to the dead, f. 102 *b*:

ܐܝܟ ܐܠܗܐ ܚܝܐ. ܡܩܪܒܝܢܢ ܘܡܬܟܫܦܝܢܢ ܡܛܠܬܗܘܢ ܠܗ،

ܡܘܪܢܐ.

Alphabetical. Followed by an acrostich with the name Gabriel:

ܡܫܒܚ ܠܒܪܝܐ ܪܒܗܘܢ.

6. Other Ḥuttāmē by Mār ʻAbhd-īshōʻ.

a. F. 104 *b*; see p. 288 (9 *a*).

b. Beginning, f. 106 *a*:

ܐܝܬܝܐ ܕܐܚܝܕ ܒܪܘܚܐ ܕܚܝܠܗ ܠܟܠܗܝܢ ܕܒܪܐ: ܗܒܠ

ܝܠܘܦ،.

Alphabetical.

c. F. 108 *a*; see p. 292 *g*.

d. F. 109 *b*, beginning:

ܐܒܐ ܕܒܪܗ ܒܝܘܡ ܡܫܝܚܐ ܒܟܠ ܒܘܪܟܬܐ : ܐܫܬܒ ܠܝܠܘܦ،

ܘܐܫܬܝ ܠܒܢܝ ܥܠ ܚܘܒܬܐ.

Alphabetical.

e. F. 111 *a*; *f.* f. 112 *a*; *g.* f. 113 *a*; *h.* f. 114 *a*; see pp. 288 (*c*), 292 (*h*, *i*, *j*).

7. The Order of Consecration of polluted water, f. 115 *a*; see p. 287 (6).

The colophon (f. 116 *a*) states that this MS. was finished in A.Gr. 1997 = A.D. 1686 by the scribe ܫܡܥܘܢ (cp. ff. 60 *a*, 83 *b*), it was begun at ܡܘ̈ܬܐ in Tergawer and was finished at the church of Zai'ā in the city of Gogtapa, in the days of Mār Elias catholic patriarch of the East, and Mār John bishop of ܨܪܘܢ etc.

F. 116 *a*:

ܫܠܡ ܒܥܘܕܪܢܐ ܡܫܝܚܝܐ ܘܒܣܘܥܕܗ ܕ̈ܡܫܡܗܘܢ ܟܬܒܐ
ܕܩܘܕܫܐ ܡܫܡܠܝܢܐ ܐܝܟ ܟܬܒܐ ܕܡܫܬܡܫ ܒܥܕܬܐ ܩܕܝܫܬܐ.
ܘܫ. ܫܡܠܝ ܕܝܢ ܗܢܐ ܘܡܫܡܠܝܐ ܒܫܢܬܐ ܗܕܐ. ܒܝܪܚܐ ܒܪܝܟܐ ܐܝܟ :
ܗ: ܒܗ ܒܫܢܬ ܐܠܦ̈ܝܢ ܠܝܘܢܝܐ ܒܪ̈ܝܟܐ. ܘܫ. (f. 116 *b*) ܐܫܬܪܝ
ܕܝܢ ܒܫܢܬܐ ܗܕܐ ܕܟܬܒܐ ܗܢܐ ܠܡܩܕܫ ܡܦܫܩܢܐ ܚܣܝܐ ܫܒܝܚܐ
ܩܕܝܫܬܐ ܕܡܪܝ ܡܪܝ ܩܪܝܬ ܫܘܗܕܐ ܕܩܕܝܫ̈ܐ ܒܩܪܝܬܐ ܡܘ̈ܬܐ.
ܕܒܬܪܓܘܪ ܡܢܐ ܡܫܡܠܝ ܕܩܘܕܫܐ ܕܥܕܬܐ ܒܩܪܝܬܐ ܕܓܘܓܬܦܐ.
ܘܐܬܫܠܡ ܚܣܝܐ ܡܫܒܠܢܗ ܕܩܕܝܫܐ ܘܡܘ̈ܬܐ ܕܫܘܚܘܬ. ܘܡܫܡܠܢܐ
ܕܒܠܒܘܫܐ ܡܫܟܢܐ. ܡܫܡܫܢܐ ܕܥܕܬܐ ܘܒܝܬ ܢܘܚܐ ܕܩܘܕܫܝܟܐ.
ܟܘܪ ܒܟܗ ܕܡܫܢܐ. ܡܪܝ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܥܕܬܐ ܒܩܪܝܬܐ ܘܡܫܡܠܝܐ
ܐܘܪܡܝ ܕܩܘܕܫܝܬܐ ܒܩܪܝܬܐ ܠܓܘܓܬܦܐ : ܡܫܡܫ ܠܗ ܡܪܝ
ܘܚܝܪ ܠܡܫܘܕܥܐ ܕܒܠܘܗܝ ܡܢ ܟܠ ܒܢ̈ܝܢܐ ܐܝܟ ܘܐܡܝܢ. ܒܪܝܟܘܬ.
ܘܫ. ܡܪܝ ܐܠܝܐ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܐ ܕܡܕܢܚܐ ܘܒܪܝܟܘܬܗ
ܕܢܘܗܪܐ ܠܟܠܢ ܕܟܪܝܣܛܝܢ̈ܐ. ܘܫ. (f. 117 *a*) ܡܪܝ ܝܘܚܢܢ
ܐܦܝܣܩܘܦܐ ܕܨܪܘܢ ܘܬܪܓܘܪ ܘܐܪܡܝܐ ܘܐܘܪܡܝ. ܘܫ. ܒܬܪ

ܕܝܢ ܘܣܟܠ ܘܡܚܕܓܒ ܠܡܠܟܘܬܐ ܘܠܡ. ܘܟ. ܡܫܡܫܢ ܗܘܐ
ܘܡܕܒܪܢܗ ܕܗܘܐ ܗܘ. ܘܟ.

F. 1 *a* is blank. Bound in boards with an old half illegible fragment written in Nestorian Esṭrangĕlā.

Add. 2046

Paper, about $8\frac{1}{2}$ in. by $6\frac{1}{4}$; 104 leaves (in poor condition); 13 quires (imperfect), signed with Syriac letters, of 10 leaves, but the first is missing, the third has 8, the eleventh and twelfth together 18, the fifth and the last 4; 19 lines in a page. Written in a regular Nestorian hand of the xixth cent.

A Sacerdotal or Priests' Office-Book, imperfect.

1. Prayers for the ferial days etc. It includes:—

a. (Beginning lost) Prayers.

b. F. 9 *b*:

ܫܠܡܬ ܕܨܠܘ̈ܬܐ. ܡܫܡ̈ܫܢܐ ܕܥܠܡܘܗܝ ܘܩܕ̈ܡܝܬܐ ܕܡܫܬܡܫܢ
ܒܗܘܢ ܡܘܡܬܐ.

c. Ḥuttāmē, ܚܘ̈ܬܡܐ.

The subscription (f. 17 *b*) mentions the scribe Elias.

ܫܠܡ : ܫܠܡܬ : ܘܚܘ̈ܬܡܐ : ܒܐܝ̈ܕܝ : ܐܠܝܐ : ܡܠܐ :
ܡܣ̈ܟܢܐ : ܐܘ : ܡܫܝܚܐ : ܡܪܐ : ܕܢܬܠܩ̈ܐ : ܒܪ̈ܚܡܝܟ :
ܐܫܘܝܗܝ : ܠܡܘܗܒ̈ܬܐ.

2. Liturgies or Eucharistic Services.

a. The liturgy ascribed to Addai and Mārī, f. 18 *a*, cp. f. 26 *a*.

On f. 35 *b* there is a synodical canon and question with the answer thereto, see p. 284 above.

b. The liturgy of Theodore of Mopsuestia, f. 36 *a*.

c. The liturgy of Nestorius, f. 45 *b*.

This is followed by the canon ܕܚܫܠܬܐ, f. 60 *a* ; see p. 285.

3. The Consecration of fresh Leaven (called 'the King'), f. 63 *a* ; see p. 286 (4).

4. The Consecration of an Altar without oil, f. 67 *b* ; see p. 286 (3).

5. Order of Absolution, by the catholicus Īshō'-yabh, f. 87 *a* ; see p. 287 (7).

6. Dimissory hymns, ܚܘ̈ܬܡܐ, by 'Abhd-īshō', metropolitan of Nisībis, and others, f. 90 *b* :

ܬܘܒ ܕܝܢ ܡܥܢܝܬܐ ܕ.ܒ.ܓ. ܡܫܝܚܐ ܡܠܐ ܟܠ ܬܘ̈ܒܐ. ܠܡܥܒܕ ܥܠܝܗ ܡܢ ܚܘܬܡ̈ܐ ܕܒܬܪ̈ܝܗ ܥܢܝ̈ܢܐ. ܗܘ. ܕܥܒܕܝܢ ܠܡܪܝ ܥܒܕܝܫܘܥ ܡܝܛܪܦܘܠܝܛܐ ܕܨܘܒܐ ܘܐܪܡܢܝܐ ܀ ܒܥܘܕܪܢܗ ܕܐܠܗܢ.

a. F. 90 *b* ; *b.* f. 91 *b* ; *c.* f. 93 *a* ; see p. 288, 9 *a*, *b*, *c*.

d. For the Dominical festivals, f. 94 *a* ; see p. 289 *f*.

e. Another Ḥuttāmā, f. 98 *a* :

ܚܘܬܡܐ ܕܥܘܕܪܢܐ ܕܠܥܒܕܐ.

Beginning :

ܐܬܘ ܢܬܚܢܢ ܚܢܢܐ. ܗܕܐ ܥܕܢܐ ܕܚܢܢܐ. ܐܬܘܕܘ ܕܡܠܐ ܚܘܣܝܐ.

Alphabetical ܬ — ܦ, imperfect.

f. Fragment of an alphabetical poem from ܝ to ܬ ; f. 99.

g. By Yaldā of Alḳōsh, the scribe, f. 99 *b*:

❖ ܣܘܓܝܬܐ ܐܚܪܬܐ ܕܝܠܕܐ ܠܡܟܬܒܢܐ ܡܠܦܢܐ ܐܠܩܘܫܝܐ ܒܩܘܠܐ

ܒܗ ܒܥܠܡܐ ❖ ܐܝܟ ܐܠܗܐ ܨܒܘܬ ܒܠܡܐ ܐܦ ܒܪܢܫܐ. ܘܫܐ.

Alphabetical.

7. Other Ḥuttāmē, by Mār ʻAbhd-īshōʻ, f. 100 *b*:

a. F. 101 *a*; *b.* f. 102 *b*; *c.* f. 103 *b*; see Add. 1984 (10 *a*, *b*, *f*), p. 209 sq.

d. Beginning, f. 104 *b*:

ܐܝܬܝܐ ܕܒܪܝܢ ܒܟܠ ܒܥܒܕܝܢ ܒܝܫܘܥ.

Imperfect. See f. 292 *g*.

This MS. also contains an imperfect fragment of 32 leaves (ff. 105—136), $8\frac{1}{4}$ in. by $6\frac{1}{4}$, 20 lines on a page, later Nestorian writing, comprising portions of services, Ḥuttāmē etc., viz.:

F. 111 *a*: the Liturgy of Theodore.

F. 116 *b*: ܬܘܠܩܬܐ ܕܡܫܚ ܡܕܒܚܐ ܕܚܘܕܬܐ.

F. 123 *b*: the Liturgy of Nestorius.

F. 132 *b*: the beginning of a priest's sacerdotal.

In addition to this ff. 137—140 is an entirely modern supply, on blue paper, $8\frac{1}{4}$ in. by 6, 19 lines on a page, of the same character as the above.

There are notes on ff. 18 *b*, 19 *a*, 31 *b*, 111 *a*, 111 *b*, 112 *a*.

Ff. 131, 132 *a* are blank. Bound in boards.

Add. 2047

Paper, 9 in. by $6\frac{1}{2}$; 109 leaves, 12 quires of 10 leaves, signed with Syriac letters, but the fifth has 12, the eighth to eleventh 8, and the last 5; 20 lines on a page. Written in a neat Nestorian hand, and dated A.D. 1729.

Two Liturgies:

I. The Liturgy for Palm Sunday, f. 1 *b*:

ܛܟܣܐ ܕܐܘܫܥܢܐ.

On f. 47 *a* is the marginal note: ܡܠܟ ܕܫܘܒ̈ܚܐ ܕܦܘܪܩܢܐ.

F. 52 *a* begins:

ܬܘܒ ܗܕܪܐ ܐܚܪܢܐ ܕܫܘܠܡܐ ܡܬܬܩܢܝܢ ܫܠܡ ܥܠ ܚܕ ܚܕܐ ܕܦܪܝܫ.

Subscription, f. 73 *b*:

ܫܠܡ ܥܠ ܟܬܒܐ ܡܚܝܠܐ ܫܠܝܡܘܢ..

II. The Order of the Solemn Festival of the Resurrection, f. 73 *b*:

ܛܟܣܐ ܕܥܐܕܐ ܕܩܝܡܬܐ.

The colophon (f. 105 *a*) states that this MS. was finished on the 18th of January, A. Gr. 2040 = A.D. 1729, by the scribe Solomon b. David (cp. f. 73 *b* above), in Tergawer, in the days of Mār Simeon, catholic patriarch of the East, and Mār Ḥĕnānīshō'.

ܫܠܡ ܕܝܢ ܗܢܐ ܘܫܘܡܠܝܐ ܒܫܢܬ ܬܪܝܢ ܐܠܦܝܢ ܘܐܪܒܥܝܢ
ܫܢ̈ܝܢ ܕܝܘܢ̈ܝܐ ܒܬܪ̈ܬܝܐ ❖ ܒܐܝܪܚ ܟܢܘܢ ܐܚܪܝ ܬܡܢܬܥܣܪ ܒܗ :
ܒܝܘܡ ܕܥܘܒܕܐ ܐܦܝܦܢܝܐ : ܐܡܝܢ ܀ ܘܟ.

ܐܫܬܪܝ ܘܐܫܬܠܡ ܛܟܣܐ ܗܢܐ ܒܐܬܪܐ ܟܬܝܒܐ ܕܬܪܓܘܪ
ܒܥܕܬܐ ܟܬܝܒܬܐ ܘܡܬܩܪܝܢܬܐ ܚܢܢܝܫܘܥ ܐܣܝܐ ܡܟܠܠܗ ܕܡܪܝ
ܠܦܛܪܝܪܟܐ ܚܝܐ ܒܡܕܝܢܬܐ. ܘܟ. ܒܝܘܡ̈ܝ ܐܒܐ ܕܐܒܗ̈ܬܐ ܘܪܝܫܐ
ܕܪ̈ܒܘܬܐ ܡܪܝ ܫܡܥܘܢ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܐ : ܕܡܕܢܚܐ. ܘܟ.
ܘܒܝܘܡ̈ܝ ܪܒܢܐ. ܘܟ. ܡܪܝ ܚܢܢܝܫܘܥ. ܘܟ.

ܟܬܒ ܕܝܢ ܘܣܝܡ ܘܡܛܟܣ ܠܡܠܩܛ ܗܠܝܢ. ܘܫ. ܫܠܡܘܢ..

ܘܫ. (f. 105 b) ܥܠ ܦܩܝܕܬܐ ܕܩܝܣܐ.

On f. 105 *b* is the Sūgīthā of the thief upon the cross.

According to f. 107 *b*, this MS. was written for E[zeki]el (?) bar Isaac on behalf of the church of Mār Cyriacus:

ܐܬܟܬܒܗ ܠܟܬܒܐ ܕܣܘܓܝܬܐ ܕܐܘܫܥܢܐ ܘܕܦܩܕܬܐ ܕܩܕܝܫܬܐ

ܘܗܘܐ ܘܟܬܒܗ ܒܥܢܝܢܐ ܥܒܕܐ ܚ[ܙܩܝ?]ܐܝܠ ܒܪ ܩܕܝܫܬܐ ܝܣܚܩ

ܡܛܠ ܥܕܬܐ ܕܡܪܝ ܩܘܪܝܩܘܣ ܕܒܩܠܝܐ (?) ܕܝܢ ܡܕܝܢܬ

ܕܝܠܗ. ܘܫ.

Another note, ib., in a later cursive hand refers to the installation of M. Abraham bishop of Urūmiyah etc.

ܐܬܬܣܝܡ ܦܛܪܘܬܐ ܕܡܪܝ ܐܒܪܗܡ ܐܦܝܣܩܘܦܐ ܕܐܘܪܡܝ

ܐܝܟ ܦܘܩܕܢܐ (?) ܕܡܪܢ ܦܛܪܝܪܟܐ ܡܪܝ ܫܡܥܘܢ ܡܪܢܝܬܐ.

ܘܫ.

F. 108 *a* is part of a service book.

On f. 52 *a* is a picture in black and red of our Lord riding into Jerusalem. There are scrawls on ff. 31 *b*, 32 *a*, 75 *b*, 94 *b*, 108 sq. etc., and a rough drawing or design on f. 55 *b*. On f. 1 *a* are the words "Oroomah college" in pencil.

Bound in boards.

Add. 2048

Paper, about 6½ in. by 4½; 95 leaves (in poor condition, the last being a mere fragment); 9 quires of 12 leaves, signed with Syriac letters, but the first has 6, the seventh and eighth 14, and the fourth is wanting; 17 lines on a page. Written in an inelegant Nestorian hand of the xviiith cent.

The volume, which is imperfect, consists of services, and hymns.

a. An alphabetical hymn for Palm-Sunday, f. 1 *a*.

b. Another, f. 2 *b*.

The marginal note ܫܘܚܠܦܐ occurs on ff. 8 *a*, 35 *a*, and 36 *b*. On f. 38 *a* (marg.): ܕܝܦܪܐ.

c. ܕܡܕܒܪܢܘܬܐ, f. 38 *b*.

The marginal note ܫܘܚܠܦܐ occurs on ff. 40 *b*, 43 *b*, 48 *a*, 50 *a*, 51 *b*, 58 *a*, *b*, 60 *b*.

d. An alphabetical *sedra*, beginning f. 66 *a*:

ܐܘ ܡܠܟܐ ܕܫܠܝܚܘܗܝ ܗܘܐ. ܘܗܘܐ ܠܫܠܝܚܘܗܝ ܟܪ̈ܘܙܐ.

e. Another, f. 81 *a*:

ܬܘܒ ܡܫܒܚܐ ܕܝܠܗ . . ܒܗ ܒܥܠܬܐ ܕܡܫܡܫܢ ܡܢ ܗܘ ܐܡܝܢ ܠܗܘܢܐ ܕܐܢܐ ܕܒܫܡܐ ܐܠܗܘܬܐ ܕܫܒܩܐ.

f. Another, f. 85 *a*:

ܬܘܒ ܡܫܒܚܐ ܠܡܪܢܐ ܕܡܬܬܡܢܐ ܡܫܘܚܬܐ.

There are Syriac scrawls on ff. 18 *a*, 29 *a*, 30 *a*, 31 *a*, 90 *a*.

Bound originally in boards, with traces of a title in ink, and fragments of Syriac on the cloth covers.

Add. 2049

Paper, $5\frac{3}{4}$ in. by 4; 43 leaves (rather stained); 5 quires of 10 leaves, signed with Syriac letters, but the first has 6, the fourth 12, and the last 5; 17 lines on the page. Written in a neat Nestorian hand, with some points, of the xviiith cent.

The order of the Solemnization of Matrimony, imperfect (both beginning and end are wanting). It includes:—

a. The Benediction of the Bridegrooms, f. 4 *a*:

ܒܪܟܬܐ ܕܒܘܪܟܐ ܕܚܬ̈ܢܐ.

b. The Benediction of the Garments, f. 20 *a*:

ܛܟܣܐ ܕܒܪܟ ܡܐ̈ܢܐ.

c. The Ordering of the Crowns, f. 27 *a*:

ܬܘܒ ܛܟܣܐ ܕܒܪܟ ܟܠܝ̈ܠܐ.

d. The Benediction of the Bridegroom, f. 41 *b*. Alphabetical.

e. The Benediction of the Bride, f. 42 *b*:

ܥܘܢܝܬܐ ܕܟܠܬܐ.

Alphabetical, breaks off in the middle of the ܦ stanza.

Bound in boards, with faint traces of a title in Syriac.

Add. 2050

Paper, 6½ in. by 4½; 63 leaves, imperfect, originally of at least 5 quires, but the first is wanting, the second has 15, the third 14, and the fourth and fifth 16; the additional leaves ff. 47, 58 belong elsewhere; 16 lines on a page. Written in two or three Nestorian hands, and dated (f. 23 *a*) A.D. 1788 (?).

I. 1. The beginning, which is imperfect, contains various questions and answers, including an order of Baptism, f. 3 *b*: ܛܟܣܐ ܕܡܥܡܘܕܝܬܐ.

The subscription (f. 23 *a*) states that this MS. was written by Gabriel son of the priest Cyriacus in the year 2099 (?) = A.D. 1788.

ܫܠܡ ܘܗܘ̈ܝܐ ܕܡܥܡܘܕܝܬܐ. ܗ̄ܘ. ܐܬܟܬܒ ܘܐܫܬܠܡ ܒܐܝܕܝ ܗܕܐ

ܡܢ ܐܝܕܝ ܡܣܟܢܐ ܓܒܪܐܝܠ ܒܪ ܩܫܝܫܐ ܩܘܪܝܩܘܣ ܒܫܢܬ

ܐܠܠܗܘܢ ܒܐܝܕܝ ܐܘܬܘ. ܡܢ. ܗܘ ܒܥܘܡܪܐ ܕܡܪܝ ܐܘܪܝܢܘܣ

ܗܕܐ ܐܢܛܝܘܟܝܐ ܐܝܟ ܘܐܡܝܢ.

2. Psalms or versicles for various occasions, f. 23 *b*:

ܡܙܡܘܪ̈ܐ ܕܩ̈ܠܐ ܕܡܬܒܥܝ̈ܢ ܒܙܒ̈ܢܐ.

Beginning:

ܕܡܘܕܐ ܡܕܝܢܬܐ ܐܢܐ ܠܟܝ ܦܡܠܟܬܐ.

3. A history of the world from the earliest times, imperfect, beginning, f. 24 *a*:

ܒܫܠܝܛܐ ܒܠ ܒܠ ܡܕܒܪ ܕܐܝܬ ܐܣܝܐ ܒܨܒܝܐ ܘܠܒܝܫܐ ܗܘ

ܐܠܗܐ ܡܕܒܪܐ. ܗܢܘ ܕܡܢ ܩܕܡ ܟܠ ܡܠܟܘܬܐ ܕܘܗܝܐ. ܕܐܝܬܝܐ

ܕܢܘܬܐ ܘܐܬܩܢܐ ܡܢܗ ܠܗ ܒܕܘܪܐ.

a. F. 37 *b*:

ܫܠܡ ܐܠܦܐ ܩܕܡܝܐ. ܫܢܝܐ ܕܡܢ ܐܕܡ ܘܥܕܡܐ ܠܛܘܦܢܐ.

b. F. 43 *a*:

ܫܠܡ ܐܠܦܐ ܕܬܪܝܢ. ܕܫܢܝܐ (f. 43 *b*) ܕܡܢ ܐܕܡ ܘܥܕܡܐ

ܠܛܘܦܢܐ.

c. F. 60 *b*:

ܫܠܡ ܐܠܦܐ ܕܬܠܬܐ.

The last leaf (f. 63 *b*) ends as follows:

ܘܒܘܡܝ̈ ܢܒܘܟܕܢܨܪ ܠܫܒܝܐ ܐܬܢܣܒ ܢܘܚ ܕܡܠܟܘܬܐ ܡܢ ܐܒܪܐ

ܘܢܣܒ ܢܒܘܟܕܢܨܪ ܘܫܢܐ ܘܡܠܟܐ ܠܗ. ܘܐܘܒܕ ܒܡܕܝܢܬܐ ܕܒܗܘܢ

ܡܬܡܬܡܢ ܠܗ ܐܡܪ. ܘܢܒܘܟܘܢ

II. Ff. 47, 58 are loose leaves (6 in. by 4¼, 17 lines on the page), probably older than the rest of this MS., containing a

small portion of the Apocalypse or Vision of S. Paul. Their correct order is ff. 58, 47.

The fragment corresponds to the translation published in the *Journal of the American Oriental Society*, vol. viii., p. 200, l. 19 (from foot) to p. 201, l. 19 (from foot), and Tischendorf, *Apocalypses Apocryphae*, p. 54, n. 26, l. 4 to p. 55, n. 29, l. 13. See above, Add. 2043, p. 1167 sq.

Add. 2051

Paper, $6\frac{3}{4}$ in. by $4\frac{1}{4}$; 65 leaves (numbered in Syriac up to 15); 8 quires, signed, of 8 leaves, the last has 7, and is followed by an insertion of 2; 16 lines on a page. Written in neat regular Nestorian, and dated A.D. 1842.

A book of the belief of the Syrians called the *Kĕthābhā dha-Kĕnūntā* by the priest Sābhā. Cp. below Add. 2052. F. 2 *b*:

ܒܚܝܠ ܐܠܗܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܫܪܝܢ ܠܡܟܬܒ ܟܬܒܐ
ܕܗܝܡܢܘܬܐ ܕܣܘܪ̈ܝܝܐ. ܕܡܬܩܪܝܐ ܟܢܘܢܬܐ ܗܢܐ ܕܡܬܟܢܫܢ ܟܢܘܫܬܐ.
ܡܟܬܒ ܐܝܟ *ܕܒܟܢܘܢܬܐ ܡܬܦܪܫܐ ܠܗ ܠܟܪܣܛܝܢܘܬܐ ܐܪܬܕܘܟܣܝܬܐ
ܒܐܘܪܚܗ ܕܡܫܝܚܐ ܡܪܢ. ܘܫ̄.

1. On the Syrians and their language, f. 2 *b*:

ܫܪܒܝܬܐ ܡܘܕܥܢܝܬܐ ܥܠ ܣܘܪ̈ܝܝܐ ܘܠܫܢܗܘܢ.

2. A hymn on the two natures and essences of Christ, and on the difference between ܩܢܘܡܐ and ܟܝܢܐ, f. 4 *b*:

ܘܥܠ ܡܘܕܥ ܬܪܝܢ ܟܝ̈ܢܘܗܝ ܘܬܪܝܢ ܩܢܘ̈ܡܘܗܝ ܕܡܫܝܚܐ
ܘܥܠ ܡܘܕܥ ܦܘܪܫܢ ܩܢܘܡܐ ܡܢ ܟܝܢܐ.

* Add. 2052 reads ܕܒܟܢܘܫܬܐ.

3. A hymn setting forth the seven mysteries of the Syrian church, f. 20 *b*:

ܬܘܒ ܡܕܪܫܬܐ ܕܡܘܕܥܬܐ (*sic*) ܫܒܥܐ ܐܪ̈ܙܐ ܕܥܕ̈ܬܐ ܕܣܘܪ̈ܝܝܐ
ܒܫܡ ܐܒܐ ܕܠܝܬܘ ܡܢ ܗܘ̈ܝܐ ܕܐܠܗܘ ܕܡܫܝܚܐ ܗܒ ܠܘܬ ܪ̈ܚܡܝܢ
ܘܠܦܢܐ ܡܫܝܚܐ ܡܪܢ ܗܘܝܐ ܘܡܠܟܐ. ܦܬܚܘ ܠܝ ܡܬܠ
ܗܢܐ. (f. 21 *a*) ܕܡܫܝܚܐ ܗܘܐ ܠܗ ܣܝܡܬܐ.

4. On the holy oil, the olive-oil, called the horn, f. 28 *a*:

ܬܘܒ ܡܘܕܥܢܘܬܐ ܕܡܫܝܚܐ (*sic*) ܩܕܝܫܐ. ܕܐܝܬܘܗܝ ܡܫܚܐ
ܕܙܝܬܐ ܕܡܬܩܪܐ ܩܪܢܐ.

5. On the faith of the true Eastern Syrians, f. 33 *a*:

ܬܘܒ ܡܘܕܝܢܘܬܐ (f. 33 *b*) ܕܡܘܕܝܢܘܬܐ ܕܗܝܡܢܘܬܐ ܡܕܢܚܝ̈ܐ
ܐܪ̈ܬܕܘܟܣܐ* ܫܪ̈ܝܪܐ.

6. Exposition of the sign of our Lord, f. 36 *b*:

ܡܘܕܥܢܘܬܐ ܕܢܝܫܗ ܕܡܪܢ..

7. Explanation of the fatherhood of the priest, f. 43 *a*:

ܐܒܗܘܬܐ ܕܟܗܢܐ.

8. A song on the deceit of this world etc., by the priest Sābhā, f. 45 *b*:

ܬܘܒ ܡܘܕܝܢܘܬܐ ܕܥܠ ܢܟܠܘܬܗ ܕܗܢܐ ܥܠܡܐ ܘܕܦܘ̈ܪܫܢܘܗܝ
ܕܟܝܢܐ ܘܚܫ̈ܒܘܗܝ ܕܟܘܠ ܢܦܫܐ ܘܐܝܬܝܘܗܝ ܕܐܠܗܐ ܕܡܫܝܚܐ ܗܒܐ.
ܒܫܡ ܐܘ ܠܝ ܡܘܕܐ. ܠܒܐ ܕܟܠܐ ܒܪܝ ܀ ܘܐܒܘܗ̄ ܚܢܢ ܕܠܐ
ܕܟܠܐ ܡܪܝ ܠܟܢ ܡܢ ܣܓܝܐܐ. ܘܫ.

* Add. 2052 reads simply ܡܘܕܝܢܘܬܐ ܕܗܝ̈ܡܢܘܬܐ.

9. On the soul's repentance and on teaching, by the same, f. 53 *a*:

ܬܘܒ ܕܬܝܒܘܬ ܢܦܫܐ ܘܕܡܠܦܢܘܬܐ ✣ ܒܩܠ ܐܢܐ ܕܡܕܪܫ.

ܕܝܠܗ ܕܒܬܘܒܬܐ ܩܫܝܫܐ ܣܒܐ. ܐܘ ܐܠܗܐ ܦܠܚ ܡ̈ܫܝܚܐ. ܘܫ.

Alphabetical.

10. Another, on the soul's repentance, by the same, f. 56 *b*:

ܐܦ ܗܕܐ ܕܬܘܒ ܢܦܫܐ. ܕܝܠܗ ܕܩܫܝܫܐ ܣܒܐ ܒܩܠ ܘܠܐ

ܘܬܒܘܢ. ܐܢܐ ܕܒ̈ܝܫܬܐ ܡܠܐ ܚܛܝܬܐ. ܗܟܠܝ ܗܘܝܬ ܐܦ

ܡܫܡܠܝܬܐ. ܘܫ.

Alphabetical.

The colophon (ff. 59 *b* sqq.) states that this book was compiled by the priest Sābhā, and that the MS. was written in the year 1842 (A. Gr. 2153), in the days of Mār Simeon, catholic patriarch of the East. The scribe was the deacon Lazarus son of the priest Sābhā.

ܫܠܡ ܒܥܘܕܪܢ ܡܪܢ ܒܫܢܬ ܗܕܐ ܕܡܫܬܡܗܐ ܟܘܢܫܐ.

ܕܟܢܝܫܗ ܘܡܥܒܕܗ ܩܫܝܫܐ ܣܒܐ. ܡܢ ܒܫܢ̈ܝ ܡܕܝܢ̈ܬܐ. ܘܫ.

(f. 61 *a*) ܐܫܬܟܚ ܒܫܢܬ ܗܕܐ ܕܡܫܬܡܗܐ ܒܥܠܡܐ [*ܝܘܢܝܐ ?] ܐܘܠܐ.

ܒܝܘܡ ܐܬܡܢܝܐ. ܠܝܪܚܐ ܒܥܕܢܐ. ܒܝܘܡ ܐܒܐ ܕܒܪܡܫܬܐ. ܘܫ.

ܡܪܝ ܫܡܥܘܢ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܐ ܕܡܕܢܚܐ. ܘܫ. ܟܬܒ

ܕܝܢ ܥܢܝܐ ܘܚܛܝܐ. ܫܘ. (f. 61 *b*) ܡܫܡܫܢܐ ܠܥܙܪ ܒܪ ܩܫܝܫܐ

ܣܒܐ.

A note on f. 61 *b* states that in this year was born Simeon bar George bar Sābhā.

* The scribe apparently meant to erase this word.

F. 62 *a* begins:

ܬ. ܬܘܒ ܒܚܝܠ ܡܪܢ܆ ܫܪܝܢܢ ܟܬܒܐ ܡܢ ܡܕܪܫܝܬܐ
ܐܪܡܝܬܐ ܕܥܒܕܘ ܐܒܗ̈ܬܐ ܩܕܝܫܐ. ܕܟܠ ܚܕܐ ܚܕܬܐ ܡܥܒܕܘܗ̇
ܐܪܡܝܐܝܬ.

On f. 64 *b* is the marg. note ܫܘܠܡܐ ܕܡܫܘܠܡܢܘܬܐ, and on f. 65 *b* the heading ܬܘܒ ܡܬܪܡܝܢܘܬܐ.

Ff. 1, 2 *a* are blank. On the edge of f. 1 *b* are the fragments ܕܫܠܡ and ܢܘܗܪܐ.

Add. 2052

Paper, 6¼ in. by 4¼; 65 leaves (numbered in Syriac as far as f. 60); 7 quires of 10 leaves, but the last has 5; 16 lines on the page. Written in Nestorian, and dated A. Gr. 2140 = A.D. 1829.

Another copy of the *Kĕthābhā dha-Kĕnūntā*; see above Add. 2051, pp. 1185 sqq.

1. f. 1 *a*; 2. f. 3 *a* (ܬܘܒ ܒܚܝܠ ܡܪܢ܆ ܟܬܒܝܢܢ ܦܘܪܫܢ ܚܕܬܐ ܘܥܬܝܩܬܐ); 3. f. 19 *b*; 4. f. 27 *a*; 5. f. 32 *b*; 6. f. 36 *b*; 7. f. 44 *a*; 8. f. 47 *b*; 9. f. 55 *b*; 10. f. 60 *a*.

The colophon (f. 63 *a* sqq.), which is imperfect, states that this MS was written in the days of Mār Simeon.

ܫܠܡ ܒܗܕܐ ܕܡܬܩܪܐ ܟܬܒܐ ܕܒܢܝܢܗ ܡܫܝܚܐ ܫܘܒܚܐ ܠܗ ܡܢ
(f. 63 *b*) ܒܗܕ̈ܐ ܡܕܝܢ̈ܬܐ. ܘܓ. (f. 64 *a*) ܕܥܒܕܘܗ ܡܩܕܫܢܘܬܐ ܒܗܕܐ
ܗܘܐ ܡܫܝܚܐ ܡܥܒܕܐ ܗܘܐ ܒܫܢܬ ܐܠܦܐ ܕܝܘܢ̈ܝܐ ܒܕܒܪܐ ܘܒܗܘܢ
ܫܢܬܐ ܐܬܐ ܘܐܫܬܘܥܠܐ ܡܫܠܡܐ ܐܬܒܥܬ ܕܐܬܩܕܫ̈ܢ ܘܝܗܒܘ
ܒܗܘܢ ܚܕܐ ܫܢܬܐ. ܒܝܘܡܝ ܐܒܘܢ ܥܡ ܡܠܟܐ ܕܦܪܘܣܝܐ

ܘܫܠܡ ܡܢܗ ܒܗܦܟܐ ܗܟܝܠܐ. ܘܫܒܩܠܗ ܐܬܟܬܒܬ ܕܡܢ ܐܕܝ ܡܠܟܐ. ܘܡܢ ܐܕܝ (f. 64 b) ܘܠܗܠ ܠܐ ܚܘܒ ܠܗ. ܐܠܐ ܐܘܠܘ ܗܟܝܠ ܐܬܚܫܒܬ. ܘܡܚܫܒܬܐ ܡܢ ܗܦܟܬܐ ܠܗܘܢ ܐܬܟܬܒܬ ܘܡܬܬܒܘ ܐܢܘܢ ܠܡܚܫܒܬܐ ܠܗܘܡܢܐ. ܘܡܫܬܐ ܐܠܗܐ ܡܢܟ ܗܘ: ܠܥܠܡ ܐܡܝܢ ܘܐܡܝܢ.

The colophon is followed by an enigma by the scribe:

ܗܘܒ ܐܘܪܚܬܐ ܕܡܫܝܚܐ ܗܒܐ ܒܗܘܒܐ. ܘܒ.

On the first of the two leaves inserted at the beginning are the words ܢܘܗܪܐ ܕܡܘܫܐ, on the second are traces of [? ܕܫܠܡ] ܢܘܗܪܐ.

F. 65 is blank.

Bound in boards.

Add. 2053

Vellum, about $6\frac{3}{4}$ in. by $5\frac{1}{4}$; 2 leaves, 27—31 lines on the page. Written in Nestorian Esṭrangĕlā, probably of the xii—xiiith cent. In several instances where the writing had become faint a later hand has touched up the MS. with red ink.

These fragments, which were once used for binding, consist of short homilies on select passages. They seem to be translated from the Greek, and in some cases they are supplemented by alternative renderings (in Jacobite).

The fragment begins, f. 1 *a*:

ܥܠܐܗܘܬ ܕܐܘܪܚܐ ܦܪܘܫܝܢ. ܒܗܘ ܕܐܠܐ ܡܬܦܪܫܝܢ ܣܝܡܗ. ܘܡܫܘܕܥܝܢ ܕܟܠܗ ܪܘܚܐ ܒܐܪܥܠܝܬܐ ܠܡܕܒܪܢܘܬܐ ܡܫܡܠܝܬܐ ܡܠܟܝܢ: ܗܘ ܕܒܬܠܬܝܘܬܐ ܡܫܬܝܕܥܐ. ܪܘܚܐ

ܚܢܢ ܐܝܬܘܗܝ܂ ܐܠܗܐ. ܘܐܝܠܝܢ ܕܦܠܓܝܢ ܠܗ ܙܕܩ.
ܠܗܘܢ܆ ܕܒܪܘܚܐ ܘܒܫܪܪܐ ܠܡܦܠܓܘ ܡܕܡ̄ —

ܝܕܝܥ ܒܡܘܕܝܢܐ ܐܠܗܐ ܐܬܝܕܥܬ ܡܢ ܦܓܪܗ ܕܝܢ ܢܡܘܣܐ ܗܕ̄ ܒ̄ ܒ̄
ܘܟܗ̈ܢܐ ܐܠܗܐ ܕܟܠ ܘܐܒܐ: ܥܒܕܬ ܕܝܢ ܘܫܘܝܬ
ܒܐܝܕܝܗܘܢ ܠܡܫܝܚܐ ܒܪܐ ܘܡܠܬܐ ܕܠܝܟ ܘܠܪܘܚܐ
ܡܕܝܢܝ. ܐܠܝܟ ܠܗ ܢܫܪܐܝܬ. ܡܛܠ ܕܠܐ ܒܕܒܝܠ
ܟܪܝܣ ܗܘܘ
ܗܦܟܝܢ ܗܘܘ ܠܓܒܪܐ: ܒܗ ܡܬܚܙܝܢܐ ܚܕܐ ܐܠܗܘܬܐ
ܕܬܠܝܬܝܘܬܐ. ܒܗ ܕܝܢ [ܡܠ]ܬܐ ܘܐܠܗܐ ܐܬܓܫܡ
ܘܐܬܦܪܣ ܫܠܡܝܢ ܕܠܐ ܫܘܚܠܦܐ ܕܦܪܘܐ ܠܟ ܐܒܐ
ܗܘ ܠܗ ܫܘܪ ܒܝܬ ܚܕܒܐ ܬܫܡܫܬܐ ܐܝܠܝܢ ܕܫܒܪ.
ܗܘ
ܘܗܝ ܒܬܪ ܕܫܠܡ ܠܥܒܝܕܐ: ܐܝܟ ܕܠܐܝܠܝܢ ܕܗܘܘ
ܐܝܢ
ܡܫ̈ܡܠܝܢ. ܚܫܘܒܐ ܟܠܐܝܬ ܘܡܡܠܠܐ ܐܠܗܘܬܗ
ܐܝܢ ܢܘܪܐ ܗܘ
ܕܪܘܚܐ ܦܐܪܩܠܝܛܐ. ܗܘ ܕܒܗ ܠܢܘܪܐ ܕܢܘܪܐ ܐܟܠܬ
ܘܦܪܩܬ ܠܟ ܬܠܝܬܝܐ ܩܕܝܫܐ. ܐܝܟܢܐ ܕܠܟ̈ܡܐ ܢܫܡܥܘܢ
ܠܚܘܪܢܐ
ܘܢܛܠܘܢ ܠܫܘܢ ܕܢܦܫ ܗܘ ܡܕܡ ܚܒܪ ܢܡܘܣܐ
ܕܐܒܘܢ. ܐܕܡ ܗܘܘܢ ܕܐܦ ܐܠܦܗ ܠܡ ܠܡܥܒܕܘܗ
ܚܕ ܐܠܗܐ ܒܬܠܝܬܐ ܡܠܘܫܐ ܡܕܡܝܐ: ܠܗܘ ܕܐܦ
ܒܗ ܦܠܓܝܢ ܣܡ (f. 1 *b*) ܐܬܪܝܢ ܥܒܕܘܗܝ ܠܟ —

ܠܐܝܬܝܐ ܘܡܩܝܡܬܐ ܕܡܒܪܝܢܟ ܐܬܒܪܝܬܘܢ ܐܦ ܗܝܐ ܒ̄ ܗ̄
ܕܐܬܐܡܪܬ ܠܡܕܐ ܐܘܣܝܐ ܕܬܠܝܬܝܘܬܐ: ܒܬܠܬܐ
ܩܢܘܡܐ ܡܕܡܝܐ: ܒܗ ܒܪܘܟ ܡܫܒܚ ܗܘܐ ܐܡܪ

ܗܘܐ ܡܫܝܚܐ: ܢܦܩܬ ܘܫܡܥܬ ܐܝܣܪܐܝܠ܆ ܡܪܝܐ
ܐܠܗܐ ܕܠܟ ܡܪܝܐ ܚܕ ܐܝܬܘܗܝ. ܐܠܐ ܗܘܝܘ
ܕܗܝܕܝܢ ܫܡܥܝܢ ܗܘܘ ܠܐ ܡܫܟܚܝܢ ܗܘܘ ܠܡܣܒܪܐ.
ܪܐܙܐ ܗܘ ܟܣܝܐ ܘܪܒܐ ܕܡܫܠܡܘܬ ܐܠܗܘܬܐ.
ܡܛܠܗܕܐ ܟܕ ܐܬܟܪܙ ܝܚܝܕܝܐ ܡܠܬܐ ܗܘ ܕܐܝܬܘܗܝ
ܒܥܘܒܗ ܕܐܒܐ. ܐܝܟ ܕܐܡܝܪܐ ܗܘܬ ܐܫܬܟܚܬ ܠܗ
ܢܗܝܪܐܝܬ ܘܫܡܫ ܠܗ. ܠܒܠܐ ܕܦܪܨܘܦܘܬܐ ܕܐܠܗܘܬܗ̄.
ܩܢܘܡܐ ܢܘܗܪܐ
ܐܦ ܙܘܥܐ ܕܡܢ ܦܪܨܘܦܐ ܟܕ ܠܒܪܝܐ ܕܢܘܗܪܐ ܐܟܚܕ
ܒܠܒܘܬܗ ܟܠ ܬܠܝܬܝܐ ܩܕܝܫܐ. ܫܘܝ ܕܐܝܬܘܗܝ
ܐܠܗܐ ܕܟܠ ܟܠ ܐܦ ܙܘܥܐ ܕܒܪܐ ܗܘ ܕܡܢ ܐܒܐ.
ܐ̈ܠܗܐ ܢܦܩ ܡܬܐܡܪܬ. ܟܠܗܘ ܢܦܩ ܠܘܬܗ ܟܕ
ܡܬܚܫܒܝܢ ܒܢܝ ܘܟܕ ܐܠܗܐ ܠܗܘܢܐ ܘܠܒܪܝܐ ܕܠܝ:
ܕܦܐܝܐ ܠܐܠܗܘܬܐ
ܐܝܟܢܐ ܕܢܐܡܪ ܐܝܟ ܕܦܐܝܐ ܠܐܠܗܘܬܐ. ܫܘܒܚܐ
ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܩܕܝܫܐ. ܘܒܪܟ ܕܚܕ ܐܝܬܘܗܝ
ܐܠܗܐ ܕܠܐ ܦܘܠܓ ܒܬܠܝܬܘܬܐ ܩܢܘ̈ܡܐ — ܡܛܠ ܕܪܒ
ܗܘ ܫܘܒܚܗ ܕܡܪܝܐ ܕܝܠܗ ܕܠܐ ܢܣܒܪ ܕܒܫܘܡܠܐ
ܕܐܬܓܠܝܐ ܦܓܪܢܝܐܝܬ ܐܝܬܘܗܝ ܬܫܡܫܬܐ ܠܝ̇ ܡܒ
ܕܦܬܓܡܢܐ. ܡܫܬܠ. ܗ ܐ

There is a lacuna of a few leaves between ff. 1 and 2, as is seen from the enumeration on the right-hand margin.

F. 2 *a*, l. 16:

ܡܢ ܙܘܕܩܝܢ ܚܕ̈ܝܘܬܟ ܡܪܝܐ [ܙܒ ?] ܕܘܡܪܐ. ܗ̇ܘ ܡܝ
ܕܡܫܚܬ ܐܠܗܐ ܕܐܕܡ ܒ[ܪ ?]ܢܫܐ ܕܒܚܠܬܗ: ܘܡܫܒܚܗ̇ ܒ ܐ

ܐܬܚܒܠܬ ܘܐܬܬܣܝܡܬ [ܐ]ܢܬܬܐ. ܒܠܗ̇ ܠܒܢܝܬܐ
ܐܢܫܝܬܐ [ܡ]ܠܬܐ ܚܒܘܪܐ ܕܠܐ ܡܓܕܬ ܡܢܗܬ ܐܦ
ܦܪܚܬ. ܘܟܕ ܕܠܐ ܫܘܠܡܐ [ܐ]ܬܟܫܪ [ܘܐ]ܬܠܕ
ܡܢܗ̇ ܒܡܬܢܘܐܠ ܦܬܪ... ܫܪܝܬܗ. ܒܗ ܒܦܠܓܘܬܗ
ܗܘܐ ܒܗܡ ܗܘ̇ ܠܝ ܡܬܦܪܢܐ. ܘܫ̄.

F. 2 *b*, l. 6:

ܡܛܠ ܕܝܕܥܐ ܡܪܝܐ ܒܝܗܘܢ ܘܝܗ̇ܒ ܠܗ ܠܒܢܬ ܡܒ
ܡܡܡܪܐ ܠܗ ܢܛܪܬ ܐܠܗܐ ܘܒܬܘܠܘܬܐ. ܠܦ ܒܐܝܐܝܬ ܠ
ܐܝܟ ܢܨܚ̈ܢܝ. ܘܢܦܪܘܢܝ ܡܒܟܝܐ ܕܗܘܕܝܘܬܐ: ܗܘ̇ ܐ
ܦܪܣܐ ܒܠܐ
ܕܡܦܩܬܪ ܗܘܐ ܠܟܘ ܡܢ ܐܦܝ ܬܪܥܐ ܕܬܪ̈ܝܢ: ܘܡܬܟܐܡܪ
ܗܘܐ ܡܕܘܫ ܡܦ̈ܪܫܝܢ. ܒܗ ܟܢܫ ܒܦܘܦܣܐ ܒܟܠ
ܕܐܠ ܠܟܠ ܟܟܠ ܠܟܠܟܠܐܠ
ܫܪܐ ܘܡܒܓ[ܒܠ] ܒܡܒܘܐܠ: ܗܘ̇ ܕܒܕܡܘܬ
ܕܒܠܐ
ܘܐܒܘܬܐ ܕܗܡ ܕܗܒܐ ܦܫܝܛܐ ܕܗܡ ܡܬܩܢܐ ܠܐ
ܡܟܠܦܘܬܐ ܠܐ
ܡܬܠܦܐ: ܡܢ ܐܠܗܘܬܐ ܕܒܪܗ ܒܟܠ ܘܗܡ ܐܢܫܘܬܐ
ܕܒܠܐ ܘܕܠܐ ܙܪܥܐ
ܥܒܝܬܐ. ܘܕܠܐ ܢܒܠܐ ܘܕܘܦܪ ܡܢ ܙܪܥܐ ܡܪܒܒ:
ܡܟܝܢܐ ܡܢ
ܘܐܡܝ ܠܫܒܐ ܕܢܦܩܬ ܡܢ ܥܡܐ. ܕܒܣܦܠܐ ܕܗܡܒܐ
ܘܒܡܒܢܝܐ ܕܒܗ ܡܒܘܕܡ ܗܘܐ ܡܬܦܠܫ: ܗܒܘܬ
... ܡܒܠܐ
ܘܒܥܒܠܗ ܕܐܗܪܘܢ ܗܘ̇ ܕܗܡ ܒܬܪ ܕܦܓܥ ܐܦܪܝܢ
ܒܗ ܘܗܘ
ܘܐܦܩ ܦܐܪ̈ܐ: ܐܬܕܡܝܢ ܗܘܐ ܬܘܒ: ܒܗ̇ ܕܠܚܘܡ
ܕܐܦܩ ܘܐܦܩܬ ܚܠܬ ܣܦܪܬܐ ܢܦܩ ܘܦܪܚܬ ܒܥܘܡܗ.

ܒܝܕ ܡܬܪܓܡܢܘܬܗ. ܘܐܝܟ ܠܡܫܡܫܘܬܗ ܕܟܗܢܘܬ ܩܫܝܫܐ
ܕܩ̈ܕܝܫܐ (ܘܦܠ) ܕܒܢܘ̈ܪܐ ܩ̈ܕܝܫܐ ܕܡܬܦܠܠ ܗܘܐ ܡܠܠ ܠܐ
ܡܬܚܫܚܢܘܬܐ.

The text itself occupies only about 2¾ in. of the whole width, the margin being used for citations from the Bible which are numbered consecutively with letters. These citations are made from the Pĕshīṭṭā and Ḥarklensian versions.

(*a*) On the margin of f. 1 *a* is a long quotation consisting of Acts ch. ii. 1—11 in the Ḥarklensian version. The following variants have been noticed: *v.* 1 ܕܦܢܛܩܘܣܛܝ, *v.* 2 ܘܪܘܚܐ (White ܕܪܘܚܐ), *v.* 3 ܐܝܟ ܢܘܪܐ, *v.* 4 ܒܪܘܚܐ ܕܩܘܕܫܐ, ܐܡܬܐ, *v.* 5 ܘܐܝܬܝܗܘܢ ܗܘܘ ܕܥܡܪܝܢ ܒܐܘܪܫܠܡ, ܥܡ̈ܡܐ ܗܘܢ, ܟܢܫܐ (for ܐܘܟܠܘܣܐ Wh.), *v.* 7 ܬܗܪܝܢ, om. ܕܝܢ and ܗܘܢ, ܓܠܝ̈ܠܝܐ, *v.* 8 ܕܝܠܗ ܒܡܡܠܠܐ, *v.* 9 ܒܝܗܘܕ, *v.* 10 ܕܠܘܒܝ ܒܐܬܪܘ̈ܬܐ ܘܐܦ ܘܒܦܡܦܘܠܝܐ, ܪ̈ܘܡܝܐ (Wh. ܪ̈ܗܘܡܝܐ), ܘܥܪ̈ܒܝܐ, *v.* 11 ܡܒܪ̈ܬܐ[ܬܕ] ܕܐܠܗܐ.

On f. 2 *a* the passages cited are;

(*β*) Matt. i. 1 (var. ܕܝܠܝܕܘܬܗ).

(*γ*) Gen. ch. xxviii. 16—17 (var. ܡܐ ܕܚܝܠ ܐܬܪܐ).

(*δ*) Gen. ch. ii. 21—22 (var. ܘܐܘܚܕ ܥܠܥܘ̈ܗܝ ܒܣܪ̈ܐ, in *v.* 22 om. ܐܠܗܐ).

(*ε*) Isaiah ch. vii. 14 (var. ܘܝܠܕܢ).

(*ζ*) Hebr. ch. i. 1, from the Ḥarklensian: ܒܡܣܓܝܐܘܬ ܡܢ̈ܘܬܐ ܘܒܡܣܓܝܐܘܬ ܙܢ̈ܝܐ. ܡܠܠ ܐܠܗܐ. ܥܡ ܐܒ̈ܗܝܢ ܒܢܒ̈ܝܐ ܕܡܩܕܡܝܢ.

(η) On f. 2 *b* Hebr. ch. ix. 3—4 is cited, but from the Pĕshīṭtā (variants, *v.* 4 ܘܐܒܘܬܐ, ܕܝܐܬܝܩܝ, ܒܗ ܘܐܝܬ ܡܢܢܐ).

There are some scrawls in a late ugly Jacobite hand.

Add. 2054

Paper, about 6⅓ in. by 4⅓; one sheet of 2 leaves, 18 lines on the page. Written in Nestorian, with some points, perhaps of the xviiith cent.

An obscure fragment of an apocalyptical writing. Certain details agree with the "Book of the Bee" (ed. Budge), ch. LIV. sq., and the passage cited by T. D. Woolsey in the *Journal of the American Oriental Society*, vol. iv., p. 410 sq. (1854).

F. 1 *a* begins with the ascent of a Greek king, of the seed of Cūsh, with the Lord's cross*.

ܘܗܟܝܠ ܠܓܠܓܘܠܬܐ. ܢܚܬ ܕܐܘܪܫܠܡ ܦܪܘܩܢ. ܘܒܐܝܕܗ
ܨܠܝܒܐ ܡܪܢܝܐ. ܘܗܘ ܡܠܟܐ ܝܘܢܝܐ ܕܗܘܐ ܡܢ ܙܪܥܗ ܕܟܘܫ
ܘܗܢܘ ܡܬܡܛܐ ܕܠܘܬ ܟܕ ܫܩܠ ܘܨܠܝܒܐ ܒܐܝܕܗ. ܘܗܘ
ܗܝܠܐ ܕܢܚܬ ܡܢ ܫܡܝܐ ܥܠ ܟܕ ܕܢܝܚܘܬ ܡܠܟܐ ܡܫܡܫܐ ܥܠ
ܟܕ ܨܠܝܒܐ ܡܪܢܝܐ ܘܢܦܩ ܨܠܝܒܐ ܘܗܝܠܐ ܠܫܡܝܐ ܘܢܚܬ
ܠܚܕܐ ܟܕ ܡܠܟܘܬܐ ܘܢܦܩ ܨܠܝܒܐ ܘܗܝܠܐ ܘܡܫܡܫ ܠܗܘܢ
ܠܫܡܝܐ.

Then shall the king, and all the living creatures that are on the earth die. The stars shall fall, and the earth shall again become waste and void (ܬܘܗ ܘܒܘܗ). Then at the sound of a

* One is reminded of the legend in pseudo-Methodius (cp. Bousset, *The Antichrist Legend*, p. 235).

trumpet the good and bad shall be gathered together, for there is one resurrection for all. Pains shall smite the earth, and Adam and all his children shall go forth.

ܘܗܝܕܝܢ ܢܬܩܥ ܡܠܟܐ ܘܟܠ ܒܢܝ̈ܐ. ܘܟ. ܘܗܘ̇ ܢܘܗܪܐ
ܕܒܪ (sic) ܐܠܗܐ ܠܒܢܝ̈ ܐܕܡ. ܢܬܓܠܐ ܡܬܓܠܝܢܘܬܗ̇، ܐܝܬܘܗܝ ܢܘܗܪܐ.
ܘܐܠܗܐ ܡܫܡܫܐ ܐܢܫܘܬܗ ܠܐ ܡܫܟܚ ܠܒܢܘܗܪܐ. ܘܠܐ ܠܡܚܙܐ
(f. 1 b) ܐܢܫܝܢ. ܘܟ. ܘܡܢ ܢܬܓܠܘܢ، ܗܠܝܢ ܟܠܗܘܢ ܒܒܪ̈ܝܬܐ
ܘܒܗ̇ ܒܫܥܬܐ ܐܝܟ ܙܘܥ ܢܫܒܐ ܢܙܕܥܙܥܘܢ، ܒܫܠܐ ܕܫܡܝܐ
ܘܡܠܐܟܐ. ܘܢܬܒܥܘܢ، ܛܒ̈ܐ ܘܒܝܫ̈ܐ. ܡܛܠ ܕܚܕܐ ܩܝܡܬܐ
ܐܝܬ ܠܟܠܢܫ̈ܐ. ܘܟܠܝܢ. ܘܟ.

Then shall a light arise from the East, seven times greater than that of the sun, our Lord shall come like lightning, all that David foretold shall be fulfilled. (End of f. 1 b.)

ܘܗܝܕܝܢ ܢܕܢܚ ܢܘܗܪܐ ܡܢ ܡܕܢܚܐ ܫܒܥ ܐܦܝܢ ܢܘܗܪܐ ܕܫܡܫܐ
ܒܒܪܩܐ. ܘܢܐܬܐ ܡܪܢ، ܢܫܘܒ ܡܫܝܚܐ ܐܝܟ ܒܪܩܐ ܘܢܫܬܡܠܐ
ܗܘ̇ ܡܕܡ ܕܐܡܪ ܕܘܝܕ ܢܒܝܐ. ܕܢܫܬܠܡ.

F. 2 *a* opens with a time of peace:

ܦܪ̈ܐ ܕܐܝ̈ܠܢܐ ܒܡܫܪ̈ܝܐ ܘܡܝ̈ܐ ܢܫܬܦܘܢ، ܘܢܗܘܐ ܫܠܡܐ ܘܫܝܢܐ
ܒܟܠܗ̇ ܒܪܝܬܐ ܘܒܟܠܗܘܢ، ܢܦ̈ܫܬܐ ܘܐܡܘ̈ܬܐ. ܘܗܝܕܝܢ ܢܒܥܐ
ܡܢܕܪܫ ܚܕ ܐܝܟ ܚܕ ܡܠܬܐ ܘܐܡܪ ܠܗܘܢ ܕܗܘܝܬ ܝܘܡܢܐ ܫܢ̈ܝܐ
ܒܗܕܐ ܡܠܟܘܬܐ.

The kingdom of the Greeks shall last 208 years. Then shall sin and fornication again multiply. The earth shall

become profane, and the gates of Armenia shall be opened. Then shall come forth Gog and Magog (ܓܘܓ ܘܡܓܘܓ ܕܒܥܠ) —they are 24 families (ܫܪ̈ܒܬܐ) and 24 tongues (ܠܫܢ̈ܐ)—whom king Alexander had collected and bound. The fragment breaks off with an account of the iniquity which these shall perpetrate.

ܘܬܬܡܘܛ ܡܠܟܘܬܐ ܕܝܘ̈ܢܝܐ ܡܢܗܝܢ ܘܬܬܡܢܐ ܥܒ̈ܢ. ܘܒܬܪܟܢ
ܬܫܪܐ ܚܝܠܬܐ ܕܟܠܗ ܡܕܝܢܬܐ ܘܢܣܒܬ ܠܠܝܗ ܐܝܟ ܒܒܠܐ.
ܕܠܐ ܫܪܪܐ ܒܟܘ̈ܪܐ ܘܒܡܕ̈ܝܢܬܐ ܐܝܟ ܕܡܢ ܡܕܝܛ ܘܬܬܚܪܒ
ܐܪܥܐ ܒܚܝܠܬܐ ܗܢܝܢ ܕܬܦܠܘܢ ܫܢ̈ܬܐ ܕܐܪܡܢܝܐ. ܒܗ̄.
ܗܝܢ ܡܠܟܐ ܐܠܟܣܢܕܪܘܣ ܟܕ ܚܙܐ ܐܢܘܢ ܕܐܟܠܝܢ ܟ̈ܠܒܐ
ܕܐܪܥܐ (f. 2 b) ܘܟܠܗ ܟܢܫܘܬ. ܘܒܫܪܐ ܕܒܢ̈ܝܢܫܐ ܘܐܟܠܝ̈ܢ
ܡܝ̈ܬܐ ܘܟܠ ܪܚܫܐ. ܘܫܬܝܢ ܕܡܐ̈ܬܐ. ܘܟܠܗܘܢ ܫܪ̈ܟܐ
ܕܒܢ̈ܐ. ܒܒܥ ܐܢܘܢ ܘܐܟܠ ܐܢܘܢ ܠܟܠܗ ܡܢ ܚܝܘ̈ܬܐ ܘܫܪܥ
ܐܢܘܢ ܐܝܟ ܘܟܢܫ ܡܢ ܐܠܗܐ ܕܢܬܟܢܫܘܢ ܚܝܘ̈ܬܐ ܠܡܕܒ̈ܪܐ ܘܗܘܐ
ܗܟܢܐ. ܘܦܬܚ ܒܝܬ ܚܝܘ̈ܬܐ ܒܐܪܥܐ ܕܡܢܚܐ ܐܡܝܢ. ܘܫܪܐ ܗܘ
ܒܬܪ̈ܥܐ ܕܡܬܩܪܝܢ ܕܡܓ̈ܕܝܘܣ ܗܘ ܕܒܢܐ ܥܠ ܦܪܙܠܐ
ܘܟܕ ܡܛܐ ܠܥܘܪܐ ܡܕܝܢ ܠܗ̇ ܘܫܪܝܢ ܒܒܪܝܢ (sic) ܒܗ
ܘܢܦܩܝܢ ܕܪ̈ܘܢܐ ܒܬܟܬܫܘܬ ܗܠܝܢ ܗܘܝܢ ܘܝܫܡܥܘܢ. ܘܢܚܪܒܘܢ
ܐܪܥܐ ܘܢܫܒܘܢ. ܒܪܐ ܡܢ ܢܗܘܐ ܕܐܡܬܗ ܘܢܦܠܝܢ ܠܗ ܡܘܬܢܐ
ܠܗ ܠܐܡܬܗ ܕܒܟܬܠܘܬܗܝܢ ܘܐܬܒܠܥܘܢ ܘܐܦ ܠܐ ܐܬܠܐ ܠܗ
ܢܬܦܠܘܗ ܘܐܟܠܝܢ ܒܫܘܪ̈ܐ.

It is uncertain whether the sequence (ff. 1 and 2) followed above is correct, the relation between the final rising of Gog and Magog and the Messianic kingdom varies (Weber, *Jüdische Theologie*, 2nd ed., pp. 387 sqq.).

Add. 2055$^{1-6}$

Fragments in Nestorian.

1. Four leaves, 8¾ in. by 6¼; 18 lines on a page.

F. 1 is the first leaf of quire ܒ and contains (*inter alia*) a prayer of Mār Shallīṭā; cp. above, p. 123 (*a*).

On ff. 3, 4 are hymns for the resurrection.

F. 4 *b* concludes:

ܫܠܡܘ ܘܠܐܠܗܘܬܐ ܫܘ̄ ܐܝܩܪܐ ܐܡܝܢ: ܡܘܫܬܐ ܕܒܕܢܚܐ ܘܗܘ

ܡܓܘܢܬܐ ?] ܠܡܬܢܛܪܢܘܬܐ ܕܒ ܢܩܫܘ ܗܘܘ ܠܦܬܓܡܐ ܫܗܪܐ ܐܫܬܡܥܘ ܗܘܘ.

2. Three leaves numbered ܟܒ, ܟܓ, ܟܚ—ܠ; 6¾ in. by 4¼; 17 lines in a page.

Fragments of a service-book, f. 2 sq. are in Syriac and Mogul; cp. above, Add. 2820, p. 693 (29).

3. Thin leaf of paper, about 7½ in. by 6; 18 lines. Apparently written in a S. Indian hand.

A fragment of a popular life of Moses.

(This fragment was found among the leaves of Dd. 10. 10.)

4. One leaf of coarse white paper, about 6½ in. by 4¼, 11 and 7 lines.

Contains part of a hymn.

5. A leaf, 6¼ in. by 4½; 18 lines; very inelegantly written.

A prayer for the occupants of a house.

6. Same size and style as 5 above. A charm of Gabriel (ܚܬܡܐ ܕܓܒܪܝܐܝܠ), concluding:

ܒܫܡܗ ܠܗܘܐ ܐܢܐ ܓܒܪܝܠ. ܠܒܪܝܫܘܬܟ ܡܠܐܟ ܡܫܡܫܢܐ
ܗܘܦܟܐ ܕܡܕܒܪܢܘܬܟ ܐܡܝܢ ܘܐܡܝܢ ∴

Add. 2056¹⁻⁵

Fragments in Nestorian.

1. One leaf, 6¾ in. by 4, a fragment containing paradigms of verbs, arranged alphabetically.

2 and 3. Two small leaves, in Kārshūnī; the former is written only on one side and is quite modern.

4. A sheet of two leaves; 4½ in. by 3; 13 lines on a page, written in Neo-Syriac.

5. A small fragment, fullest size 5 in. by 1¾. Four and six lines respectively, with traces of others.

As the fragment has proved unintelligible it is given in full.

ܬܠܬܘܬܗܘܢ ܠܡܪܝܐ ܕܐܠܗܐ. ܘܕܝܢܝܐ ܡܢܝܢܐ ܦܫܩܘܢ ܕܟܠ...
ܘܠܘܝ ܟܢܫܝ ܘܟܠ ܢܐܘܣܝ ܒܗܡ ܡܢܬܐ ܡܢܬܐ ܕܦܘܠܓܐ ܫ...
ܡܢܟܘܢܐ ܕܝܠ ܕܬܠܡܝܢ ܢܟܣܘܢ ܒܗܢܐ ܟܢܐ. ܠܟܘܢܐܡ[ܝ]
ܕܢܗܘܢ ܢܦܩܘܢ ܒܗܢܐܡܝܢܐ ـ ܕܫܢܐ ܡܢ ܒܝܠ (?) ܒܗ..

Verso:

..ܝ ܥܘܠܐ ܢܕܡ ܥܠܝܟܝ ܡܕܐܪܐܘܝ +
..ܕܝܢ ܢܡܕܐܟܘܟܝܢ ܒܡܢܢܟܐܘܝ ـ ܘܦܢܟܐ
..ܢܗ ܕܐܬܒܘܢ ܥܒܕܦܢܟܐܬܘܝ ـ ܘܒܠܒܘܐ[ܕ ?]ܐ

ܘܰܠܟܽܠܰܢ ܘܰܠܝܰܠܕܰܝܗܽܘܢ + ܐܡܝܢ ܫܠܡܬ ܕܡܫܡܫܢܘܬܐ

.. ܡܚܡܐ. ܕܟܬܒܗ ܕܝܘܡܢܐ ܚܛܝܐ ܕܥܠܬ ܟܕ ܡܕܒܪܢܘܬܐ.

...... ܕܡܢ ܩܪܝܬܐ ܥܡܝܩ ܢܗܪܬܐ ....

Add. 2057$^{1-7}$

Fragments in Jacobite.

1. A large leaf, in two pieces, fullest size 16 in. by 12; probably of the xvith or xviith cent. Part of a calendar in Kārshūnī.

Possibly once the property of Bishop Moore and presented by King George I., see the Introduction.

2. Three sheets (six leaves), 4¼ in. by 3; 12—13 lines on a page. Fragments of a theological discourse in Kārshūnī.

On f. 5 *b* is the heading: ܘܐܝܣܐ ܢܟܬܒ ܐܝܢ ܠܠܡܥܢܝ ܠܐܝܡܐܢ الاسم.

3. A leaf, 8 in. by 6, from the Syr.-Ar. lexicon of Bar-ʿAlī. It extends from ܐܣܦܣܢܝܣ to ܐܦܣܣܢܐ.

4. Three pieces of a leaf, 6½ in. by 6, on one side 18 lines in Jacobite Syriac, Arabic on the other.

5. A leaf, 6 in. by 4, containing prayers in Kārshūnī.

6. A modern note, 5 in. by 3½, in Kārshūnī, written only on one side, relating to the chronology from Adam to Noah.

7. A leaf, much torn, fullest size 8¾ in. by 7. Written in Arabic, with the date 1725 A.D.

Add. 2058$^{1-2}$

Two Jacobite fragments, probably of the xviiith cent.

1. One leaf, 6¼ in. by 7½; 23 lines; from a theological work. On the *verso* is the rubric ܡܐܡܪܗ ܕܡܪܐ. The names

of Peter, Paul, Basil, Gregory and Cyril are commemorated at the foot.

2. A fragment, 4 in. by $3\frac{3}{4}$; 11 lines on a page. At the foot are the letters ܕܪ (=204). It contains Ps. cxxv. 4—6, cxxvii., and cxxxiv. 1.

Add. 2059

Parchment, fullest size $12\frac{1}{4}$ in. by $8\frac{1}{4}$; two columns of 25—6 lines. Written in a good Nestorian Esṭrangēlā probably of the xiith cent.

Four whole and three half-leaves from a lectionary of the New Testament; the rubrics are almost illegible.

F. 1: John vii. 6—27.

F. 2 *a*: Luke xvi. 6 *b* (ܡܐܬܢ̈ܝܢ)—9.

On 2 *b* beginning in the middle of col. 1: Luke x. 38—42; followed by ch. xxi. 1—4 *a* (ܗܠܝܢ).

F. 3 *a*: Mark vi. 28 *b*—29, together with the last three words of Matt. xiv. 12.

The rubric is followed by Luke iv. 14—30 and Matt. xvi. 13 (to ܟܠܗ).

F. 4 *a* continues down to Matt. xvi. 19. *a* col. 2 and *b* col. 1 are much torn and appear to contain John xxi. 15—20 *a* (*b* col. 2 continues with xxi. 20 *b*—24).

F. 5 is torn in half. It contains Luke xxi. 29—38, and (on *b*) Lk. xii. 54—57, followed by Mt. xvi. 13 *a*, and Jn. x. 1.

F. 6. The remaining fragment belongs to the lower half of a leaf and contains John ix. 30—33, 37—38 followed by a rubric (third Sunday of Summer?) and Mark vii. 3—4, 6—9 *a*.

Add. 2060

Paper, 5½ in. long by 8½ wide; two columns of at least 9 lines. Written in a fine large Nestorian Esṭrangĕlā, perhaps of the xiith cent.

A fragment, evidently of a lectionary, containing *recto*, John, chap. xiv. 2 *b*—4, 7 *a*—9 *a*, and *verso*, ib. 11 *a*—12 *a*, Luke ch. ix. 52 *b*—54 *a*.

Add. 2061

Paper, at least 7½ in. by 5½, 31 lines. Written only on one side in Nestorian. Probably of the xviith cent.

Six fragments, of which the first four contain Ezek. xxix. 19—xxx. 20 (ff. 1—3), xxxi. 1—6 (f. 4).

Add. 2062

Paper, fullest size 8¼ in. by 5¾, 25 lines. Written in Nestorian with points. Possibly of the xvith cent.

One leaf, forming the end of a quire, apparently from a lectionary. The obverse side, which is the more legible, contains Luke iv. 26—36 (reading ܘܬܡܗܐ ܪܒܐ).

Add. 2063

Paper, 8¾ in. by 6, 24 lines. Written in at least two Jacobite hands with some mixed points, belonging probably to the xvith or xviith cent.

21 leaves and 14 smaller fragments of a Gospel Lectionary.

F. 1 *a* contains the Introduction and beginning of Matthew, and the leaves marked 2 and 3 comprise the end of Matthew and beginning of Mark.

Add. 2064

Paper, fullest size 7¼ in. by 5, 18 lines. Written in Jacobite with some mixed points, possibly of the xvith cent.

Three fragments (five leaves) containing:

F. 1 *a*: parts of Is. xxvi. 9 (ܕܐܬܒܗܠ)—19.

F. 1 *b*: Jonah ii. 4—10.

F. 3 *b*: a hymn of Mār Ephraim in Kārshūnī.

F. 4 *a*: the Lord's Prayer, and the Song of Hannah.

F. 4 *b*: parts of Hab. iii. 1—5, beginning:

ܡܪܝܐ ܫܡܥܬ ܫܡܥܟ ܘܕܚܠܬ ... ܬ ܒܥܒܕܝܟ ܘܐܬܕܟܪܬ ܚܘܒܟ
ܐܬܐܬ ܢܬܐ .. ܘܟܣܝܗ ܫܡܝܐ ܬܫܒܘܚܬܗ. ܘܡܠܐ ܕܩܘܕܫܐ ܐܪܥܐ ...
ܒܪܘܝܐ. ܘܗܘ̈ܝ.

V. 4 reads ܘܒܣܝܡܘܬܐ, ܘܢܨܚܢܐ: *v.* 5 is apparently wanting; *v.* 6 ܩܡ ܘܐܬܬܙܝܥܬ ܐܪܥܐ ... ܐܬܡܟܟܘ ܪ̈ܡܬܐ ܕܡܢ ܕܠܥܠܡ; *v.* 7 ... ܢܬܬܙܝܥܘܢ ܟܘܪ̈ܣܘܬܐ ܕܡܕܝܢ̈ܬܐ ܡܛܠ ... ܐܢܫܝ ܕܝܠܗ.

Add. 2065

Jacobite fragments; probably of the xviith cent. With traces of Add. 2060 on f. 1 *b*.

F. 1: fullest size, 8 in. by $2\frac{1}{2}$; 20 lines. Fragments of Ps. ii.—iii.

F. 2: fullest size, 6 in. by $4\frac{3}{4}$; 16 lines; with E. points. Jonah ii. 3—10 on *a*, Is. xxvi. 10—18 on *b*.

Add. 2066[1–7]

Jacobite fragments; of the xvth—xviith cent.

1. Fragment of leaf, 7 in. by $3\frac{3}{4}$; 16—17 lines; some E. points. On *a*, the title ܕܡܠܟܘܬܐ, on *b*, ܕܒܪܐ ܕܒ̈ܝ ܕܢܚܫܐ.

2. Three fragments, fullest size of leaf $4\frac{3}{4}$ in. by $4\frac{1}{4}$; at least 13 lines.

F. 1 *b* begins:

ܠܘܬ ܡܐܡܪܐ ܕܡܪܝ ܝܥܩܘܒ ܡܠܦܢܐ ܕܥܠ ܢܦܫܐ ܘܦܓܪܐ.

ܐܘ̈ ܟܡܐ ܡܪܝ ܟܗܢܐ ܕܡܠܘܬܐ ܕܐܡܝܢ.

3. Leaf, 6 in. by 4; 18 lines. Traces of Add. 2060 on f. 1 *b*. Prayers, with the fragment of a Ḥuttāmā on f. 1 *a*:

ܚܘܬܡܐ ܕܩܪܝ[ܢ..] ܢܫܠܡܘܢ ܘܡܫܬܒܚܝܢ ܫܢ̈ܝܐ. ܘܦ̄ܢ.

4. A fragment, $4\frac{3}{4}$ in. by $3\frac{1}{2}$; 14 lines.

The *recto* contains: ܦܘܠܚܢܐ ܕܐܒܗ̈[ܬܐ].

5—7. Smaller fragments, insignificant.

Add. 2067

Paper, $12\frac{1}{2}$ in. by $8\frac{1}{2}$; 2 columns of 30 lines. Written in Jacobite, with some Greek vowels, perhaps of the xvth cent.

Fourteen leaves more or less complete, and ten halves of leaves (consisting of the single column) from the commentary of Dionysius bar Ṣalībī on the Gospel of S. Matthew. Cp. Ass. *B.O.* t. ii. pp. 156 sqq., and Brit. Mus. Adds. 7184, 12143.

Add. 2068¹⁻²

1. Paper, fullest size $8\frac{3}{4}$ in. by $6\frac{1}{4}$, 33 lines on the page. Written in a cursive Nestorian perhaps of the xvth cent.

Three fragments of what appears to be a homily on Matt. xxiv. 20, cp. the following, f. 1 *a*:

ܗܘܟܢܐ ܢܦܩܬ ܡܢܗ. ܐܟܡܢܐ .... ܗܘ̣ ܕܐܡܪ ܒܗܘ

ܠܕܝܢܐ ܠܗܘܢܝܐ . . . ܐ ܕܐܝ. ܗ̄ܝ ܕܒܫܘܠܡܗ ܕܥܠܡܐ. ܡܛܠ

.. ܘܗ̄ܝ ܕܡܛܪ̣ ܗܕܡܐ. ܥܠ ܐܟ̈ܣܗܘ̣ ܘܒܝ̈ܬܐ .. ܕܐܝܟ. ܒܝ

ܕܐܝ ܡܬܬܐܟܝܢ ܗܘܘ ܕܝܢܐ ܕܬܫܡܫܬܗ ... ܚܢܐ : ܒܘܟܪܐ

ܕܡܠܟܘܬܐ ܘܟܢܟܢܬܐ. ܐܬܬܚܝܕܬ ... ܠܗܘܢ ܕܒܥܬܐ ܕܝܢ
ܕܗܘܘܝܐ. ܐܝܟ ܐܢܘܢ ܕܡܢ ܕܝܠܗܘܢ܀ .. ܐ ܠܡܟܢܫܘ ܣܘܪܚܢܐ
ܦܬܐ ܕܡܘܫܐ ܒܪܝܬܐ [ܕ]ܐܠܗܝܐ ܢܛܠܒܘܢ.. ܠܐ ܐܝܟ ܕܐ ܡܬܓܠܝܢܐ
ܒܐܢܘܬܐ ܠܗܘܢ. ܘܫ.

On the margin of f. 1 *b* are the words ܚܟܝܡܐ ܦܪܣܝܐ = Aphraates (reversed from another leaf). There are scrawls in Syr. and Ar. on f. 1 *a*.

2. Add. 2068[2] consists of four fragments, fullest size 5½ in. by 4, written in Jacobite, perhaps of the xiith cent. Almost wholly illegible; on f. 1 *b* is the rubric ܐܦ ܥܠ ܕܡܫܡܫ.

Add. 2069

Five fragments, fullest size 8½ in. by 6½; 29 lines; written in an inelegant Nestorian, possibly of the xviith cent.; apparently part of a homily on the raising of Lazarus. Cp. the following from f. 1 *b*:

ܕܦܓܪܐ ܐܡܝܬܐ܆ ܡܚܝܢ ܠܗ ܠܡܚܝܬܐ܆ ܢܦܩ ܠܗ ܗܘܐ
ܠܚܘܪ ܡܢ ܐܚ̈ܝ ܐܝܟܘܬܗ ܘܒ̈ܠܠܘܗܝ ܒܡܫܟܢ̈ܐ. ܘܐܦ̈ܘܗܝ
ܐܚ̈ܝ ܒܡܘܟܪܐ. ܒܗܘ ܐܘܪܚܐ ܕܒܗ ܐܬܚܒܪ܆ ܐܝܟ ܕܝܢܐ
ܕܟܬ̈ܒ ܐܢܫܐ. ܐܬܬܗܝܡ ܗܘܐ ܕܡܢ ܩܠܗܝܢ. ܡܚܝܘ̈ܬܐ ܗܝ ܕܡܚܐ
ܗܘ ܕܟܪܒ ܡܢ ܐܚ̈ܝ ܐܝܟܘܬܗ ܘܒ̈ܠܠܘܗܝ. ܘܗ̈ܝ ܕܢܦܩ ܡܢ
ܡܫܝܚ̈ܐ ܐܦ̈ܘܗܝ. ܘܫ.

Add. 2070

Two leaves of paper, fullest size about 9 in. by 6½, fragments of the Lexicon of Bar Bahlūl in Syriac (Nestorian) and Arabic. The leaves contain traces of Add. 2061 (or 2069 ?).

Add. 2071[1–8]

A number of unimportant miscellaneous fragments. Three are printed: 5. (a piece from a Russian calendar) found in Add. 2041, 7., found in Add. 2034, and 8., portions of Bellarmino's *Doctrina Syriaca* (Rome, 1665); 6., found in Add. 2044, appears to be a statement of accounts (in Nestorian), and 4., found in Add. 2035, is a small fragment containing a prayer and scrawls, also in Nestorian. 2. and 7. are modern Syriac.

Add. 2072[1–5]

Fragments in Jacobite Kārshūnī, probably of the xvith or xviith cent.

1. Ten leaves, greatest size $6\frac{1}{2}$ in. by $3\frac{3}{4}$; 14—15 lines.

They contain fragments of the Arabic version of Ecclesiasticus including the Prologue (see below, 2).

F. 2 sq., includes the Prologue (almost complete), and the opening words of ch. i. There is a smaller portion of the Prologue on f. 1 *a*.

Ff. 4—10 contain ch. i. 20 (from ܘܗܘ ܠܬܩܪܒ ܡܢܗ. ܘܠܐ ܠܬܦܪܚܗ)—vi. 23. Ch. iii.—iv. 4 is passed over entirely on f. 5 *a*.

There are Ar. and Kārsh. scrawls on f. 1 *b*, naming, among others, Sulaimān ibn Isaac (ܣܠܝܡܐܢ ܐܒܢ ܐܣܚܐܩ).

The text of this version differs somewhat from that in Walton's Polyglot (t. iv.), and from the closely-related Brit. Mus. Ar. MS. Or. 1326; e.g.:

(*a*) Ch. iv. 33 sqq., f. 8 *a*:

ܓܐܗܕ ܥܢ ܐܠܚܩ ܐܠܝ ܐܠ[ܡܘܬ] ܘܐܠܪܒ ܝܓܐܗܕ ܥܢܟ ܀
ܠܐ ܬ[ܟܢ] ܡܣܪܥ ܒܠܣܐܢܟ ܀ ܘܡܬܘܐ[ܢܝ] ܘܡܬܟܣܠ ܒܐܥܡܐܠܟ ܀
ܠܐ ܬܟ[ܢ] ܡܬܓܒܪܐ ܘܐܓܝܐ ܦܝ ܒܝܬܟ ܘܡܬܦܪܣܐ ܥܠܝ ܥܒܝܕܟ ܦܝ
ܥܡܐܠ[ܟ].

(*b*) Ch. vi. 1 sqq., f. 9 *b*:

ܠܐ ܬܗܘܐ ܚܠܦ ܡܚܒܘܬܗ ܠܒܥܠܕܒܒܐ ܦܓܥܢܗ: ܠܐ ܐܬܬܠܡ
ܘܠܒܗܬܐ ܘܠܚܣܕܐ ܢܐܪܬ ܗܘ ܠܚܛܝܐ. ܠܐ ܬܬܪܝܡ ܒܬܪܥܝܬ
ܢܦܫܟ ܟܠܐ ܠܬܬܚܛܦ ⁘ ܘܬܗܘܐ ܡܠܚܝ ܘܡܟܠܬ ܠܛܘܠܬ ܢܦܫ
ܕܟܝܪ ܘܬܠܩܘܢ ܬܪܥܝܬ ܘܬܚܝܢ ܒܪܘܚ ܒܒܝܫܬܗ ܠܡܫܬܘܕܥܘ ⁘

2. Two leaves, about 5 in. by 3¾, 11—13 lines. The Prologue to Ecclesiasticus and the opening words of ch. i.

The text of 2 is better on the whole than 1, but less complete. There are other copies of this version at Paris (Zotenberg, no. 179, a Kārshūnī MS.), and the Borgian Museum, Rome*.

The chief peculiarity of the text presented by the Cambridge fragments is the statement that the author translated his grandfather's work into Syriac:

ܦܠܡܐ ܐܦ ܗܘ ܗܢܘܢ ܣܒܐ ܘܬܠܡܝ. ܠܡܠܟܐ ܠܡܦܫܩܘ
ܘܦܫܩܗ ܡܟܢ. ܘܦܫܩܬ ܡܢܗ ܡܢ[ܬܐ] ܬܪܝܢܬܐ ܒܠܫܢܐ
ܣܘܪܝܝܐ. ܠܝܫ ܒܬܪ ܡܠܐ ܐܝܬܘܗܝ ܕܝܢ ܒܬܘܪܓܡܗ ܟܠܗ
ܢܦܫܗ ܐܢ ܐܝܬ ܐܝܟ ܡܫܟܚܬܗ. ܘܦܫܩ ܗܕܐ ܠܟܬܒܐ.
ܘܐܢܫܐ ܕܠܐ ܟܬܒ ܠܡܣܬܟܠ: ܦܘܩܕܐ ܠܡܬܚܫܚܘ
ܘܡܠܦܢܘ. ܘܡܠܟ.

3. Fragments of 7 leaves, greatest size 6½ in. by 4½, 15 lines. Apparently portions of the life of the martyr Barsumā 'indutus ferro' (cp. Ass. *B.O.*, t. ii., p. 10). There seems to be an allusion to his 54 years' fast on f. 7 *b*.

Ff. 2 *b*, 3 *b*, 4 *a* bear traces of Add. 2060.

4. and 5. are unimportant fragments.

* I am indebted to Prof. Guidi for the latter statement.

[Add. 2073—Add. 2077. Fragments of Jacobite probably of the xvith—xviiith cent.]

Add. 2073

Paper, about 11½ in. by 8; 2 columns of about 38 lines. 18 leaves more or less whole, and some small fragments, written in at least two Jacobite hands, Greek and Eastern points occasionally.

Portions of the Ecclesiastical History of Barhebraeus which, so far as they are legible, belong to Pt. iii. (Abbeloos and Lamy, t. ii.).

Add. 2074

Paper, fullest size 9¾ in. by 6½, 22 lines on a page. Written in Jacobite with some Greek vowels.

A number of fragmentary leaves of the *Kĕthābhā dhĕ-Zalgē* of Barhebraeus (including the introduction, f. 1 *a*).

Add. 2075

Paper, fullest size 8½ in. by 6; about 22 lines on a page. Written in at least two Jacobite hands.

Twenty-three fragmentary leaves belonging to the *Ethics* of Barhebraeus.

F. 23, containing parts of Bk. iv. chap. xvi. § 2 sq., is by another hand.

There are traces of an Arabic note on f. 19 *b*.

Add. 2076

Paper, fullest size 7½ in. by 6; at least 20 lines on a page. Written in Jacobite with some Greek vowels.

Ten fragmentary leaves from the *Kĕthābhā dhĕ-Ṣemḥē* of Barhebraeus, e.g. f. 1, parts of ch. iv. § 3; f. 2, ch. v. § 5; f. 3, ch. vi. § 2; f. 4, ch. vi. § 5; f. 5, introduction to ch. viii.

Add. 2077

Paper, fullest size 7 in. by $5\frac{1}{2}$; two columns of at least 20 lines. Written in Jacobite with mixed points.

Eight fragmentary leaves from the smaller metrical grammar of Barhebraeus.

F. 1 contains the introduction:

ܕܓܪܡܛܝܩܐ ܢܦܠܠ .. ܟܠܠ ܠܟܬܒܘܗ ܐܪܡܝܬܐ ܀ ܒܡܫܘܚܬܐ
ܐܦܪܝܡܝܬܐ ܀ ܕܗܘ [ܗܘ] ܡܬܟܠܠܐ ܫܘܪܝܐ. ܘܦ.

ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕ ܚܕ ܐܠܗܐ ܡܫܬܪܝܢ ܚܢܢ
ܪܘܚܐ ܒܠܒܒܢ ܚܕܬܐ ܕܒܥܝܐ ܠܓܪܡܛܝܩܝ ܕܡܫܝܚܐ
ܡܬܟܬܒܐ ܒܢܝܫܐ ܐܦܪܝܡܝܐ ܘܫܝܡ ܒܗ ܢܦܫܗ ܒܘܠܒܠܐ
ܡܪܒܝܐ ܠܓܪܒܐ ܘܒܢܐ ܒܣܩܒܐ.

Cp. Brit. Mus., Rich 7202, Or. 4088.

Add. 2903[1-10]

Paper, ruled, 1 quire of 12 leaves, 6 in. by $3\frac{1}{2}$, 16 lines on a full page. Written in neat modern Nestorian, fully pointed.

Add. 2903[10] consists of a homily on John iii. 5, entitled:

ܡܵܘܠܵܕܵܐ ܕܪܘܼܚ. ܐܵܘ ܒܪܝܼܬܵܐ ܚܕܲܬܵܐ.

Under this press-mark are included also nine letters (Add. 2903[1-9]), the majority of which were written by the patriarch Mār Simeon to Dr Badger in 1843—4. Some are in a wrapper with the address in Syriac.

1. From Mār Simeon to Dr Badger and Mr Rassam.

Heading:

ܗܘ: ܡܢ ܝܠܕܐ ܦܛܪܝܪܟܐ ܥܠܝܐ ܘܟܘܪܝܐ ܡܫܠܡ.

On the outside is written:

:ܒܫܡܗ: ܫܠܡܐ ܐܠܗܐ ܗܘܐ ܠܝܩܝܪܐ ܡܫܒܚܐ ܠܒܘܕܓܝܪ

ܘܠܟܠܝܗܘܢ ܡܝܬܝܪܐ ܕܥܡܗ.

A pencil note states that the letter was received on July 10th. Allusions are made in it to Nuri-Beg, Bedr Khan Beg, and others.

2. Another, heading as before.

It appears to be almost the same as the letter of June 4th quoted in Badger, *Nestorians*, vol. i., p. 270.

3. From Abraham to Dr Badger.

Outside is written in pencil: '20th March.'

4. From Mār Simeon to Mrs Badger. This is *not* the letter quoted by Badger, *op. cit.*, p. 377.

5. From Mār Simeon to Dr Badger.

6. From Mār Simeon to Rustam-Beg and Dr Badger. It refers to Hakkari Emeer, Bedr Khan Beg and his brother ܢܘܪܠܐ.

7. From Mār Simeon to Dr Badger. Written at Mr Rassam's house in Mosul on 30th July, 1843 (*op. cit.*, p. 271). It refers to the Archbishop of Canterbury, also to the work of the American Mission.

8. From Mār Simeon to the ambassador Sir Stratford Canning:

ܣܪܣܛܪܛܦܘܪܕܟܢܢܓ ܐܝܠܟܝܐ ܕܐܝܢܓܠܬܝܪܐ ܡܠܟܐ

ܚܝܫܬܐ.

Outside, written in pencil, are the words: "Received at Malta, 30th October."

9. From Mār Simeon to Dr Badger (ܠܒܘܕܓܝܪ ܡܣܬܪ ܒܕܓܠܪ) written at Mosul, on 5th May, 1844. Mention is made of Mr Fletcher (ܦܠܝܛܫܪ).

Presented by Mrs Badger.

Add. 2919

Paper, about 8½ in. by 6 in.; one quire of 4 leaves, 36—46 lines in a page. Written in irregular pointed Nestorian, for approximate date see below.

The autobiography of the metropolitan Hormuzd, son of the deacon Ḥannā, brother of Mār Elias, patriarch of the East (1760—1841), a rough translation of which is given by Badger in his *Nestorians*, vol. i. chap. xi. As is seen from the concluding lines the manuscript is a fragment, ending with the catchword ܕܒܪܘܛܢܝܐ.

ܗܦܟ ܦܐܕܪܝ ܦܘܠܓܢܨܝܘ ܡܢ ܐܡܕ. ܘܐܬܐ ܠܡܘܨܠ. ܘܦܫ
ܐܟܪܝܗܘܢ ܚܕ ܗܘ. ܘܦܐܕܪܝ ܡܪܩܘܣ. ܘܫܡܥ ܢܦܫ ܡܢ
ܡܕܝܢܬܐ ܕܡܘܨܠ ܘܐܬܐ ܠܥܡܕ. ܘܝܬܒ ܒܐܬ̈ܐ ܕܐܒܐ ܡܢ
ܒܢܘܟܝܐ ܣܕܝܫܐ ܘܣܪܐ ܐܢܘܢ ܘܐܬܒܕܩ ܐܝܟ ܐܬܐܒܘܗܝ ܠܐܬܪܗ.
ܘܒܢ ܒܐܝܪܚ: ܢܝܣܢ: ܝܘ: ܒܗ: ܡܟܝܐ ܗܘܐ ܟܠܗ ܒܝܬܐ
ܕܒܢܘܟܝܐ ܣܕܝܫܐ ܫܢܬ: ܐܐܬܘ: ܘܐܦ ܚܝ. ܐܘܒܕܢ ܠܟܠܗ
ܡܪܕܝܬܐ ܒܒܝܬܐ ܕܐܒܐ ܠܝ ܡܢ ܒܢܘܟܝܐ ܣܕܝܫܐ. [ܘܗܢܝܢ ܦܐܕܪܝ
ܡܢܩܘܪ ܒܐܝܪܚ ܚܘܪܐ ܐܬܐ ܠܘܬܝ (?) ܠܥܡܕ] ܘܫܐܠ ܡܢܝ
ܕܢܫܪܐ ܠܥܡܕܘܬܗ. ܘܚܙܝ ܠܐ ܢܥܡܕܝܢ ܥܡܗ. ܐܠܐ ܫܐܠܗ
ܡܢܗ ܗܢܐ ܡܠܟܐ ܕܢܗܒ ܠܗ ܫܪܝܐ ܦܐܕܪܝ ܦܘܠܓܢܨܝܘ.
ܫܘܐ ܗܘܐ ܠܫܪܝܐ ܐܡܪ ܠܗ ܡܠܟܐ ܕܒܢܝ̈ܐ ܐܡܘܗܝ.
ܡܠܟܐ ܡܢ ܢܥܡܕܘܢ ܗܕܝܢ: ܐܢܫܘܢ ܒܥܠܬܐ ܠܥܡܪܐ
ܕܒܪܘܛܢܝܐ

The words enclosed within brackets have been erased. The marks under the name of Padre Fulgenzio (l. 1) refer to a note

which commences on the left-hand margin and goes round the page. It refers to the murder of Ahmed Kiahya, generally known as Kiahya Pasha, in the month of April.

< > ܒܫ : ܒܗ : ܒܢܝܫܢ : ܗܠܝܢ ܦܨܐ. ܕܐܬܘ ܥܠ
ܐܦܛܪܘܦܘܗ ܕܐܢܛܘܠܝܐ ܗܘܐ ܟܗܝܐ ܦܫܐ. ܘܩܛܠܘܗܝ. ܘܐܦܩܘ
ܠܫܠܕܗ ܠܟܠܗܘܢ ܕܟܠ ܡܕܝܢܬܐ ܘܟܠܗ ܫܠܝܛܘܗܝ. ܫܢܬ ܕܟܠܡܗ
ܢܟܠܝ ܘܝܘܡ ܠܗ ܒܢܬܗ. ܘܐܠܒܫܗ ܡܘܗܒܬ ܕܐܦܛܪܘܦܘܬ
ܫܠܛ ܐܚܡܕ ܟܝܗܝܐ : ܫܢܬ : ܒܪܘܟܬ ܕܐܘܪܚܐ ܐܝܪ : ܒ : ܟܗ :
ܘܒܐܪܚܐ ܫܘܒ̈ܐ. ܥܠܝܗܐ ܕܡܘܩܕ. ܠܡܐ ܥܠܝܗܐ ܢܣܝܒܐ ܘܐܦ
ܦܪܕܝ ܡܢܘܥܕ ܐܝܟ ܗܘܐ ܢܣܝܒܗ. ܠܒܒܗ. ܘܒܕ ܫܘܡ ܠܫܕܪܐ.
ܡܢ ܒܝܕ ܡܠܠܐ ܗܟܢܐ:

The Syriac corresponding to the first ten lines of Badger's translation, p. 152, appears as an addition on f. 1 *a* (foot) and f. 1 *b* (head) of the original.

The paper cover bears the title of the MS. in Dr Badger's handwriting.

Presented by Mrs Badger.

Add. 2973

A modern copy (254 pages, 15 lines) of a Syriac-Malabar liturgy. Written in Jacobite, and dated A.D. 1869.

1. Various procemia, p. 1.

2. Anaphories and various procemia, p. 20:

ܟܠܗܝܢ ܩܘܪܒܐ ܕܐܢܐܦܘܪܐ ܩܘܪܒܐ ܕܐܡܝܢ ܠܐܒܘܢܐ ܩ.

3. Liturgy of Ignatius the disciple of S. John, p. 32.

4. The introductory service, p. 40: ܛܟܣܐ ܕܩܕܡ ܩܘܪܒܐ.

5. Liturgy of S. James, p. 72.

Subscription, p. 108: ܫܠܡ ܛܘܟܣܐ ܕܩܘܪܒܐ ܕܠܐ ܥܡܘܪ.

6. Prayer on the bread, p. 108: ܨܠܘܬܐ ܕܥܠ ܠܚܡܐ.

7. Liturgy of Xystus, patriarch of Rome, p. 110.

The subscription (p. 118) states that this MS. was written by Alexander (ܐܠܟܣܢܕܪܘܣ).

8. Liturgy of Dionysius bar Ṣalībī, p. 119.

9. Liturgy of John of Ḥarrān, Ḥabūr and Nisībis, p. 129.

ܡܪܝ ܐܝܘܐܢܢܝܣ ܕܚܪܢ ܘܚܒܘܪܐ ܘܢܨܝܒܝܢ ܕܗܘ ܝܘܚܢܢ ܡܢ ܟܘܫܪܐ ܕܡܪܝ ܝܘܚܢܢܐ.

10. Liturgy of S. Peter, p. 141.

11. Liturgy of John the Evangelist, p. 153.

12. Liturgy of the Twelve Apostles as arranged by S. Luke, p. 170.

13. Liturgy of Eustathius, patriarch of Antioch, p. 183.

14. Liturgy of S. Mark the Evangelist, p. 195.

15. Liturgy of Matthew the Shepherd, p. 213.

The subscription (p. 223) states that this MS. was written by the priest Alexander bar Abraham of the church of Pudica[bo] Mávalikara* in the year 1869.

ܫܠܡ ܛܘܟܣܐ ܗܠܝܢ ܕܐܢܦܘܪܐ ܩܕܝܫܐ ܐܝܟ ܟܚܝܠܐ ܕܦܘܪܫܢܐ ܒܝܘܡܬܐ ܟܐܝܕ ܩܫܝܫܐ ܐܠܟܣܢܕܪܘܣ ܒܪ ܐܒܪܗܡ ܕܥܕܬܐ ܦܘܕܝܩܐ ܡܐܒܠܝܟܪܐ ܘܒܫܢܬܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܠܟܠ ܗܘܐ ܗܠܝܢ ܒܫܢܬ ܕܡܪܢ ܐܦܣܘܣ ܢܫܐ ܐܝܢܐ ܒܝܘܡ .ܕ. ܒܟܢܘܢ ܡܢ ܘܠܠܗ. ܘܠܗ ܫܠܡ.

* The same place in Add. 1856, f. 15 *b*, p. 1123 above.

The exact reading of the name in Syriac-Malayālim is uncertain.

This is followed by

(*a*) Ḥuttāmā by Gregory of Jerusalem, beginning, p. 224:

ܐܦܐ ܕܡܠܐ ܚܘܣܝܐ. ܣܟܐ ܕܢܘܗܪܐ ܘܢܝܚܝܐ. ܡܟܠ ܡܘܗܒܬܐ
ܗܘܐ ܕܡܬܒܥܐ ܠܟ ܣܘܟܠܐ. ܡܛܠܬ ܡܘܗܒܬܐ ܡܫܡܠܝܬܐ.

(*b*) Order of Baptism, compiled by Gregory Barhebraeus, beginning, p. 230:

ܛܟܣܐ ܕܥܡܕܐ ܕܡܥܡܕܝܢ ܠܐܢܫ ܡܟܢܫܢܐ ܡܦܪܫܢܐ. ܐܒܘ
ܠܦܪܓ ܒܪ ܥܒܪܝܐ. ܡܦܢܝܢܐ ܠܐܦܐ ܘܠܥܒܪܐ ܘܠܣܘܪܝܐ ܡܢ ܝܘܢܝܐ
ܘܡܠܟܝܢ ܡܫܝܚܐ ܘܫܡܐ ܕܢܘܪܐ ܘܕܪܘܚܐ ܢܫܠܡܘܢ ܠܐܪܥܗܘܢ.

Presented by the Rev. G. M. Rae, D.D. (formerly of Madras), in April, 1887.

Add. 2989

Paper, about 5 in. by $3\frac{1}{4}$; 160 leaves; quires, unsigned of 8 leaves; 26 lines on a page. Written in Jacobite and dated A.D. 1797.

1. Various burial services and orders in Kārshūnī, very similar to Add. 3224 (below); f. 2 *b*.

2. Services (in Syriac) for the canonical hours of the ferial days, according to the usage of the Maronites, f. 34 *b*:

ܫܚܝܡܬܐ ܐܝܟ ܛܟܣܐ ܕܣܘܪܝܝܐ (*sic*) ܡܪܘܢܝܐ.

- *a.* Sunday, f. 34 *b*.
- *b.* Monday, f. 47 *a*.
- *c.* Tuesday, f. 63 *b*.
- *d.* Wednesday, f. 80 *b*.
- *e.* Thursday, f. 98 *b*.

f. Friday, f. 117 *a*.

g. Saturday, f. 134 *a*.

The subscription (f. 150 *b*) states that this MS. was written in A.D. 1797 by the *Khūrī* Joseph.

ܬܡܬ ܒܝܕ ܐܠܚܘܪܝ ܝܘܣܦ ܐܒܢ ܡܩܕܣܝ ܐܠܚܘܪܝ ܦܛ
ܣܢܗ ܦܝ ܐܕܐܪ ܝܘܡ.

Ff. 151—159 are misplaced, and should come between ff. 41 and 42.

Ff. 34 *a*, 160 are blank.

F. 1, a small leaf written in Kārshūnī, belongs elsewhere. There are traces of Arabic on f. 2 *a*.

Bought from the Rev. Greville T. Chester.

Add. 3086

Paper, about $3\frac{1}{4}$ in. by $2\frac{1}{4}$; 85 leaves; 10 quires, of 10 leaves, signed with Syriac letters, but the second and fourth have 9, the fifth, sixth and last 8, the seventh 5, the ninth 6, and there are 2 leaves at the end; 8 lines on a full page. Written in an inelegant Nestorian, probably of the xviiith cent.

A book of Syrian magic, similar in character to the MSS. described by the Rev. H. Gollancz in the Paris Oriental Congress of 1897 (*Actes du Onzième Congrès International des Orientalistes*), but apparently not identical with the MS. which Dr Badger has quoted in his *Nestorians*, vol. i., pp. 238 sqq. It contains a number of anathemas, conjurations, etc., including lists of names of angels.

The title on f. 1 *b* is written ܒܐܘܟܢܐ ܕܒܘܚܪܢܐ (here and often elsewhere the diacritical marks are omitted). Among its contents are:

The anathema of Mār George, f. 8 *b*:

ܚܪܡܐ ܕܡܪܝ ܓܘܪܓܝܣ.

It appears to be a shorter form of the similarly-named anathema edited by Gollancz (*op. cit.*, pp. 85 sqq.).

On the evil eye, f. 11 *b*.

ܐܣܪܐ ܕܠܠܝܬܐ ܕܡܘܠܟܬܐ, f. 14 *a*.

On the lumbago (ܟܐܘܒܐ ܕܚܨܐ), f. 39 *b*.

See Gollancz, *op. cit.*, p. 90.

ܐܣܪܐ ܕܟܠܒܐ, f. 46 *a*.

ܕܕܝܘܐ ܕܐܬܐ ܡܢ ܟܣܝܕܐ, f. 58 *b*.

See *ib.*, p. 96.

ܐܣܪܐ ܕܥܩܪܒܐ, f. 62 *a*.

ܚܬܡܐ ܕܡܪܝ ܓܒܪܝܐܝܠ ܡܠܐܟܐ, f. 68 *b*.

See *ib.*, p. 83 sq.

There are full-page paintings on ff. 4 *b*, 11 *a* (S. George and the Dragon), 19 *b*, 23 *b*, 25 *b* (ܡܪܝ ܣܣܝܢ and the ܟܡܪܐ), 33 *b*, 39 *a*, 43 *a*, 45 *b*, 50 *b* (Joseph and Lilith), 58 *a*, 63 *a*, 65 *b*, 68 *a*, 70 *a*, 76 *a*, 80 *b*, and 83 *a*. There are also various kinds of ornamentation on ff. 8 *a*, 13 *b*, 21 *b*, 26 *a*, 27 *b*, 30 *a*, 31 *a*, 37 *a*, 41 *a*, 52 *b*, 59 *a*, 61 *a*, 62 *a*, 72 *b*, and 84 *a*.

Ff. 1 *a*, 84 *b*, 85 *a* are blank, and there are traces of Syriac writing on f. 81 *b*.

Originally in the possession of Dr Badger.

Add. 3087

Paper, 5 in. by $3\frac{1}{2}$; 124 leaves; 12 quires, signed with Syriac letters (a fresh enumeration begins at f. 90), of 10 leaves; but the first and ninth have 9, the sixth and twelfth 11; 14 lines (but in the second part 15—16 lines) on the page. Written in Nestorian probably of the xviith cent., ff. 118—121

are a later supply copied from the last four leaves of the original (see note on f. 118 *a*) which are in bad condition.

The MS. contains two works of ʻAbhd-īshōʻ metropolitan of Nisībis and Armenia:

1. The *Margānīthā*, or "Pearl"; see Add. 2018 (iii. 1), p. 569 above; f. 2 *b*.

The subscription (f. 81 sq.) states *inter alia* that the *Margānīthā* was written in the month Elūl A.D. 1298, at Khĕlāṭ, in the church of the blessed Nestorians, f. 82 *a*.

ܐܬܟܬܒ ܕܝܢ ܒܫܢܬ ܗܕܐ ܡܘܬܒܪܬܐ ܒܝܪܚ ܐܝܠܘܠ ܕܫܢܬ
ܐܠܦ ܘܫܬܡܐܐ ܘܬܫܥ ܕܐܠܟܣܢܕܪܘܣ ܒܡܕܝܢܬܐ ܡܒܪܟܬܐ ܟܠܛ
ܒܥܕܬܐ ܕܢܣܛܘܪ̈ܝܢܐ ܒܪ̈ܝܟܐ.

2. The Catalogue of Books, see Add. 2018 (iii. 2), p. 570 above; f. 92 *b*.

F. 1 *a* contains part of a service written in an older Nestorian hand.

On ff. 1 *b*, 2 *a*, 91 *a* is a fragment giving the lucky and unlucky days of the month (only ܟ to ܠ remain).

On f. 82 *b* is the Nestorian Faith arranged by ʻAbhd-īshōʻ:

ܗܝܡܢܘܬܐ ܕܢܣܛܘܪ̈ܝܢܐ ܬܪ̈ܝܨܝ ܥܘܒܕܐ ܕܣܝܡܐ ܠܥܒܕܝܫܘܥ

The rest, to f. 89 *a*, is in Arabic.

Cp. Chabot's *Catalogue* of Paris MSS., no. 315, i. (3).

Subscription, f. 89 *b*:

ܫܠܡܬ ܗܕܐ ܐܝܬܘܗܝ ܥܘܕܪܐ ܕܗܝܡܢܘܬܐ ܕܢܣܛܘܪ̈ܝܢܐ. ܘܫ.

There is also some Syriac (illegible) and Ar. on f. 90 *b*, and Ar. only on ff. 91 *b*, 92 *a*.

Ff. 90 *a*, 121, 124 *b* are blank.

Formerly in the possession of Dr Badger.

Add. 3174

Modern paper, about $8\frac{3}{4}$ in. by $6\frac{1}{2}$; 179 leaves, of which the first and last are blank; 18 quires, of 10 leaves, except the first which has 9; two columns of 20 lines. Written in a modern Nestorian hand of the xixth cent.

A Syriac-Arabic dictionary "in the main an abridgement of Bar 'Alī."

Beginning, f. 2 *b*:

ܒܫܡ ܚܝܠܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܫܪܝܢܢ ܠܡܟܬܒ ܠܠܟܣܝܩܘܢ ܕܡܟܢܫ ܠܐܝܕ ܐܝܟ ܡܠܦܢܐ ܡܢ ܦܘܫܩܐ ܩܛܝܢܬܐ ܒܟܠ ܙܘܢܐ ܕܝܘܠܦ ܦܫܐ: ܡܪܝ ܐܒܗܝܢ ܕܒܢܝܢܘܗܝ. ܩܕܡܝܬܐ: ܫܘܪܐ ܕܐܠܦ.

ܒ begins f. 24 *a*; ܓ f. 29 *a*; ܕ f. 33 *b*; ܗ f. 38 *a*; ܘ f. 40 *a*; ܙ f. 42 *b*; ܚ f. 45 *b*; ܛ f. 52 *a*; ܝ f. 55 *a*; ܟ f. 57 *b*; ܠ f. 63 *a*; ܡ f. 66 *b*; ܢ f. 88 *b*; ܣ f. 107 *a*; ܥ f. 115 *b*; ܦ f. 122 *b*; ܨ f. 131 *b*; ܩ f. 134 *b*; ܪ f. 146 *b*; ܫ f. 153 *a*; ܬ f. 166 *a*.

There are traces of Arabic on f. 1 *b*.

Bequeathed by the late Prof. W. Robertson Smith, and formerly in the possession of the late Prof. Wright whose signature appears on the fly-leaf.

The MS. contains a letter written by Prof. Wright on the 5th March 1888 to Prof. Robertson Smith, from which it would appear that the former used the MS. for Payne Smith's *Thesaurus*.

Add. 3175

Vellum, about $10\frac{1}{2}$ in. by 7; 180 leaves (the first two are numbered 1 A and 1 B and a leaf has been overlooked between ff. 13 and 14); originally 20 quires, signed with letters, of 10 leaves, but the first quire and first leaf of the second are wanting, the nineteenth has 8, and of the last only 3 are left; 2 columns of 33—36 lines (but 39 in ff. 25 *b* col. 2, 33 *a* col. 2). The MS., which is in good condition, is written in a beautiful Esṭrangĕlā, Eastern vowel-points introduced here and there by a later hand, and belongs probably to the xth or xith cent.

A translation from the Greek (cp. f. 30 *a*) of some of the writings of Basil of Caesarea. The translation is marked by its extreme literalness (variants are suggested here and there by later hands).

1. On the Proverbs of Solomon. The beginning is lost.

Beginning, f. 1 (A) *a*:

ܗܘ ܕܝܢ ܚܟܝܡܐ. ܠܐܪ̈ܙܐ. ܬܘܡ̈ܣܐ ܘܡܣܬܟܠܢܘܬܐ
ܕܦܘܫܩܐ. ܠܪ̈ܗܛܐ. ܫܘܪܥܬ ܡܠܝܠܘܬܐ ܕܗܕ̈ܡܐ
ܘܡܠܠܘܬܐ. ܗܘܝܐ ܐܦ ܠܡܘܟܪ̈ܝܦܐ. ܣܪܝܦܘܬܐ
ܕܡܫܟܚ̈ܬܐ.

See Migne (t. xxxi., col. 1778 B).

2. On the words "Take heed to thyself" (Deut. xv. 9, see Migne, xxxi., pp. 197 sqq.), f. 2 *b*, beginning:

ܒ. ܕܥܠܗ ܕܒ. ܕܥܠܝܗ. ܥܠ ܗܘ̇ ܕܐܬܒܘܢܐ ܐܝܬ ܒܝ̇ܢ.
ܐܘ ܒܢܬ ܒܡܘܡܣܝܢ. ܡܛܠ ܗܕܐ ܡܗܒ ܠܟ ܠܡܫܬܘܬܐ
ܕܒܠܬܐ ܐܠܗܐ ܗܘ̇ ܕܒܪܐ ܠܟ. ܡܛܠ ܕܠܡܫ̈ܬܘܬܐ

ܕܠܒ̈ܘܬܗܘܢ ܢܓܠܐ ܠܫܪ̈ܪܐ. ܘܕܫܦܠ ܬܫܒܘܚܬܐ
ܕܚܒܝܒܐ ܢܢܚܠ ܚܠܝܫ ܡܢ ܠܡܪ̈ܒܝܗ.

3. On the Fast of Lent (Migne, xxxi., pp. 163 sqq.), f. 9 *b*:

ܓ. ܕܐܠܗܐ ܒܪ ܕܐܠܗܐ: ܕܟܠ ܫܘܒܚܐ ܘܝܩܪܐ
ܕܐܬܪ̈ܒܝܢ. ܡܒܒܗ ܐܡܪ ܒܢܡܘܣܐ ܟܪܙ ܢܒ̈ܝܐ. ܒܨܘܡܐ
ܝܗܒܐ ܕܒܥܐܕܐ ܕܐܠܗܘܢ ܦܘܩܕܢܐ ܢܒܝܐ ܗܘ.
ܠܗ ܕܝܢ ܕܪܒ ܡܠܟܐ ܐܬܚܫܘܗܝ ܡܠܟ ܡܢ ܟܠ ܥܡܘܪܐ:
ܘܕܝܕܝܥ ܡܠܟ ܡܢ ܟܠ ܐܘܪܫܠܡ ܒܡܫܡܫܢܘܬܐ:
ܒܕܒܐܕܐ ܕܢ̈ܒܝܘܬܐ ܗܠܝܢ ܕܡ̈ܪܟܒܝܢ ܘܫ.

The leaves containing this homily have suffered some transposition, the correct order is ff. 12 *b*, 13 (A) *a*, 13 (A) *b*, 13 *a*, etc.

4. Second homily on the Fast (Migne, xxxi., pp. 185 sqq.), f. 15 *a*:

ܕ. ܬܘܒ ܕܐܠܗܐ ܒܪ ܕܐܠܗܐ: ܕܟܠ ܫܘܒܚܐ ܒܐܝܩܪܗܘܢ
ܐܡܪ ܒܗ̈ܢܐ ܠܥܡܐ ܕܐܠܗ ܘܡܠܠܐ ܟܕܘ̈ܢܗ [mg. ܒܠܒܗ]
ܕܐܘܪܫܠܡ. ܦܩܕ ܗܘ ܠܢܪ ܒܢܘܗܝ ܕܡܠܟܬܐ: ܕܠܣ̈ܦܐ
ܡܢ ܕܗܘܢܗ ܕܡܣܓܝܠܝܢ ܢܬܘܣܝ: ܠܡܣܘܣܘܬܐ ܕܝܢ
ܕܗܘܢܗ ܕܡܝܐܚܝܢ ܘܡܬܩܢܝܢ. ܘܫ.

5. Against the Drunken (Migne, xxxi., pp. 443 sqq.), f. 19*b*:

ܗ. ܕܐܠܗܐ ܒܪ ܕܐܠܗܐ: ܠܘܩܒܠ ܪ̈ܘܝܐ. ܡܕܝܢܝܢ ܠܗ
ܡܢ ܠܘܬ ܡܐܡܪܐ ܚܘ̈ܒܐ ܗܢܘܢ ܕܪ̈ܘܝܐ. ܬܘܒ ܟܐܒܐ
ܕܝܢ ܬܘܒ ܠܣܟܦܐ ܕܐܠܗ ܘܡܗܡܢܐ ܠܡܣܘܣܘܬܐ. ܠܐ
ܡܦܪܣܘܬܐ ܕܚܝ̈ܠܐ ܗܢܘܢ ܘܡܬܩܢܐ. ܘܫ.

6. On Faith (Migne, xxxi., pp. 463 sqq.), f. 25 *b*:

ܘ. ܕܝܠܗ ܕܒ̣ ܕܝܠܗ. ܡܛܠ ܗܝܡܢܘܬܐ. ܗ̇ܘ. ܡ̇ܢ
ܕܢܬܒܥܐ ܠܐܠܗܐ ܒܟܠܙܒܢ ܕܫܦܝܪܘܬ ܕܝܠܬܐ ܗܝ̣
ܘܠܐ ܡܫܬܒܚܢܘܬܐ ܠܢܦܫܐ ܪܚܡܬ ܠܐܠܗܐ. ܗܕܝܢ
ܕܡܫܠܡܬܐ ܢܗܘܐ ܗܠܝܢ ܕܡܛܠ ܐܠܗܐ ܕܡܫܪܝܘܬܐ
ܗ̣. ܘܫ̄.

7. On the forty Martyrs (Migne, xxxi., pp. 507 sqq.), f. 28 *a*:

ܙ. ܕܝܠܗ ܕܒ̣ ܕܝܠܗ: ܕܥܠ ܐܪ̈ܒܥܝܢ ܣܗ̈ܕܐ. ܡܢ
ܕܘܟܘܪܢܐ ܕܣܗ̈ܕܐ ܐܝܢܐ ܣܒܥܐ ܢܗܘܐ ܠܪ̈ܚܡ
ܣܗ̈ܕܐ. ܡܛܠ ܕܐܝܣܪܐ ܗ̇ܘ ܕܠܘܬ ܗܘܢ ܕܪ̈ܚܡܝܢ
ܒܢܘ̈ܬܐ. ܬܫܒܘܚܬܐ ܐܬܝܗܒܬ. ܘܫ̄.

In the space between the two columns on f. 30 *a* (corresponding to Migne, p. 513), the scribe writes:

ܘܗ̇ ܠܟܬܒ ܕܣܘܓܐܗܝܢ ܕܗܠܝܢ ܕܣܒ̈ܝܢ ܗܘܒܐ
ܦܓܥܬ: ܣܪܝܟܝܬ ܣܒ̈ܝܢ ܒܗܘܢܐ.

8. On Baptism (Migne, xxxi., pp. 424 sqq.), f. 33 *b*:

ܚ. ܕܝܠܗ ܕܒ̣ ܕܝܠܗ. ܥܠ ܡܥܡܘܕܝܘܬܐ. ܥܠܝܡܘܬܢ
ܡ̇ܢ ܣܒܝܡܐ. ܒܪ ܠܪ̈ܒܢܐ ܕܡܥ̈ܒܪܢܐ ܗܠܝܢ ܕܒܠܥܕܐ
ܡ̇ܠܟܘ: ܘܠܐܠܦܢܐ ܡܢ ܗܠܝܢ ܕܗ̈ܘܝܢ ܗ̇ܘ ܕܟܡܢ
ܡ̇ܦܢܐ ܐܡ̇ܪ: ܕܠܐܠܗܝܢ ܘܓܒܪܐ ܘܡܥܒܪܢܐ ܠܟܠ
ܡܥܒܪܢܐ. ܘܫ̄.

9. On the martyr Gordius (Migne, xxxi., pp. 490 sqq.), f. 40 *b*:

ܛ. ܕܝܠܗ ܕܝܢ ܕܝܠܗ ܕܥܠ ܣܗܕܐ ܠܓܘܪܕܝܘܣ.
ܢܡܘܣܐ ܕܟܝܢܐ ܐܝܬ ܠܕܒܘܪ̈ܝܬܐ. ܕܠܐ ܢܬ̈ܥܠܡ ܡܢ
ܟܘܪ̈ܗܝܢ. ܐܠܐ ܕܡܠܟܬܗܝܢ ܢܦܩܐ ܠܗܝܢ ܩܕܡܝܬܐ. ܡܛܠ
ܗܟܝܠ ܕܢܦܩܬ ܗܢܐ ܘܠܒܬܪܗ ܕܡܠܟܬܐ ܕܗܘܝܬܐ ܢܦܩ
ܠܘܬ ܡ̈ܟܒܐ. ܘܫ̄.

(A pencil-note in the margin refers to Garn[ier] ii. 141.)

10. On Thanksgiving (Migne, xxxi., pp. 217 sqq.), f. 46 *b*:

ܝ. ܕܝܠܗ ܕܝܢ ܕܝܠܗ: ܡܛܠ ܐܘܟܪܝܣܛܝܐ ܐܘ ܒܝܬ
ܬܘܕܝܬܐ. ܫܡܥܬܘܢ ܠܘܬ ܠܦܘܣܩܢܗ ܕܫܠܝܚܐ ܗ̇ܘܢ
ܕܒܐܓܪ̈ܗܘܢ ܠܬܣܠܘܢܝܩܝܐ ܡ̇ܡܠܠ: ܟܕ ܠܟܠܗ
ܥܠܡܐ ܡܣܝܡ ܢܡܘܣܐ. ܗܘ ܡܢ ܠܒܪ ܡܠܘܥܝܬܐ:
ܠܘܬ ܗܘܢ ܕܡܟܠܥܒ [mg. ܕܟܘܡ ܐܡ] ܦܠܚܝܢ ܐܝܬܝܗ̇
ܗܘܬ. ܘܒܪܝܬܐ ܕܝܢ ܗܘ. ܘܫ̄.

11. On Julitta (Migne, xxxi. 237 sqq.), f. 53 *a*:

ܝܐ. ܕܝܠܗ ܕܝܢ ܕܝܠܗ: ܕܥܠ ܣܗܕܬܐ ܝܘܠܝܛܝ.
ܘܥܠ ܗܠܝܢ ܕܝܫܒ̈ܩܢ ܡܢ ܬܘܪܓܡܐ ܕܗܘܐ ܘܐܬܐܡܪ.
ܡܛܠ ܬܘܕܝܬܐ ܗܘܒܬܗܘܢ ܡܢ ܐܘ ܒܝܬ ܟܠܬܐ
ܕܒ̈ܝܬܐ ܐܝܬܝܗ̇. ܒܪܘܢܬܐ ܗ̇ܝ ܕܗܘܬ ܡܛܠ
ܠܡܒܬܝܬܐ ܣܗܕܬܐ. ܡܒܪ̈ܢܘܢ ܠܟܪ ܘܡܟܢܐ
ܡܟܢܝ. ܘܫ̄.

(The vowel-point in ܡܒܪ̈ܢܘܢ is by a later hand.)

12. Homilies on various Psalms (see Migne, xxix. 209 sqq.). On Ps. i., f. 61 *b*:

ܝܒ. ܕܝܠܗ ܕܝܢ ܕܝܠܗ: ܥܠ ܡܙܡܘܪܐ ܩܕܡܝܐ.
ܥܠ ܒܛܘܒܐ ܢܦܫܗ ܗܝ ܪܘܚܐ ܐܦ ܡܬܪܓܡܢܐ ܗܘ.
ܕܡܛܠ ܗܕܐ ܐܬܝܗܒܬ ܗܝ ܪܘܚܐ ܩܕܝܫܐ: ܡܛܠ
ܕܐܝܟ ܕܒܟܠܗ ܐܢܫܘܬܐ. ܘܫ̄.

13. On Ps. xiv., first homily, f. 68 *a*:

ܝܓ. ܕܝܠܗ ܕܝܢ ܕܝܠܗ. ܥܠ ܡܙܡܘܪܐ ܕܐܪ̈ܒܬܥܣܪ.
ܐܬܐܡܪ ܕܝܢ ܒܗ ܒܝܘܡܗ ܡܙܡܘܪܐ ܡܛܠ ܬܘܬܒ
ܒܡܫܟܢܟ. ܐܘ ܡܢܘ ܢܫܪܐ ܒܛܘܪܟ ܩܕܝܫܐ. ܒܗ
ܫܟܝܢܐ ܡܠܬܐ ܕܬܪܥܘܬܗ ܠܝ ܠܗܘܢ ܕܒܬܪܗ ܕܬܘܒܥܐ
ܠܩܘܒܠܐ. ܘܫ̄.

14. Second homily on Ps. xiv., and against usurers, f. 72 *b*:

ܝܕ. ܕܝܠܗ ܕܝܢ ܕܝܠܗ. ܥܠ ܡܫܘܬܐ ܕܡܙܡܘܪܐ ܗ̇ܘ
ܕܐܪ̈ܒܥܬܥܣܪ: ܘܠܘܩܒܠ ܗܢܘܢ ܕܡܘܒܠܝܢ ܪ̈ܒܝܬܐ.
ܐܬܡܠܠ ܕܝܢ ܥܠ ܡܙܡܘܪܐ ܗ̇ܘ ܕܐܪ̈ܒܥܬܥܣܪ ܡܡܠܠܝܢ
ܗܘܝܢ ܠܟܘܢ. ܠܐ ܐܬܦܢܝܬ ܠܝ ܡܢ ܚܕܝܐ. ܕܢܦܩܬܐ
ܠܘܬ ܫܘܠܡܗ ܕܡܐܡܪܐ. ܗܫܐ ܕܝܢ ܐܬܝܢ ܐܝܟ
ܣ̈ܒܐ ܫܦܝ̈ܪܐ ܬܪܝܨܬܐ. ܕܦܪܘܫܒܘܢ ܣܘܟܠܬܐ
ܕܐܝܠܝܢ ܕܫ̈ܡܥܝܢ ܗ̈ܘܘ. ܐܝܬܝܗ̇ ܕܝܢ ܗ̇ܝ ܕܫܪܒܐ.
ܘܥܘܬܪܐ ܗܘ ܠܥܡܠܐ ܥܠܗ ܗܘܝܐ. ܐܝܟܢܐ ܕܐܦ
ܬܫܬܡܥܪ ܒܒܪ ܕܝܢ ܒܦܘܬ ܠܦܘܫܩܐ ܡܠܘܗܝ ܕܠܐ
ܡܕܡ ܐܬܒܝܪ ܡܘܗܝ ܕܡܙܡܘܪܐ. ܘܫ̄.

15. On Ps. lix., f. 77 *b*:

ܢܛ. ܕܝܠܗ ܒܪ ܕܝܠܗ. ܥܠ ܡܙܡܘܪܐ ܕܚܡܫܝܢ ܘܬܫܥ
ܟܕ ܫܕܪ ܐܢܫܐ ܠܘܬ ܢܛܘܪܘܬܐ ܕܡܫܡܫܢܘܬܐ ܕܝܠܗܘܢ:
ܘܡܫܡܠܝܘܬܐ ܕܫܠܝܐ ܕܝܠܗ. ܢܩܘܡܐ ܗܕܡ ܐܬܐ ܠܗ.
ܕܦܠܘܣܐ ܐܬܟܠܡ. ܘܫ.

16. On Ps. lxi., f. 81 *a*:

ܣܐ. ܕܝܠܗ ܒܪ ܕܝܠܗ: ܥܠ ܡܙܡܘܪܐ ܕܫܬܝܢ ܘܚܕ.
ܠܫܘܠܡܐ ܫܠܦ ܐܬܝܕܥܘܢ ܡܙܡܘܪܐ ܠܕܘܝܕ. ܬܪ̈ܝܢ
ܡܙܡܘܪ̈ܐ ܐܬܝܕܥܘܢ ܕܐܝܬ ܠܗܘܢ ܪܘܫܡܐ ܫܠܦ
ܐܬܝܕܥܘܢ. ܠܗܘ ܕܬܠܬܝܢ ܘܬܡܢܝܐ. ܘܠܗܢܐ ܕܫ̈ܬܝܢ.
ܘܡܬܚܫܒܝܢ ܗ̇ܢܝܢ. ܕܗܘܝ ܐܬܝܕܥܘܗܝ ܠܦܘܫܩܗ ܕܦܪܕܦܛܐ.
ܕܐܬܝܕܥ ܕܝܢ ܡܢ ܠܐܬܝܕܥܘܢ ܠܫܘܬܦܘܬܐ ܕܝܠܗ. ܘܫ.

17. On Ps. cxiv., f. 86 *a*:

ܩܝܕ. ܕܝܠܗ ܒܪ ܕܝܠܗ. ܥܠ ܡܙܡܘܪܐ ܕܡܐܐ
ܘܐܪ̈ܒܥܣܪ. ܒܪ ܗܘ ܩܕܡ ܐܪ̈ܒܥܝܢ ܠܡܫܠܐ
ܗܢܐ ܡܫܝܚܐ ܕܦܘܪ̈ܩܢܐ: ܘܗܘ ܦܠܓܗ ܕܠܠܝܐ ܡܬܟܢܫܝܢ
ܗܘܝܬܘܢ ܠܐܠܗܘܢ ܕܦܘ̈ܪܩܢܐ ܒܢܝ ܩܘܠܣܐ
ܘܬܫܒ̈ܚܬܐ: ܦܪ̈ܘܫܬܘܢ ܒܙܡܪܐ ܠܗܢܐ ܦܘܪܩܢ. ܒܪ
ܡܦܩܝܢ ܐܢܬܘܢ ܠܡܬܬܩܢܬܐ ܕܝܠܗ. ܘܫ.

18. On Ps. cxv. (Migne, xxx., pp. 103 ff.), f. 90 *a*:

ܩܝܗ. ܕܝܠܗ ܒܪ ܕܝܠܗ: ܥܠ ܡܙܡܘܪܐ ܕܡܐܐ
ܘܚܡܫܬܥܣܪ. ܗܝܡܢܬ ܡܛܠܗܢܐ ܡܠܠܬ. ܐܢܐ ܕܝܢ

ܐܬܬܥܒܕܬ ܠܟ. ܐܝܟܐ ܕܝܢ ܐܬܚܙܝܬ ܒܬܘܪܬܘܬܢ ܕܟܠ
ܟܢܫ ܕܟܠ. ܗܝܡܢܘܬܐ ܬܬܪܐ ܠܗ ܒܡܠܐ ܗܠܝܢ
ܕܡܠܠ ܐܠܗܐ. ܗܝܡܢܘܬܐ ܘܠܐ ܒܥܘܩܒܘܬܐ.
ܗܝܡܢܘܬܐ ܗܝ ܕܠܬܪ ܡܢ ܡܫ̈ܬܘܕܝܐ ܡ̈ܠܠܬܐ
ܐܘ ܟܡܐ ܦܘܪܫܐ: ܘܫ̄.

19. That God is not the cause of evil (Migne, xxxi., pp. 329 sqq.), f. 94 *b*:

ܬܘܒ. ܕܠܗ ܕܝ ܕܠܗ: ܥܠ ܗܝ ܕܠܝܬܘܗܝ ܐܠܗܐ
ܥܠܬܐ ܕܒ̈ܝܫܬܐ. ܡܠܐܟܐ ܐܢܘܢ ܕܝܢܐ ܕܡܠܦܢܘܬܐ:
ܗܢܘܢ ܕܒܢ ܡܛܠ ܒܫ̈ܝܢܬܐ ܕܘܝܕ ܐܬܒܣܘ ܠܝ: ܡܢ
ܦܘܫܐ ܗ̇ܘ ܕܟܕܒܢ ܗܘܐ ܒܗ. ܘܫ̄.

On f. 98 *b*, col. 2 the translator has written a note on the word ܡ̈ܐܢܐ (cp. Migne, p. 340 B):

ܗܢܘ ܦܩܠܐ ܕܦܬܓܡܐ ܕܝ ܡܬܐܡܪ ܡܐܢܐ
ܐܝܟܐ ܕܗܘܼ: ܐܢ ܕܘܬܓܡܐ ܘܐܢ ܕܡܕܡ ܐܚܪܝܢ. ܘܫ̄.
ܦܘܫܩܗ ܕܝܢ ܕܦܬܓܡܐ. ܐܠܐ ܐܡܬܝ ܕܢܫܟܚ
ܐܝܬ ܡ̈ܐܢܐ: ܗܢܘ ܕܝܢ ܡܢ ܠܒܝܬܐ ܐܚܫܒܠ. ܘܫ̄.

20. On Envy (Migne, xxxi., pp. 372 sqq., 1753 sqq.), f. 103 *b*:

ܒ. ܕܠܗ ܕܝ ܕܠܗ. ܡܛܠ ܚܣܡܐ. ܦܓܥܐ ܗܘ
ܐܠܗܐ ܘܚܣܡܐ ܕܦ̈ܬܓܡܐ ܠܐܚܝܢ ܕܫܘܝܢ. ܕܒܝܫܐ
ܗܘ ܕܝܢ ܐܒܠܘܢܝܐ ܘܡܚܒܪܢܐ (f. 104 *a*) ܕܟܠ ܒ̈ܝܫܬܐ.
ܘܐܝܟܢܐ ܕܢܣܒܐ ܠܦܓܥܐ ܠܐ ܢܫܟܚܘܬܐ. ܗܟܢܐ
ܢܣܒ ܠܐܒܠܘܢܝܐ ܚܣܡܐ. ܢܦܩ ܗܘ ܚܒܝܠ ܢܦܫ. ܘܫ̄.

21. On Anger (Migne, xxxi., pp. 353 sqq.), f. 109 *b*:

ܟܐ. ܕܝܠܗ ܕܒ ܕܝܠܗ: ܡܛܠ ܪܘܓܙܐ. ܐܬܐܡܪ
ܕܝܢ ܠܘܬ ܐܢܫ ܕܐܠܠܐܝܬ ܢܦܠ ܗܘܐ ܒܡܠܬܐ ܚܕܐ.
ܐܒܝܠܐ ܕܦܘܩܕܢܐ ܗܢܘܢ ܕܐܫܬܘܬܐ: ܐܡܪܬ
ܕܠܡܪܐܝܬ ܘܐܝܟ ܡܠܬܐ ܕܐܡܘܢܬܐ ܢܗܘܘܢ: ܡܢ
ܒܬܪ ܢܦܫܝܢܐ ܡܫܘܬܦܐ ܠܬܪܝܬܐ ܘܬܪܝܢܐ
ܕܡܢܗܘܢ: ܘܫ.

22. On the saying in Luke (xii. 18), "I will pull down my barns," and on injury (Migne, xxxi., pp. 261 sqq.), f. 116 *b*:

ܟܒ. ܕܝܠܗ ܕܒ ܕܝܠܗ. ܥܠ ܦܬܓܡܐ ܗܘ ܕܐܡܪ
ܒܐܘܢܓܠܝܘܢ ܕܠܘܩܐ ܥܠ ܒܬܪܐ: ܕܐܣܬܘܪ ܒܝܬ
ܩܡܫܝ ܘܠܩܘܠܠ ܠܥܘܠܬܐ. ܒܦܢܝܢܐ ܗܘ ܐܢܕܐ
ܕܢܣܝܘܢܐ. ܐܘ ܐܝܟ ܐܘܠܨܢܐ ܒܢܝܢ ܠܗܘܢ ܠܠܓܘܬܐ.
ܕܒ ܐܝܟ ܕܠܗܘܢ ܟܕ ܐܘܪܟܐ ܡܟܫܦܝܢ ܒܕ ܡܫܒܪܢܘܬܐ.
ܘܫ.

23. To the Rich (Migne, xxxi., pp. 277 sqq.), f. 123 *b*:

ܟܓ. ܕܝܠܗ ܕܒ ܕܝܠܗ. ܠܘܬ ܥܬܝܪܐ. ܐܬܐܡܪ
ܠܗܘܢ ܐܦ ܗܘ ܡܢܩܐ ܗܠܝܢ ܕܡܛܠ ܗܘܐ ܠܥܬܝܪܐ.
ܘܡܗܝܡܢ ܟܠ ܦܘܩܕܢܐ ܚܕ ܠܝܬ ܒܥܠܡܐ: ܠܐܝܠܝܢ
ܕܐܬܢܣܝܘ ܡܢܗܘܢ. ܠܘܩܒܠ ܡܢ ܕܠܗ ܗܘ ܒܕ ܗܘ. ܘܫ.

24. How Christian youths may profit from heathen writings (Migne, xxxi., pp. 563 sqq.), f. 133 *b*:

ܟܕ. ܕܝܠܗ ܕܒ ܕܝܠܗ: ܠܘܬ ܛܠܝܐ ܒܦܝܠܘܣܘܦܘܬܐ:

ܕܐܡܒܢܐ ܠܒܢܝܬܐܘܢ ܡܢ ܡ̈ܠܦܢܐ ܫܒܝܚܐ: ܗܓܠܝܢܐܝܬ
ܐܝܬܝܗܘܢ ܐܝܠܝܢ ܕܡܫܒܚܝܢ ܠܗ. ܐܦ ܠ̈ܢܫܐ ܕܐܡܠܟܘܬܟܘܢ.
ܐܝܠܝܢ ܕܕܐ̈ܢܐ ܐܢܐ ܕܐܝܬܝܗܘܢ ܕܡܫܝܚܬ̈ܢ: ܘܐܝܠܝܢ
ܕܡܗܝܡܢܝܢ ܐܢܐ ܕܦܩܝܕܝܢ ܠܟܘܢ ܐܢܫܘ ܕܬܬܒܥܘܢ.
ܗܢ̇ ܚܢܢ ܕܡܒܥܝܢܐ ܢܗܘܐ ܐܝܬ ܠܟ ܒܡܘܡܬܐ: ܘܗܢ̇
ܕܡܘܟ̈ܢܐ ܗܓܠܝܢܐ ܡܢ ܟܕܘ ܐܬܕܪܫ: ܘܫ̄.

The four following treatises belong to another translation f. 144 a:

ܡܢ ܗܪܟܐ ܘܠܬܚܬ. ܕܡܘܬܒܐ ܐܚܪܬܐ. ܐܝܬܝܗܘܢ
ܗܠܝܢ ܐ̈ܪܟܒܐ ܡܐܡܪ̈ܐ.

25. On "In the Beginning was the Word" (Migne, xxxi., pp. 471 sqq.), f. 144 a:

ܒܗ. ܕܐܠܗܐ ܒܪ ܕܐܠܗܐ. ܥܠ ܗܝ ܕܒܪܫܝܬ ܐܝܬܘܗܝ
ܗܘܐ ܡܠܬܐ. ܥܠ ܒܪܬ ܩܠܐ ܡܢ ܐܘܢܓܠܝܘܬܐ ܡܬܝܪ
ܥܒܝܕܐ ܡܢ ܡܠ̈ܦܢܐ ܕܫܪܪܐ ܕܪܘܚܐ. ܡܛܠ
ܕܗܘܢܘܢ ܐܦ ܟܕ ܒܕ̈ܝܘܗܝ ܢܒ̈ܝܐ ܩܠܠ ܠܢ.
ܒܐܘܢ̈ܓܠܝܐ ܕܝܢ ܦܪܘܣܐܝܬ ܩܠܠ ܒܢܢ ܗܘ ܡܪܝܐ.
ܡܢܗ̇ ܕܝܢ ܕܒܪܘܪܘܬܐ ܐܘܢܓܠܝܘܬܐ. ܘܫ̄.

26. To those who say that the Son is not like the Father, f. 148 a:

ܒܗ. ܕܐܠܗܐ ܒܪ ܕܐܠܗܐ. ܠܘܬ ܗܠܝܢ ܕܐܡܪܝܢ ܕܠܐ
ܕܡܐ ܒܪܐ ܠܐܒܐ. ܦܩܦܐܝܬ ܡܢ ܡܫܘܚܐ ܠܟܘܢ
ܠܡܐܢܘܬܐ ܕܢܦܫܐ ܘܡܬܚܝܡܬܐ ܕܫܬܩܐ. ܐܡܬܝ

ܡܢ ܒܪ ܕܐܣܘܪ ܠܘܬ ܚܘܣܝܘܬܗܘܢ ܘܦܪܝܫܘܬܗܘܢ
ܕܠܘܬ ܫܒܝܚܐ. ܕܐܡܪ ܡܕܡ ܕܢܗܘܐ ܠܡܫܡ̈ܫܢܘܬܗܘܢ
ܡܢܟܠܐ ܐܢܐ. ܐܡܪܬ ܕܝܢ ܕܠܘܬ ܢܦܫܝ ܐܬܦܢܝܐ:
ܘܠܘܬ ܪܒܘܬܐ ܕܗܠܝܢ ܕܦܝ̈ܫܝܢ ܐܝܣܘܪ. ܫܢܐ ܐܢܐ
ܕܡܢ ܐܠܗܝܘܬܐ ܐܝܬܘܗܝ ܠܗ ܫܘܒܩܐ. ܘܟܕ ܠܒ ܠܐ
ܐܢܫ ܟܠܗ ܗܘܐ ܫܠܝܛ ܠܘܬ ܗܘ ܕܢܐܡܪ. ܘܠܐ ܕܝܢ
ܗܟܢܐ ܫܠܡܬ ܒܡܠܬܐ: ܐܡܝܢܐ ܕܢܦܩ ܕܥܒܕܐ
ܕܢܝܡܘܬܐ ܕܠܒܪ ܐܝܬܝܗ̇. ܬܫܒܘܚܬܐ ܕܗܠܝܢ ܕܟܠܗ
ܗܢܐ ܡ̈ܟܠܝܢ. ܐܝܟܢܐ ܗܟܝܠ ܕܫܘܝܐܝܬ ܗܕܝܘܛܐ
ܘܫܒܝܚܐ ܦܐܫ ܡܢ ܪܒܘܬܐ ܕܗܠܝܢ ܕܦܝ̈ܫܝܢ. ܠܘ
ܡܬܚܫܒܢܐ ܐܝܬܘܗܝ ܗܘ ܕܒܗܠܝܢ ܕܟܠܗ ܗܢܐ ܠܟܠ
ܡܢ ܫܠܝܠܐ ܐܝܬܝܗܝܢ ܪ̈ܘܚܐ ܕܦܫܢ. ܐܠܐ ܡܬܡܠܝܢܐ
ܘܗܘ ܡܛܠ ܗܝܡܢܘܬܐ: ܗܘ ܕܐܝܬ ܠܗ (f. 148 *b*) ܡܦܪܥܐ
ܟܠ ܗܘ ܕܢܗܒ ܡܠܬܐ ܠܗܠܝܢ ܕܡܩܒܠܝܢ ܐܘܪܚܬܗܘܢ
ܒܫܠܝܐ ܪܒܐ. ܗܘ ܕܐܝܬܘܗܝ ܐܠܗܐ. ܬܘܕܝܬܐ ܗܝ
ܕܠܗܘܢ ܕܟܠ ܐܢܫ. ܐܦ ܕܗܘܕܝܐ ܘܫܒ̈ܩܐ ܘܕܗܪ̈ܛܝܩܘ.
ܘܕܗܢܘܢ ܕܒܐܪ̈ܝܐ ܕܗܘ ܦܘܠܚܢ ܦܠܝܓܝܢ ܡܢ
ܥܠܝܡܘܬܐ. ܕܒܡܢܐ ܒܪ ܠܗܕܐ ܕܩ̈ܠܝܡ ܠܩܫܕܐ ܐܚ̈ܪܝܢ
ܟܠܗܘܢ. ܒܡܢܐ ܕܢܫܟܚܘܢ ܠܐܠܗܐ ܕܟܠ ܦܘܪܢܣܐ
ܕܟܠ ܢܦܩ. ܐܝܟܢܐ ܕܝܢ ܕܬܫܬܐܠ ܐܢܘܢ. ܟܬܒ ܗܘ
ܕܠܡܟܬܒ ܟܒܪ: ܐܘ ܗܘ ܕܠܐܪܒܥܐ ܦܢܝܬ: ܟܬܒ ܗܘ
ܕܗܘ ܠܦܘܫܩܐ ܠܗܠܝܢ ܕܐܝܬܝܗܘܢ: ܟܬܒ ܗܘ ܕܟܠܗܘܢ
ܐܟܚܕܐ ܘܠܟܠܚܕܐ ܡܢܗܘܢ ܡܕܒܪ: ܠܟ̄ (marg. ܡ̈ܟܠܠ)

ܓܝܪ ܒܗܘ ܐܦ̈ܪܝܡ ܕܐܒܘܗܝ ܕܡܪܢ ܡܫܘܒܚ ܡܫܝܚܐ.
ܘܒܗܕܐ ܡܫܬܠܡܝܢ ܡܢܢ: ܐܘ ܡܬܪܐܝܬ ܒܗܕܐ ܠܘܬ
ܫܪܒܐ ܡܦܩܕܝܢ: ܕܒܕ ܠܒܪܘܝܐ ܘܒܥܒܕܐ ܦܓ̈ܪܝܢ.
ܒܐܒܐ: ܡܫܝܚܐ ܠܐ ܡܗܕܝܢ ܐܠܐ ܐܝܟ ܕܒܐܢ̈ܫܐ
ܦ̈ܠܚܝܢ ܒܫ̈ܡܝܐ ܕܐܒܐ ܘܕܒܪܐ. ܘܠܐ ܕܠܐ ܐܒܐ
ܘܠܐ ܕܐܬܠܐ ܒܪܐ ܡܦܩܠܝܢ (col. 2) ܒܕ ܚܢ̈ܐ ܗܘ̈ܠܝܐ
ܘܡܫܬܝܢܐ ܒܗ ܗܠܝܢ ܒܗܢܝܐ ܡܫܬܡܠܝܢ. ܘܫ.

Concluding, f. 150 *a*, col. 1:

ܐܡܬܝ ܕܠܐ ܡܕܡ ܢܬܪ ܗܘܐ ܠܢ ܒܕ ܙܘܪܒܐܝܬ
ܒܦܐ ܐܝܬ. ܒܕ ܐܝܬ ܘܒܢܐ: ܒܕ ܫܠܝܛ: ܒܕ ܐܝܬܝܢ
ܡ̈ܪܝܐ ܕܢܦܫ ܢܛܘܒ. ܢܬܢܠܦ. ܢܠܦ ܚܟ̈ܝܡܐ ܘܦܦ̈ܪܐ:
ܡܗ̈ܝܡܢܐ ܘܢ̈ܟܦܐ ܢܝܟܐ ܕܢܬܡܗ. ܬܠܡ̈ܝܕܐ ܚܝܢ
ܕܝ̈ܕܥܐ. ܠܘ ܕܕܘܪܫܐ ܕܒܠܡܐ. ܗܢܘ ܕܝܢ ܒܡܬ̈ܗܝܡܢܘܬܐ
ܡܬܗ̈ܠܟܝܢ. ܚܝܢ ܠܗܝܡܢܘܬܐ ܫܠܡܝܢ. ܗܢܘ ܕܝܢ ܗܘ̇ܦܟܝܢ
ܚ̈ܘܫܒܐ *ܡܚܪ̈ܙܠܝܢ. ܠܗܘ ܕܐܝܟܠܒ ܦܓܪܝܢ. ܠܘ
ܒܪ ܒܡܠܬܐ ܗܝ ܡܠܟܘܬܐ ܕܐܠܗܐ: ܐܠܐ ܒܚܝܠܐ.
ܠܘ ܒܚܟܡܬܐ ܒܡܙܝܚܬܐ. ܘܠܐ ܒܡܬܚܫܚܢܘܬܐ ܕܒܢܝ
ܦ̈ܘܠܣܘܦܐ. ܐܠܐ ܒܚܘܝܬܐ ܕܪܘܚܐ ܘܕܚܝܠܐ. ܗܘ̇
ܕܐܦ ܡܢ ܢܬܒܥܐ ܒܠܒܘܬܗ. ܢܬܠ ܐܠܗܐ ܐܚܝܕ
ܟܠ. ܒܠܒܘܬܐ ܕܡܫܝܚܗ. ܘܒܫܘܬܦܘܬܐ ܕܪܘܚܐ
ܩܕܝܫܐ. ܕܠܗ ܬܫܒܘܚܬܐ ܘܐܘܚܕܢܐ. ܘܗܫܐ
ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. ܫܠܡ.

* Altered into ܡܚܪ̈ܙܠܝܢ with the addition of ܚܝܢ in the margin.

27. Against the followers of Sabellius and Arius (Migne, xxxi., 599 sqq.), f. 150 *a*:

ܟܙ. ܕܝܠܗ ܕܗ̇ ܕܝܠܗ̇. ܠܘܩܒܠ ܗܠܝܢ ܕܡܬܚܪܝܢ ܗ̈ܠܝܢ
ܕܣܒܠܝܘܣ ܘܐܪܝܘܣ. ܒܬܚܬܝܐ ܡܕܝܢܘܬܐ ܥܡ
ܫܒܝܢܘܬܐ. ܘܬܪ̈ܬܝܗܘܢ ܥܡ ܒܪܢܫܘܬܐ. ܐܝܟ ܕܐܦ
ܡܪܝܐ. ܘܐܬܪܝܐ ܘܡܬܬܒܥܢ ܥܡ ܗ̈ܕܪܐ ܐܝܬܝܗܘܢ
ܗܘ̇. ܘܥܡ ܐܢܫܝܢ. ܐܢܫܐ ܘܕܒܫܬܐ ܡܫܘܫܢ.
ܕܪܚܡܬܘܬܐ ܘܡܫܪܝܘܬܐ. ܘܠܘܩܒܠ ܗ̈ܕܪܐ ܦ̈ܩܕܢ. ܘܫ.

28. On the Trinity (Migne, xxxi., 1488 sqq.), f. 156 *b*:

ܟܚ. ܕܝܠܗ ܕܗ̇ ܕܝܠܗ: ܡܐܡܪܐ: ܠܘܬ ܗܪܘܢ
ܕܡܚܘܝܢ ܠܢ ܕܬܠܝܬܝܐ ܐܠܗ̈ܐ ܐܡܪܝܢ ܙܒ. ܗܘ ܒܥܘܝܐ
ܠܢܘܟܪ̈ܝܐ ܕܟܠܠ ܗܝܡܢܘܬܐ ܐܬ̈ܘܬܢ. ܗܘ ܕܒܟ ܡܪܝܐ
ܢܩܦܘܢ. ܐܢ ܠܐ ܠܟ ܓܝܪ ܒܠܚܘܕ ܦܘܩܕܢ ܠܒܢ: ܕܒܗ
ܕܡܫܡܫܢܐ (f. 157 *a*) ܠܗ ܦܘܠܚܢܐ. ܒܗܘ ܕܝܢ ܕܥܒܕܐ
ܡܦܩܕܢܐ. ܡܠܟܐ ܪܒܐ ܐܢ ܠܐ ܚܢܝܢ ܠܡܫܡܫܢܘܬܐ ܢܬܩܢܐ
ܠܘܬ ܟܢܫܝ̈ܐ. ܘܫ.

29. Various extracts from the *Constitutiones Monasticæ* (see Migne, xxxi., 1320 sqq.), f. 159 *b*:

ܟܛ. ܕܝܠܗ ܕܗ̇ ܕܝܠܗ ܕܡܕܝܢܐ ܒܦܘܠܚܢܗ ܡܐܡܪܐ
ܕܟܠ ܕܘܒܪܘܬܐ ܕܒܢ̈ܝ ܩܘܢܒܐ. ܘܕܠܐ ܟܒܝܪܐ ܗܘ ܦܓܪܐ
ܐܡܝܢܐ ܕܢ̈ܝܫܝܢ ܐܣܟܪܘ: ܘܕܐܡܝܢܐ ܙܕܩ ܕܢܬܕܟܪܘܢ
ܐܝܠܝܢ ܕܡܬܢܨܚܝܢ ܠܠܒܪܐ ܕܚܣܝܕܘܬܐ.

a. Beginning (Migne, cap. ii., 1337 sqq.):

ܠܘܩܕܡ ܓܝܪ ܙܕܩ ܠܡܬܕܟܪܘ ܡܢ ܒܠܦܘܪܣ

(f. 160 *a*) ܒܫܘܫܒܚܝܢ: ܕܗ ܠܡܬܦܢܝܢܘܬܐ ܒܬܪܬܐ
ܕܬܪܝܢܘܬܐ ܡܦܝܣܝܢ ܒܠܒܗܘܢ. ܐܝܟܢܐ ܕܠܐ
ܬܫܬܡܘܕܥ [mg. ܕܠܐ ܬܫܦ] ܠܢܦܫܐ ܕܕܠܝܠܐܝܬ ܬܬܦܠܓܐ
ܒܣ̈ܘܦܐ ܠܐ ܒܣܘ̈ܪܐ ܠܘܬ ܗܘ̈ܢܐ ܕܦܓܪܐ. ܘܫ.

Concluding:

ܠܘ ܡܢ ܗܕܐ ܐܣܟܡܐ ܐܝܬܘܗ̇ ܒܝܫܘܬܐ: ܐܠܐ
ܐܢ ܠܡܝܬܘܬܐ ܕܗܝ ܡܝܬܪܘܬܐ ✠

b. F. 161 *b*, col. 2 (Migne, cap. xvii., 1378 sqq.):

ܡܛܠ ܕܝܢ ܕܒܗ ܐܬܓܠܝܢ ܒܫܠܝܢ ܡܢ ܒܪܘ ܗܠܝܢ
ܕܡܛܠ ܣܘܥܪ̈ܢܐ: ܠܐ ܕܝܢ ܦܠܓܝܢ ܕܡܟܟܐ ܘܬܢܐ ܛ̈ܘܣܢ
ܡܬ̈ܢܝܬܐ ܕܩܒܝܥܬܐ ܥܠ ܣܘ̈ܥܪܢܐ. ܘܕܡܝܢ ܕܐܦ ܗܕܐ
ܢܦܩ ܗܟܢܐ. ܐܝܟܢܐ ܕܠܡܫܪܐ ܢܗܘܐ ܒܦܢܝܐ
ܕܗܕܐ ܡܬܢܝܬܐ ✠ ܘܫ.

c. F. 162 *b*, col. 2 (Migne, cap. iii., 1343 sqq.):

✠ ܡܛܠ ܡܢ ܗܢܐ ܡܬܦܢܝܢܘܬܐ ܘܡܫܘܡܬܐ
ܕܣܘܥܪܢܐ: ܘܗܘܝܢܘܬܐ ܕܫܥܪܐ ܗܘܝܢ ܕܦܓܪܐ
ܘܪܘܚܢܘܬܐ ܘܡܕܒܪܢܘܬܐ ܕܒܢܝ̈ܢܫܐ ܕܠܓܘ: ܘܬܐܘܪܝܐ
ܘܫܠܡܘܬܐ ܕܐܠܗܝܢ ܕܙܕܩ ܠܗ: ܦܣܩܐܝܬ ܐܝܟ
ܕܡܫܡܫܢܐ ܗܘܬ ܐܬܓܙܪܢ ✠ ܘܫ.

d. F. 163 *b*, col. 2 (Migne, cap. iv., 1346 sqq.):

✠ ܢܦܩܐ ܕܝܢ ܒܬܪ ܗܕܐ. ܕܐܦ ܠܦܪܘܫܐ ܢܒܥܘܢ.
ܬܐܘܪܝܐ ܠܒܪ ܕܦܪܘܫܐ ܫܘܠܡܐ ܗܝ ܕܫܥܪܐ. ܫܘܠܡܐ
ܕܝܢ ܕܫܥܪܐ. ܠܐ ܕܠܒܫܘܬܐ ܘܡܕܒܪܢܘܬܐ ܕܢܦܫܐ. ܘܫ.

e. F. 168 *b*, col. 1 (Migne, cap. v., 1359):

✠ ܘܬܘܒ ܕܝܢ ܒܪܫ ܠܡܟܠܝܘ (col. 2) ܒܥܒܕܐ ܗܢܘܢ
ܕܦܐܝܢ. ܐܝܠܝܢ ܕܡܫܬܪܝܢ ܡܢ ܟܠܗ ܡܦܘܠܬܐ. ܘܫ̄.

f. F. 169 *a*, col. 1 (Migne, cap. vii., 1365 sqq.):

✠ ܘܬܘܒ ܕܝܢ. ܕܐܦܠܐ ܒܓܠܝܬܐ ܕܡܫܒܪܢܘܬܐ ܕܐܢܫܐ
ܘܒܢܝܢܐ: ܫܘܡܠܝܐ ܦܓܪܢܝܐ ܘܐܪܟܢܝܐ ܢܒܥܘ ܐܝܬܝܗ
ܠܒܪ ܐܦ ܗܕܐ ܡܫܒܚܬܐ ܡܕܡ ܕܐܟܠ ܡܢܝܐ. ܘܫ̄.

g. F. 170 *a*, col. 1 (Migne, cap. xiii., xiv., 1375 sq.):

ܘܬܘܒ ܠܗ ܕܝܢ ܠܒܘܣܝܐ. ܕܐܦ ܡܢ ܡܬܒܣܡܬܐ. ܘܫ̄.

h. F. 170 *b*, col. 2 (Migne, cap. xv., xvi. [to *θησαυροφυλάκιον ἀρετῶν*]):

ܘܡܕܡ ܒܠܚܘܕ ܕܝܢ ܫܘܪܝܢ: ܗܝܡܢܘܬܐ ܗܝ
ܕܒܐܠܗܐ ܬܘܗܬܐ ܐܠܝܨܐܝܬ. ܘܫ̄.

i. F. 171 *a*, col. 1 (Migne, cap. xviii., 1381 sq.):

ܡܛܠ ܗܢ ܗܕܐ ܒܠܚܘ ܡܢ ܒܥܘܝܐ ܐܝܢܐ
ܕܠܒܘܪܐ ܡܣܒܝܐ ܒܥܘܬ: ܦܩܘܕܘܬ ܐܢܫ ܕܡܨܝܐ
ܗܘܬ ܫܘܒܚܝܢ ܒܗܠܝܢ ܕܡܕܡܝܢ. ܕܐܝܒܝܢܐ ܒܪ
ܒܥܘܬܐ ܠܗ ܠܡܦܩܐ ܠܗ ܠܓܡܪܬܐ: ܘܡܦܪܫ ܠܗ
ܠܦܓܪܐ ܠܗ ܗܘ ܕܦܘܫܐ. ܡܥܡܝ ܕܢܦܫ ܠܟ ܠܦܠܚܘܦܐ
ܗܘ ܫܠܝܬܐ✠ ܡܛܠ ܕܝܢ ܕܡܣܬܟܠܝܢ ܕܒܥܝܬܐ
ܒܥܘܬܐ ܥܒܕܝܢ (col. 2) ܠܦܘܠܚܢܐ ܕܠܗܘܢ: ܒܪ
ܠܦܓܪ ܒܡܕܪܐ ܠܡܬܪܥܝܢܘܬܗܘܢ ܠܘܬ ܡܚܝܪܘܬܐ:
ܘܡܬܢܨܚܝܢ ܠܒܥܘܬܗܘܢ ܒܦܘܚܡܐ ܕܬܘܪܬܐ ܠܘܬ

ܫܘܘܫܛܐ ܗܘ̇ ܕܡܫܠܛܬܐ. ܕܒܐܝܢܐ ܐܬܪܚܝܒ ܕܢܚܠ
ܐܦ ܠܗܠܝܢ ܒܗܝܐܐ ܗܘ̇ ܕܒܝܬ ܡܠܟܐ܀ ܘܕܦ ܕܝܢ
ܠܗܘܕܡ. ܕܕܐ ܢܚܫܝܢ ܕܕܐܝܟ ܐܢܕܐ ܘܒܡܟܐ ܗܘ ܢܠܒܬܐ
ܗܘ̇ ܕܟܠܝܢ ܠܗܘܢ. ܗܕܒܝܐ ܢܦܠܘܢ ܠܗܘܦܠܛܐ
ܕܠܘܬ ܗܕܝܐ. ܐܝܟܢܐ ܕܐܝܟ ܕܦܩܕ ܐܢܐ ܢܫܦܠܘܬܐ.
ܘܫ̄ܠ.

Cap. xviii. ends as follows, f. 173 *a*, col. 2 (l. 20):

ܐܠܐ ܕܢܣܒܘܢ ܛܘܒܐ ܐܚܝܕܐ. ܟܕ ܒܗܘ̇ ܓܝܪ
ܕܡܦܢܐ ܠܒܢܝܢܫܘܬܐ ܕܚܝܐ ܡܫܝܚܐ. ܒܗܘ̇ ܕܝܢ
ܕܐܬܒܢܝ. ܠܢܨܝܚܘܬܐ ܗܘ̇ ܕܗܢܘ ܐܚܝܕܘܬܐ ܘܫܡܫܘܬܐ.
ܐܝܠܝܢ ܕܒܗܝܢܐ ܕܘܒܪܐ ܕܕܝܢ ܒܗ ܫܬܬܬܐ. ܠܐ
ܡܬܒܪܐ ܡܠܘܢ ܕܝܢ ܠܗ ܠܫܪܪܐ. ܕܒܡܬܒܪܬܐ ܗܘ̇
ܕܠܟܠ ܓܢܣ. ܘܕܠܥܠܡܐ ܕܠܥܠܡ ܡܫܬܒܚ܀܀

j. F. 173 *a*, foot (Migne, cap. xxii., col. 1401 sqq.):

ܕܐܝܟܢܐ ܓܝܪ ܗܒܝܠ ܘܙܦ ܠܗܘܢ ܠܗܘܢ ܕܢܣܒܐ
ܘܟܝ ܐܬܚܣܢܘ ܒܒܘܫܢܐ ܦܘܢܝܐ: (173 *b*) ܕܬܠܡܝܕܘܗܝ
ܠܡܢܝܢܘܬܗܘܢ ܠܐ ܡܬܦܠܓܝܢܐ ܗܘܝܢ ܡܢ ܟܕܘ
ܠܒܘܬ ܚܠܡ܀ ܗܫܐ ܕܝܢ ܬܘܒ ܠܡܠܬܐ ܗܘ̇ ܕܡܬܠܠ
ܡܫܬܡܥܢܘܬܐ ܢܚܝܢ. ܟܕ ܐܦ ܡܕܡܐܬ ܓܝܪ ܒܝܕ
ܘܒܘܪܟܬܐ ܟܠ ܗܕܐ ܒܟܢܘܢ. ܗܫܐ ܕܝܢ ܡܬܪ
ܡܫܡܠܝܐܝܬ ܠܗܕܐ ܦܘܩܕܢܝܢ. ܕܢܦܘܩ ܒܟܠܐ ܫܦܝܪܘܬ
ܡܬܦܫܘܩܬܐ. ܘܫ̄ܠ.

k. F. 176 *b*, col. 2 (Migne, cap. xxiii., 1409 sqq.):

ܘܐܦ ܕܝܢ ܕܐܦ ܒܟ̈ܘܪܐ ܗܘܝܢ ܕܡܫܬܠܡܝܢ ܠܟܡ
ܫܘܠܛܢܐ ܦܠܓܝܐܐ ܘܡܣܘܣܘܬܐ ܢܟܒܘܢ܆ ܟܕ ܡܕܟܝܢ
ܕܟܠ ܟܡܐ ܕܗܘܐ ܐܢܫܐ ܕܗܘܢܐ ܡܛܠ ܐܠܗܐ ܠܡܘܬܗ܀
ܘܡܘܬܪܐ. ܘܫ̄ܐ.

l. F. 177 *a*, col. 2 (Migne, capp. xxvii. sq., 1417):

ܫܘܠܛܢܐ ܕܝܢ ܕܟܠ ܢܦܫܗ. ܐܦܠܐ ܒܡܠܐ ܢܠܐ
ܘܡܘܬܪܐ. ܫܢܝ ܕܢܗܘܐ ܐܝܬ ܠܗ. ܘܫ̄ܐ.

m. F. 177 *b*, col. 1 (Migne, cap. xxix., 1417 sqq.):

ܐܦ ܚܘܒܐ. ܕܝܢ ܗ̇ܘ ܕܠܘܬ ܫ̈ܒܒܐ. ܘܐܦ ܗ̇ܝ ܕܢܗܘܐ
ܐܝܬ ܠܗܘܢ ܠܐܚ̈ܐ. ܘܫ̄ܐ.

The leaf ends with ܐܝܟ ܗ̇ܝ ܕܟܪܝܗ corresponding to *ὡς νοσοῦντα* (Migne, 1420 B).

The commencement of f. 178 *a* corresponds to Migne, cap. xix., 1388 B:

ܦܠܝܓܘܬ ܒܟ̈ܘܪܐ ܕܗܝܢ ܗܠܝܢ ܠܘܬ ܫ̈ܢܝܐ ܕܬܘܡ
ܫ̈ܚܝܢ ܠܝ ܡܢܗ ܢܦܫܝ. ܒܟܠ ܙܢܝܢ ܡܬܬܠܨܝܢ ܠܐܘܡܢܐ:

Subscription, f. 178 *b*, col. 2:

ܗܠܝܢ ܗ̇ܟ ܗܟܝܠ ܐܠܝܢ ܕܥܒܕܬ ܠܦܘܠܓܬܐ ܗ̇ܝ܆
ܕܐܠܗܐ ܠܡܫܡܫܢܘܬܐ ܕܬܘܪܬܐ ܕܝܠܗ. ܠܘܬ ܒܘܝܐܐ
ܕܗܘܢ ܕܘܒܪܐ ܠܟܘܢܐ ܡܫܒܚܢ. ܐܝܟܢܐ ܕܐܡܪܢܐ
ܕܡܠܬܐ ܢܩܘܬ ܘܡܚܫܒܬܐ ܕܝܠܗ ܕܩܢܬ: ܘܠܐ ܚܕ
ܕܘܒܪܐ ܢܣܬܩܦ ܒܚ̈ܫܐ. ܠܐ ܕܢܦܫ ܘܠܐ ܕܗܕܪ
ܘܠܐ ܕܙܪ ܢܘܪ ܡܠܟܗ. ܠܗܘܕܪܐ ܕܝܢ ܦܘܠܛܝܩܝܐ ܐܘ

ܒܝܬ ܕܡܒܪܝܐ ܬܗܘܐ ܠܟܠܗܘܢ ܠܡܫܬܥܝܢܘ. ܒܦܘܩܕܢܗ
ܘܒܪܚܡܬܗ ܐܢܫܘܬܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܕܠܗ
ܫܘܒܚܐ ܘܐܘܕܝܬܐ. ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܥܠܡ
ܠܡܫܬܥܝܢ. ܒܟܬܒܐ ܕܡܐܡܪܐ ܐܬܩܪܝܘ ܕܩܕܝܫܐ ܡܫܬܠܡܘ
ܐܦܝܣܩܘܦܐ ܕܩܘܪܝܐ ܕܩܦܪܘܣܐ ..

ܫܘܒܚܐ ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܕܩܘܕܫܐ.
ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ·✠·

That the MS. has passed through several hands appears from the numerous marginal notes.

Notes in uncial Greek are found on ff. 12 *b*, 17 *b*, 24 *a*, 32 *a*, 48 *b*, 51 *a*, 55 *a*, 59 *a*, 62 *b*, 111 *a*, 138 *a*, 147 *b*, 158 *b*, 165 *b*, 169 *a*, 171 *b*, 177 *b*, 178 *b*.

Notes in Esṭrangĕlā, enclosed in cartouches, ff. 1 A *b*, 1 B *b*, 2 *a*, 30 *a* etc.

Notes by later hands, emending the translation, etc.; ff. 3 *a b*, 13 *a b*, 17 *b*, 18 *b*, 24 *a*, 34 *b*, 55 *b*, 60 *b*, 73 *b*, 106 *a*, 120 *a*, etc.

Arabic notes, ff. 20 *b*, 117 *a*, 178 *b*. Some scrawls on f. 77 *a*. The title ܐܬܩܪܝ ܕܡܫܠܡܢܘ appears at the head of the last leaf (verso) of quires 6, 8—10, 12—18.

At the head of f. 148 *a* is the number "26."

An earlier possessor has pasted in a note which refers briefly to the identification of the first homily, and states "this appears to be a correct copy and imperfect only at the beginning...it is probably of considerable antiquity."

At the end is written in pencil £42. 0. 0. The title outside is "PROPHETAE SYRIACE MS."

This MS. was formerly the property of John Skipp of Ledbury (died 1796), whose book-plate it contains. It passed finally into the hands of the late Prof. Robertson Smith who bequeathed it to the University Library.

Add. 3218

Paper, about 6 in. by 4, 44 leaves; quires unsigned; 16 lines on a page. Written in two or three Nestorian hands and dated A. Gr. 2036 = A.D. 1725 (f. 1 is a modern supply).

The MS. contains:

1. Sundry prayers etc., including:
   a. One on going to church, f. 1.
   b. Dates of the commemorations of the Twelve, f. 6 *b*.
   c. Prayers to the Virgin, f. 7 *b*.

2. Advice to the true Christian, prayers to be recited at set hours of the day, f. 9 *b*.

The colophon (f. 43 *b*) gives the date A.D. 1725, the year of the visit of Mār Joseph III. to Āmid:

ܫܠܡ ܐܫܬܠܡ ܗܘܝܐ. ܐܬܟܬܒ ܡܫܝܚܝܬܐ. ܒܐܝܕܝ ܫܒܝܩܬܐ

ܒܝܘܡܬܐ ܕܫܢܬܐ ܒܫܢܬܐ ܐܠܦܘ .ܠܘ. ܒܗ ܒܫܢܬܐ ܕܐܬܒܬܒܬܐ

ܐܬܦܪܢܣ ܡܢ ܐܬܪܗ. ܡܛܠܬܐ ܘܡܕܝܢܬܐ ܡܪܝ ܝܘܣܦ ܬܠܝܬܝܐ

ܦܛܪܝܪܟܐ ܥܠ ܟܠܕܝܐ ܕܡܕܝܢܬܐ ܒܡܕܝܢܬܐ ܐܡܝܕ ܘܒܦܛܪܝܪܟܘܬܗ

ܕܡܪܝ. ܕܐܘܚܕܢܐ. ܘ(?). ܟܢܘܫܬܐ ܕܟܠܗ.

There is some Arabic on ff. 7 *a*, 8 *b*, and Kārshūnī on ff. 7 *a*, 44 *b*.

On a fly-leaf at the beginning is the title: ܟܬܒܐ ܕܨܠܘܬܐ ܕܐܝܡܡܐ ܘܕܠܠܘܬܐ; on a fly-leaf at the end is written "365, Syriac Prayers."

The outside title is LIVRE DE PRIÈRES MS. SYRIAC.

This MS. formerly belonged to the late Prof. Bensly; presented by Mrs Bensly.

Add. 3224

Paper, about 6 in. by 4; 230 leaves; quires of 8 leaves, unsigned; 24 lines on the page. Written in Jacobite and dated A.D. 1832.

1. Various burial services, prayers and orders in Kārshūnī, preceded by a list of contents, ff. 4—12 *a*, 167 sqq. Compare Add. 2989 (above), p. 1213.

2. Prayers (in Syriac) for the canonical hours of the ferial days, f. 13 *b*.

a. Sunday, f. 13 *b*.
b. Monday, f. 38 *b*.
c. Tuesday, f. 61 *a*.
d. Wednesday, f. 82 *b*.
e. Thursday, f. 105 *a*.
f. Friday, f. 126 *a*.
g. Saturday, f. 146 *a*.

The first part of the MS. was finished in II. Teshrīn A.D. 1831 (f. 166 *b*), and the second part in II. Kanūn A.D. 1832 (f. 229 *b*). The scribe was the *Khūrī* Joseph Khalweh (? E. of Tyre) from the city of Zegharta (S.E. of Tripoli): ܟܬܒܗ ܐܠܟܘܪܝ ܝܘܣܦ, ܟܬܒܗ ܡܢ ܡܕܝܢܗ ܐܗܕܢ.

Ff. 2 *a*, 3, 12 *b*, 13 *a* are blank, and there are Arabic notes (registers etc.) on ff. 1, 2 *b*, 229 *b*, 230 *b*.

This MS., which was presented by Mrs Bensly, belonged to the late Prof. Bensly, and, originally, to the collection (no. 10) of John Lee of Hartwell (Bucks.). It contains the book plates of both owners. Lee has described the MS. in his (privately printed) *Oriental MSS. purchased in Turkey* (London, 1840), p. 5 sq., no. 10, where it is stated that it was "a present from Mr Catterwood the able artist who painted the panorama of Jerusalem which was exhibited in London" (see the leaf inserted at the beginning of the MS.). The name of the scribe's

village is here transcribed "Aghretà." This MS. is referred to by Land, *Anecdota Syriaca* (vol. i., p. 87 sq.), who has given a facsimile of it on the plate facing the title-page.

The title outside is PRECES SYRIACÉ.

Add. 3269

Paper, about 8 in. by 6; 88 leaves; 11 quires, signed with Syriac letters, of 8 leaves, four leaves of the last quire are blank, partly written in double columns, 18—19 lines on a page. Written in Jacobite, occasionally mixed pointing, and dated A. Gr. 2124 = A.D. 1813.

The *Pardaisā dha-'Ĕdhen* of 'Abhd-īshō', metropolitan of Nisibis and Armenia:

ܟܬܒܐ ܕܦܪܕܝܣܐ ܕܥܕܢ ܕܚܝܒܝܢ ܩܦܠܐܬܘܣ ܡܫܡܫܢܘܬܐ ܠܟܪܝܣܛܝܢܐ

ܡܢܝܢ ܟܠܗ ܢܫܦܘ ܡܫܬܪܒܠܬܗܘܢ ܕܝܘܡܐ ܘܕܠܠܝܐ ܐܡܝܢ.

See Add. 616, 1996 above.

This collection consists of forty-seven poems arranged in the following order (the numbers correspond with Assemani's enumeration *B. O.* t. iii. I. pp. 326 sqq.):—1, 4—24, 2, 3, 26, 28—49.

1, f. 1 *a*; 4, f. 3 *b*; 5, f. 5 *a*; 6, f. 6 *b*; 7, f. 8 *a*; 8, f. 8 *b*; 9, f. 9 *b*; 10, f. 11 *a*; 11, f. 12 *b*; 12, f. 15 *a*; 13, f. 16 *b*; 14, f. 20 *a*; 15, f. 21 *b*; 16, f. 23 *a*; 17, f. 25 *a*; 18, f. 26 *b*; 19, f. 27 *b*; 20, f. 28 *b*; 21, f. 30 *a*; 22, f. 30 *b* (with ܡܣܪܘܚܘܬܐ as against ܡܣܬܘܚܘܬܐ in Ass.); 23, f. 32 *a*; 24, f. 33 *b*; 2, f. 39 *b*; 3, f. 46 *a*; 26, f. 49 *b*; 28, f. 51 *a*; 29, f. 52 *b*; 30, f. 53 *b*; 31, f. 57 *a*; 32, f. 59 *a*; 33, f. 60 *b*; 34, f. 62 *b*; 35, f. 63 *b*; 36, f. 65 *a*; 37, f. 66 *b*; 38, f. 67 *b*; 39, f. 69 *a*; 40, f. 70 *b*; 41, f. 72 *a*; 42, f. 73 *b*; 43, f. 74 *b*; 44, f. 76 *a*; 45, f. 77 *b*; 46, f. 79 *a*; 47, f. 80 *a*; 48, f. 81 *b*; 49, f. 83 *a*.

Nos. 3, 30, 31 are followed by the [ܕܡ̈ܠܐ ܥܫܝ̈ܢܬܐ] ܦܘܫܩܐ, or explanation of difficult words.

At the end of f. 39 *a* is the following subscription:

ܫܠܡ ܗܠܝܢ ܡܐܡܪ̈ܐ ܕܟܠܐ ܡܢܝܢ ܐܠܦ ܒܝܬ ܟܠܠ
ܐܬܪܐ ܡܫܬܟܠܬܐ ܘܠܐ ܕܒܥܬܐ ܒܥܘܕܪ ܡܢ ܢܦܫܗ ܡܫܝܚܝܐ ܀

The colophon (84 *b*) states that this copy was finished by Elias bar George Hazzāz, in Berœa (Aleppo) in the month May, A. Gr. 2124 = A.D. 1812 (sic).

ܫܠܡ ܘܐܫܬܠܡ ܦܘܪܫܐ ܒܗܕܐ ܗܢܐ ܕܡܐܡܪ̈ܐ ܕܥܒܕܝܫܘܥ ܠܡܠܦ
ܒܥܘܕܪ̈ܢܐ ܡܬܪܘܢܩܠܝܬܐ ܕܝܘܡܐ ܘܒܟܬܒ ܙܐܬܝ. ܒܐܝܕܝ ܐܠܝܐ
ܡܚܝܠܐ ܕܟܝܐ ܒܪ ܡܩܕܫܐ ܓܘܪܓܝܣ ܗܙܙܐ ܡܒܝܬ ܒܒܪܘܐ
ܡܕܝܢܬܐ ܢܛܝܪܬܐ ܒܝܘܡ ܕܒܝܢ ܕܝܪܚ ܐܝܪ ܫܢܬ ܐܠܦ ܘܬܪܬܝ ܘܡܐ
ܘܥܣܪܝܢ ܘܐܪܒܥ ܒܡܢܝܢ ܝܘܢܝܐ ܕܡܫܠܡܢܐ ܠܫܢܬ ܐܠܦ
ܡܫܝܚܝܬܐ.

On the inside cover are the book-plates of the late Prof. Bensly, of John Fiott, B.A., St John's College, Cambridge, 1806, and of J. Lee*.

On a fly-leaf after the words "J. Lee, Doctors Commons, bound 1829" is this note "This manuscript was copied for me at Aleppo, from a manuscript which I saw there, and which I could not purchase." Other notes are "Aleppo No. 15 J. F." (also "J. Fiott, No. 15 Alep." on f. 1 *a*), "G. C. R. No. 110," "New Catalogue, No. 110 of 1831," "New Catalogue of 1840, No. 3." The title is given by G. C. R., also by B. D.; respecting the latter of these Lee adds that this is Dr Dorn, translator of the History of the Afghans, written 1st June 1829, three days before he left England for Paris, Leipzig, Berlin and S. Petersburg. On the top left-hand corner of f. 1 *a* is written in pencil the number 21.

The title outside is EBED JESHU'.

Presented by Mrs Bensly.

* Fiott assumed the name of Lee in 1815 (*Dict. Nat. Biog.*, vol. xxxii., p. 362).

Add. 3514

Paper, about 9 in. by 6½; 226 pages (numbered), the leaves are numbered in Syriac (ܡܗ—ܡܚ, ܦܘ, ܨܒ are repeated, and ܨܗ, ܨܛ, ܩܘ, ܩܙ, ܩܛ are omitted). There are 12 quires, signed with letters, of 10 leaves, except the second 8 (the Syriac signature appears on the second and not on the first leaf), and the last 6; 19 lines on a page. Written in a good Nestorian hand and dated A.D. 1886.

The Book of Collectanea called 'the Bee,' f. 2 *b*:

ܟܬܒܐ ܕܠܘ̈ܩܛܐ ܕܡܬܩܪܐ ܕܒܘܪܝܬܐ ܕܡܚܒܪ ܠܫܠܝܡܘܢ ܡܛܪ
ܥܠܡܘܗ̣ܝ .. ܡܒܨܪܐ .. ܕܦܪܬ ܡܝܫܢ. ܕܗܘ ܗܘ ܒܨܪܐ.

The conclusion of ch. 59 is identical with that in Add. 2815 (p. 659 above).

The colophon (p. 225) states that this manuscript was finished in Nisan 1886, by the deacon Francis son of George son of Francis of Bēth Mērē from the village of Tel-Kēphē in the days of Mār Elias the Catholic Patriarch; cp. Add. 3538 below.

At the beginning have been inserted two leaves, upon the second of which is scrawled an Arabic note.

Page 226 is blank, and is followed by a leaf on one side of which is written in pencil:

ܡܟܬܒ ܘܠܘܟ ܦܫ ܟܬܒܐ ܕܠܘܪܠܝܘܣ ܒܪ ܡܫܡܫܢܐ
ܡܟܐܘܪ ܡܢ ܟܢܬ *ܐܘܪܡܝ.

On p. 1 is the title with date.

* See Ass. *B.O.* t. i. p. 528 *b*, Payne Smith, *Thes.* col. 444.

Add. 3538

Paper, about 11 in. by 8; 61 leaves (ff. 1, 61 have been repaired), some of which are numbered in Syriac, viz. f. 1 (ܒ) to f. 19 (ܟ), and ff. 21, 22, 24—26; 7 quires, signed with Syriac letters, of 10 leaves, except the first 9, the third 8, and the last 4 (3 are blank); 18—20 lines on a page. Written in a fine bold Nestorian hand, fully pointed, and dated A.D. 1882.

Poems by Narsai (chiefly in lines of twelve syllables) on the history of Joseph, f. 1 *b*. See, for a similar MS., Sachau, *Cat.*, pp. 198 sqq.

I. Poem I., f. 1 *b*. Marg. ܡܐܡܪܐ ܩܕܡܝܐ܆ ܕܥܠ ܝܘܣܦ.

Beginning:

ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܡܫܪܝܢܢ ܠܡܟܬܒ ܡܐܡܪܐ

ܕܝܘܣܦ ܒܪ ܝܥܩܘܒ ܕܥܒܝܕ ܠܩܕܝܫܐ ܢܪܣܝ ܡܠܦܢܐ ܡܗܝܪܐ

ܙܝܦ ܩܕܡܝܐ ܘܩܕܡ.

ܐܢܐ ܠܝ ܡܘܫܐ ܢܒܝܐ ܘܡܘܡܪܐ ܕܥܠܡܐ ܚܙܝܐ :
ܡܠܠ ܥܡܝ ܒܟܬܒܐ ܡܛܠ ܝܘܣܦ ܀
ܢܘܗܪܐ ܓܠܐ ܠܝ ܕܫܘܐ ܝܘܣܦ ܚܠܦܢܐ ܕܡܫܝܚ :
ܘܥܡ ܐܘܕܝܬ ܒܪ ܥܒܕܘܬܐ ܥܒܕ ܐܢܬܘ ܗܘܐ ܀
ܐܢܬ ܚܝܠܐ ܘܫܘܦܪܐ ܡܗܝܪܐ. ܘܟ.

Part of this poem has been edited by V. Grabowski (*Die Geschichte Josephs v. Mar Narses*, I., Berlin, 1889). The portion extends as far as f. 8 *b*, line 10 of this MS. The following selected list of readings may be noticed:

f. 2 *a*, l. 3, ܦܩܣ, cp. Grabowski, *op. cit.*, p. 4.

f. 2 *a*, l. 17, ܢܠܘܕܘܗܝ, „ „ p. 5.

f. 2 *b*, l. 5, ܘܡܟܝܟܐ, „ „ p. 5.

f. 3 *b*, l. 6, ܕܓܕܓܐ, „ „ p. 7.

f. 3 *b*, ll. 8 sqq.,

ܗܳܠܶܝܢ ܡ̈ܠܶܐ ܕܡܰܠܟܝܢ ܢܶܟܠܳܐ ܐܳܦ ܐܳܡܰܪ ܗܘܳܐ ܠܶܗ: ܡܘܦܩ
ܕܓܢܒܐ ܐܦ ܢܟܘܠܐ ܠܟܘܟܒܐ ܕܢܘܗܗܝ ✤ ܢܡܪܐ ܠܡܘܦܩ ܡܢ
ܢܡܪܐ ܠܝ ܐܢܘܢ ܡܫܡܫܢ:

cp. Grabowski, *op. cit.*, p. 7.

f. 4 *b*, l. 16, ܐܬܠܬܐ, cp. Grabowski, *op. cit.*, p. 9.

f. 5 *a*, l. 14, ܦܩܣ ܗܘܦܟ, „ „ p. 10.

f. 5 *b*, l. 5, ܕܡܚܐ ܕܫܘܐ ܠܐܗ, „ „ p. 10.

f. 6 *a*, l. 14, ܟܘܟܒܬܐ ܫܒܝܠܬܐ ܡܕܢܗ, cp. Grabowski, *op. cit.*, p. 11.

f. 6 *a*, l. 18 sq., ܕܡܪܐ ܠܟܠ ܟܘܟܒܐ ܕܝܢ, cp. Grabowski, *op. cit.*, p. 11.

f. 7 *b*, l. 10 ܘܠܟܝܢܗ, cp. Grabowski, *op. cit.*, p. 13.

f. 7 *b*, l. 19 sq.,

ܘܡܬܕܡܪ ܗܘܐ ܘܐܬܗܡܪ ܗܟܢ ܒܬܘܦܪܗ ܦܠܓܐ: ܘܢܘܪܐ ܗܟܢ
ܕܠܐ ܠܗ ܕܘܡܝܐ ܒܟܠܗ ܡܚܝܕܢ ✤

cp. Grabowski, *op. cit.*, p. 14.

f. 8 *b*, l. 10, ܘܡܥܒܕܢܘܗܝ, cp. Grabowski, *op. cit.*, p. 15.

Subscription, f. 21 *a*:

ܫܠܡ ܡܐܡܪܐ ܩܕܡܝܐ ܕܥܠ ܗܘܦܟ ܡܚܝܕܢܐ ✤

II. Second poem, fol. 21 *a*:

ܬܘܒ ܡܐܡܪܐ ܕܬܪܝܢ ܕܥܠ ܝܘܣܦ ܐܡܝܢ ܀
ܡܪܐ ܕܐܪ̈ܙܐ ܕܟܝ ܐܬܚܙܝ ܥܠ ܕܒܗ̈ܬܝܢ ܀
ܗܒ ܠܝ ܐܝܕܐ ܟܢܪܐ ܕܫܪܬܐ ܠܡܡܠܠܘ ܀
ܗܟܐ ܕܗܟܢ̈ܐ ܠܐ ܐܝܬ ܕܡܨܝܐ ܡܗܝܡܢ ܫܪ̈ܒܘܗܝ :
ܐܢܬܬ ܕܢܚܫ ܡܢ ܢܘܠܦܢ ܕܠܐ ܡܗܝܡܢ ܀
ܠܘܬ ܪܒܐ ܕܒܠܒܘܗܝ ܠܢܘܪܐ ܢܗܝܪܝܢ ܡܪܘܗܝ .
ܐܪܘܪ ܘܥܒ̈ܕ ܡܢ ܢܘܠܦܢܐ ܐܠܗܝܐ ܀
ܐܘ ܢܛܘܪܐ ܕܡܗܝܡܢ ܢܦܫܗ ܡܢܛܠܗ :
ܠܐ ܡܬܡܗܝܡܢ ܢܛܘܪܐ ܕܡܠܟܘܬ ܕܡܢ ܟܠ ܪܒܐ ܗ̄ܘ ܀
ܓܒ̈ܪܐ ܢܟܦܝܢ ܠܢܫܐ ܕܠܐ ܚܝܒ ܕܢܬܦܐ ܡܪܘܗܝ .
ܡܗܝܡܢ ܠܘܬ ܠܒܠܐ ܫܦܪ ܕܗܝܡܢܘܬܐ ܀
ܦܬܚܘ ܬܪܥܘܗ ܕܢܘܠܦܢ ܚ̈ܢܐ ܠܒܝܬܐ ܟܗ .
ܘܐܚܝܕܘ ܬܘܒ ܠܒܝܬܐ ܠܗ ܒܦܠܝܛܘܬܐ ܀ ܘܫ̄.

Subscription, fol. 47 *a*:

ܫܠܡ ܡܐܡܪܐ ܕܬܪܝܢ ܕܝܘܣܦ ܘܫܠܡܗ ܫܒ̄. ܐܡܝܢ.

III. A third poem, fol. 47 *a*:

ܡܢ ܗܘܪ̈ܐ ܘܠܚܘܕ ܗܪܟ ܒܗܪ̈ܣܐ ܕܒܪ̈ܝܬܐ ܀ ܘܝܠ̈ܕܐ ܢܠܒܫ
ܒܣܘ̈ܬܐ ܘܠܐ ܒܡܕܘܠܚܢ ܡܪܝ ܀ ܢܦܫ ܗܟܢܐ ܢܗܘܐ ܘܣܘܐ.
ܢܬܟܠܬܐ ܕܝܬܝܪ ܝܘܣܦ : ܘܗܘܢ ܘܣܝܒ ܒܪܢܫܘܗ. ܕܫܡܥ ܗܘ

ܕܗܘܝܘܗ ܝܘܣܦ ܀ ܬܡܗܘ ܗܘܘ ܘܡܬܒܩܘ ܘܚܙܘ ܘܫܒܚܘ ܗܘܘ܆ ܒܬܘܕܝܬܐ

ܡܫܒܚ ܘܒܪܝܟ ܗܘ܆ ܢܫܒܚܘܢ ܠܟ ܫܘܒܚܬܐ: ܘܢܒܪܟܘܢ ܠܟ

ܡܠܐܟܘܗܝ܆ ܀ ܘܕܠܡܛܪܐ ܗܘ ܕܐܬܐ ܗܘܐ ܠܗܘܢ ܕܢܦܘܩ ܒܓܢܬܐ

ܕܚܝܐ: ܠܘܬܐ ܣܠܝܩܝܢ ܒܚܕܘܬܐ܆ ܘܐܡܪܝܢ ܡܫܒܚܝܢ ܒܬܘܕܝܬܐ ܀

ܕܒܪ (f. 47 b) ܕܒܪ ܡܫܒܚ ܠܒܝܘܡܝ ܒܡܪܢ. ܘܠܒܝܬܐ ܕܒܝܘܡܝ

ܢܗܘܐ܆ ܚܕܐ ܕܒܝܘܡܝ ܘܡܫܠܠܬܗ ܕܝܢ ܘܐܘܠܦ ܒܬܘܕܝܬܐ. ܫܠ.

IV. A fourth poem, fol. 49 *a*:

ܬܘܒ ܡܐܡܪܐ ܐܚܪܢܐ ܕܥܠ ܝܘܣܦ ܀ ܒܡܕܝܢܬܐ ܕܬܘܕܝܬܐ:

ܐܒܗܬܐ ܝܥܩܘܒ ܗܘܐ ܗܘܐ ܡܫܒܚ ܒܒܢܘܗܝ ܕܝܘܣܦ: ܘܡܢ ܥܠܠ

ܠܗ ܕܐܬܝܠܕ ܠܗܠܝܢ ܒܪܗ ܗܘܐ ܠܣܝܒܘܬܗ ܀ ܐܦܪ ܡܫܒܚ ܐܢܐ

ܓܒܪ ܝܘܣܦ ܗܘ ܡܠܟ ܠܒ܆ ܕܐܝܟܢܐ ܡܠܟܐ ܦܪܥܘܢ ܕܡܨܪܝܐ ܠܒܝܬ

ܡܣܝܒܪܢܐ ܀ ܕܒܐܝܕܝ ܐܢܐ ܦܬܓܡܐ ܕܟܠ ܡܬܟܠܠܝܢ: ܒܒܢܝ

ܗܘܝܘ ܐܢܐ ܘܐܦܪܐ ܚܕܬ ܡܬܟܠܠܬ. ܫܠ.

The colophon (fol. 60 *a*) states that this manuscript was finished on the twelfth of Teshrīn I. in the year A.D. 1882 by the deacon Francis son of George son of Joseph of Bēth Mērē * from the village of Tel-Kēphē.

There are Arabic notes on f. 1 *a* (also the number '779'), and on a slip of paper pasted on f. 12 *b*.

There are rough attempts at drawing on f. 61 *b*, and on f. 60 *b* is a brief description of the MS.

Title: POEMS ON HISTORY OF JOSEPH (NARSAI).

* See above, p. 659 n.

Add. 3745

Paper, about 6 in. by $4\frac{1}{4}$; 55 leaves (ff. 1 *a*, 53 *b*—55 are blank), 17—18 lines on the page. Written in Jacobite, mixed pointing, perhaps of the xviiith cent., f. 1 *b* is a supply by a later hand.

An anonymous Syriac grammar.

F. 1 *b*:
ܒܬܚܢܢ ܡܪܝܐ ܡܢ ܟܬܒ ܩܠܐ ܕܐܘܪܝ ܡܡܠܠܐ ܣܘܪܝܝܐ.

The rubrics are few, the following are the chief divisions.

F. 27 *a*: ܒܡܐܡܪ ܐܦܪܝܡ ܗܘܐ ܡܐܡܪܗ

ܒܟܠܗ ܢܦܫܝ ܘܒܟܠܗܝ ܘܒܚܝܠܐ ܒܟܠ ܕܡܨܐ ܐܝܬ.

ܐܠܐ ܙܪܝܩܬ (sic) ܠܐܠܗܐ. ܗܕܐ ܗܝ ܕܐܝܬ ܠܟܠܢܝ.

ܘܐܢ ܠܟܠܢܝ ܗܢܐ ܐܝܬ. ܗܢܐܢܝ ܕܝܢ ܠܐܠܗܐ ܗܝ.

ܟܕ ܕܠܐܠܗܐ ܗܢܐ ܐܝܬ. ܐܢ ܠܐ ܐܝܬ ܠܟܠܢܝ.

F. 27 *b*: ܢܬܠܘܒ ܢܗܘܢܐ ܕܐܘܡܐ.

F. 29 *b*, explanation of various synonyms, e.g.

ܟܘܬܐ: ܡܢ ܐܪܒܥ ܐܝܟܐ ܗܘ

ܒܝܘܬܐ: ܡܠܐ ܐܝܟܐ

F. 30 *b*:
ܦܘܫܐ ܐܝܢܐ ܡܬܠܠ ܦܠܓܐ ܕܒܡܐܡܪ ܡܦܢܝܐ ܘܒܡܐܡܪ ܡܦܢܝܢܘܬܐ ܡܢ ܚܕܐ.

F. 31 *a*:
ܦܘܪܫ ܢܩܝܬܐ ܒܗ ܒܕܝܢ ܐܒܢܐ ܕܒܦܩܘܬܐ ܐܦ ܒܦܬܓܡܐ ܐܝܬ

ܕܡ ܒܡܫܘܬܗܘܢ ܕܩܪ̈ܝܒܝ ܡܫܡܫ̈ܢܐ ܐܠܐ ܚܝܠܐ ܐܣܝܪܐ ܦܝܠܐ

ܒܟܝܪܐ ܡܟܝܢܘܗܝ. ܫܠ.

F. 33 *a*:

ܠܟܠ ܐܢܫ ܐܠܗܘܬܐ ܕܝܠܗܘܢ. ܪܚܡܘܬܐ. ܪܘܚܢܐ ܡܟܝܢܘܬܐ.

F. 33 *b*: various *sedras*, alphabetically arranged.

F. 46 *b*: on the absolute state: ܡܛܠ ܫܪܝܪܐ.

F. 49 *a*:

ܕܠ ܕܝܢ ܐܝܟܘ ܦܠܐܣܛܐ ܕܟܬܒܐ ܘܟܬܒܐ ܕܡܠܐ. ܫܠ.

F. 49 *b*:

ܫܘܪܝ ܟܬܒܐ ܕܝܢ ܫܡܗܐ: ܒܐ ܐܝܟ ܬܘܟܣܐ ܐ ܐܝܟ

ܫܘܪܝܐ. ܒ ܐܝܟ ܐܟܠܐ. ܫܠ.

F. 50 *b* continues with paradigms of verbs, ending on f. 52 *a*.

A pencil note on f. 10 *a* inserts ܒܥܪܝܢ in the text.

On the fly-leaf at the beginning is the word ܬܪܝܢܒ.

Or. 11

Paper, 55 leaves; 6½ in. by 4½; 5 quires of 10 leaves, signed with Syriac letters, but the second has only 9, and there is an addition of 6 leaves at the end; 15 lines on the page. Written in pointed Nestorian, probably of the first half of the xviiith cent., ff. 1—10 are a supply.

A marriage-service. Cp. Add. 2049, p. 1182 sq. above.

F. 1 *b*:

ܛܟܣܐ ܕܡܟܘܪ̈ܐ ܕܒܢ̈ܝ ܥܠܡܐ: ܩܕܡܝܬ܂ ܒܪܟܬ ܥܠ

ܟܠܝܠܐ ܕܡܟܘܪܬܐ ܐ ܠܐ ܡܬܐܡܪ ܠܡܟܘܪܘܬ ܕܒܬܘܠܬܐ.

Benedictions, f. 6 *a*: ܛܟܣܐ ܕܒܘܪ̈ܟܐ.

Benediction of the garments, f. 22 *b*: ܛܟܣܐ ܕܒܘܪܟ ܡ̈ܐܢܐ.

The Crowning, f. 29 *a*: ܛܟܣܐ ܕܒܘܠܐ.

Benedictions over the bridegroom and bride, f. 42 *a*:

ܒܘܪ̈ܟܬܐ ܕܡܟܐܬܡܕ̈، ܥܠ ܗ̇ܢ ܚܬܢܐ ܘܟܠܬܐ.

The colophon (f. 50 *a*) states that this MS. was written in Alḳōsh in the days of Mār Elias, catholic patriarch of the East by the deacon Mark (ܡܪܩܘܣ) son of Ḥannā (ܚܢܐ), son of Hōrmizd (ܗܘܪܡܝܙܕ), father of Mār Elias.

This is followed by the blessing of the 'knotting of the bride-chamber' (ܩܛܪ ܓܢܘܢܐ), f. 50 *b*; cp. Badger, *Nestorians*, vol. ii., p. 244.

F. 1 *a* is blank, and there are scrawls on the fly-leaf; fragments of leaves pasted on the boards at each end contain prayers. Outside is the title in ink ܒܘܠܠܐ.

SUPPLEMENT.

Add. 2024

Paper, about 12¾ in. by 8¾, 128 leaves; 13 quires, of 8 and 12 leaves alternately (the last therefore has 8); 24 lines on the page (ff. 34 sq. written in double columns). The watermark is three crescents. Written in Jacobite Kārshūnī and dated A. Gr. 2101 = A.D. 1790.

The ܦܪܕܘܣ ܐܠܡܚܒܣ ܘܬܣܠܝܗ ܐܠܘܚܝܕ "the Garden of the Recluse and Consolation of the Lonely" by Simeon of Scete; cp. Brit. Mus., Arund. Or. 6, Paris, de Slane, nos. 193 sq., Zotenberg, no. 232 (2).

The title of each section is written (in brief) at the head of each leaf (*recto*) in Arabic.

Beginning, f. 2 *b*:

ܒܣܡ ܐܠܡܬܐܙܠ ܡܢ ܐܒ ܒܐܠܟܠܡܗ ܠܐܒܘܗ ܐܠܩܘܗ ܟܠܗ ܡܥܗ· ܘܐܠܓܘܗܪ ܠܝܣ ܢܘܗ ܘܐܒܕܗ.

This is followed by the preface, ending f. 6 *b*; cp. Rosen and Forshall, p. 38 sq.

1. First discourse, on the creation of man, f. 6 *b*:

   ܡܢ ܐܝܢ ܓܒܠܗ ܐܠܐܢܣܐܢ.

2. On faith in God, f. 15 *a*:

   ܡܢ ܐܝܢ ܐܠܐܝܡܐܢ ܘܐܠܐܥܬܩܐܕ ܐܠܨܚܝܚ ܐܠܟܐܡܠ.

3. On the fear of God, f. 31 *a*:

   ܢܬܟܠܡ ܟܠܬܩܘܝ ܘܐܠܡܟܐܦܗ.

4. On everlasting prayer, f. 38 *b*:

ܥܢ ܐܬܨܐܠ ܐܠܨܠܐܗ ܐܠܕܐܝܡܗ.

5. On piety, f. 46 *b*:

ܦܝ ܐܠܬܩܘܝ ܘܐܠܨܝܐܢܗ: ܘܐܠܐܚܬܪܐܙ ܡܢ ܐܠܥܐܠܡ.

6. On patience, f. 53 *b*:

ܦܝ ܐܠܨܒܪ.

7. On charity, f. 62 *a*:

ܦܝ ܐܠܡܚܒܗ ܐܠܟܐܠܨܗ.

8. On chastity, f. 71 *a*:

ܦܝ ܐܠܥܦܗ ܘܐܠܨܝܐܢܗ.

9. On humility, f. 77 *a*:

ܥܢ ܐܬܨܐܠ ܐܠܬܘܐܨܥ ܘܐܠܛܐܥܗ.

10. On forgiveness, f. 83 *b*:

ܦܝ ܐܠܨܦܚ.

11. On temperance and contentment, f. 90 *a*:

ܦܝ ܐܠܙܗܕ ܘܐܠܩܢܐܥܗ.

12. On godly living, f. 96 *b*:

ܥܢ ܐܬܨܐܠ ܐܠܐܢܣܐܢ ܒܐܠܣܝܪܗ ܐܠܐܠܗܝܗ ܘܐܠܣܝܪܗ
ܐܠܡܣܬܩܝܡܗ ܐܠܟܐܡܠܗ.

The colophon (f. 128 *a*) states that this MS. was written by Joseph ibn David ibn Jacob of Ḳosur* for Mār Gregory, the mutrān Elias of Mosul, and was finished in A. Gr. 2101.

ܬܡ ܐܠܟܬܐܒ ܐܠܡܒܐܪܟ. ܘܠܠܗ̄. ܥܠܝ ܐܠܥܒܕ ܐܠܦܩܝܪ
ܐܠܟܐܛܝ ܒܐܠܐܣܡ ܦܩܛ ܘܒܐܠܦܥܠ ܓܝܪܗ ܘܬܠܡܝܕܗ ܝܘܣܦ
ܐܒܢ ܡܩܕܣܝ ܕܐܘܕ ܐܒܢ ܝܥܩܘܒ ܡܢ ܩܪܝܗ ܐܠܩܨܘܪ
ܘܠܠܗ̄.

* Near Mārdīn. Cp. Payne Smith, *Cat.*, col. 246, etc.

ܘܥܠܝ ܐܠܡܥܬܢܝ ܒܗ ܗܕܐ ܐܠܟܬܐܒ ܘܐܠܡܬܪܓܡܗ؛ ܐܚܒܐ
ܐܠܡܣܝ̈ܚ ܘܐܠܡܣܬܢܝܪ ܡܐܪ ܓܪܝܓܘܪܝܘܣ ܐܢ̈ ܡܛܪܐܢ ܐܠܚܠܒ
ܡܢ ܡܣܬܘܦܝܗ ܡܘܙܠܐ ܡܥܒܘܕ ܒܒܢ ܦܝܗ ܐܠܥܙܝܙ. ܘܐܠܡܓ̄ܕ.
ܘܥܠܝ ܐܠܒܐܪܝ. ܘܐܠܡܓ̄ܕ. ܦܝ ܣܢܗ ܐ̄ܠܦ ܘܣܒܥܡܝܗ ܠܠܡܣܝܚ
ܘܬܡ ܦܝ ܫܗܪ ܢܝܣܐܢ ܐܠܡܒܐܪܟ. ܘܐܠܡܓ̄ܕ.

(The words ܓܪܝܓܘܪܝܘܣ and ܦܝܗ ܐܠܥܙܝܙ are written over an erasure.)

Add. 2025

Paper, about 320 leaves (the pages are numbered with Arabic letters up to 623, and there are several blank leaves at the beginning and end), about $12\frac{1}{2}$ in. by $8\frac{3}{4}$; quires, unsigned, of 10 leaves; 25 lines on the page. The watermark consists of three crescents. Written in a good Jacobite Kārshūnī and dated A.D. 1718.

Cornelius à Lapide's commentary on S. Paul's Epistle to the Romans translated at the expense of Michael Farḥāt, by Joseph b. George (both Maronites of Aleppo) in 1715. The same two were concerned in the Arabic translation of the commentary of Cornelius on the Apocalypse, cp. Mai, *Script. Vet.*, t. iv, p. 560 (no. DCXIII.). P. 1:

ܒܥܕ ܫܟܪ؛ ܢܥܡܗ ܥܠܝ ܠܓܡܝܥ؛ ܐܠܬܗ ܒܟܠܡ
ܐܠܪܘܡܝܢ ܐܠܝ ܐܠܪܘܡܐܢܝܝܢ. ܘܩܕ ܟܐܢ ܒܘܠܣ ܐܠܪܣܘܠ
ܐܠܟܐܬܒ ܐܠܐܢܐ ܦܪܝܣܝܘܣ ܐܠܡܣܝܚܝ ܐܠܡܩܕܣ. ܘܥܠܝ
ܐܥܬܒܪܗ ܡܢ ܐܠܟܢܝܣܗ ܐܠܐܠܗܝܗ ܐܠܝ ܐܠܟܢܝܣܗ
ܐܠܪܘܡܝܗ. ܒܡܘܐܦܩܗ ܐܠܢܥܡܗ ܐܠܩܕܣ ܐܠܟܐܬܒ ܡܟܐܬܒܐ

ܦܪܓܬ ܐܠܣܠܚܝܢ ܐܠܡܐܪܘܢܝ ܒܥܘܢ ܗ̇ ܐܠܡܥܠܡ ܐܠܒܐܪܝ
ܢܩܠܗ ܡܢ ܙܐܪܝܗ ܐܠܣܩ ܐܠܣܠܚܝܢ ܐܠܡܐܪܘܢܝ. ܣܢܗ
ܐܠܦ ܘܣܒܥܡܐܝܗ ܘܬܢܝ ܥܫܪܗ ܡܣܝܚܝܗ.

This is followed by an exhaustive index.

I. Introduction, ܐܠܬܘܛܝܗ.

(*a*) ܐܠܦܨܠ ܐܠܐܘܠ, p. 15, the *Prooemium de Praerogativis S. Pauli* (cp. Antwerp ed. of 1734, pp. 1 sqq.).

(*b*) ܐܠܦܨܠ ܐܠܬܐܢܝ, p. 50, the *Canones Rerum* and *Verborum*.

(*c*) ܐܠܦܨܠ ܐܠܬܐܠܬ, p. 75, in 10 parts. Nos. 1—8 the *Argumentum* (Antwerp ed., p. 15 sq., the first is the introductory paragraph, and the rest correspond to the seven divisions of the printed text). No. 9, interpreters of the epistle, p. 80 (Ant. ed., p. 24). No. 10, the prayer of Cornelius, p. 90 (Ant. ed., p. 15).

(*d*) ܐܠܡܩܕܡܗ, the Preface to the Commentary (Ant. ed., p. 26).

After quoting the first twelve verses of Rom. i. the commentary begins on p. 95.

The subscription gives the date of completion [A.D.] 1718:

ܐܢܬܗܝ ܒܥܘܢ ܗ̇ ܐܬܡܡ ܐܠܟܬܐܒܗ ܗܕܗ ܥܠܝ ܐܠܡܫܩܝܢ
ܐܠܡܐܪܘܢܝ ܐܠܣܠܚܝܢ ܘܟܐܢ ܦܝ ܫܗܪ ܐܝܠܘܠ ܒ̄. ܣܢܗ
ܐܠܦ ܘܣܒܥܡܐܝܗ ܘܬܡܢܝ ܥܫܪܗ ܡܣܝܚܝܗ.

Add. 2026

Paper, 8¼ in. by 6¼; 128 leaves (numbered in Syriac); 13 quires, signed with Syriac letters, of 10 leaves, but the first has only 8; 21 lines on a page. Written in Jacobite Kārshūnī, and dated A.D. 1729.

The ܡܥܪܦܗ ܐܣܪܐܪ ܐܠܟܢܝܣܗ by Basil, the maphriān Simeon of Ṭūr-'Abhdīn. There are other copies of this work in the Brit. Mus. Or. 2325, 4426. For other works by the same author see ib. Or. 4097, 4427, and Sachau, *Cat.* pp. 520, 788, 790 sq.

The book is divided into eight parts each with subdivisions; see the Index, ff. 2 *b*—4 *b*.

1. The commencement of the first part is wanting between ff. 4 and 5 (lacuna of two leaves). According to the Index its title is ܬܐܣܝܣ ܟܢܝܣܬܗ, and it consists of six sections.

2. F. 22 *a*:
ܦܝ ܬܪܬܝܒ ܐܠܟܗܢܘܬ ܘܦܝ ܐܠܟܗܢܗ ܘܐܪܬܒܗܡ ܐܠܟܗܢܗ.
Five sections.

3. F. 31 *a*:
ܒܗܐ ܬܐܣܝܣ ܬܐܣܝܪ ܡܥܪܦܗ ܐܠܡܥܡܘܕܝܗ ܐܠܬܝ
ܟܐܢܗܐ ܡܣܬܘܪܗ ܐܠܥܝܢ.
Six sections.

4. F. 40 *b*:
ܝܚܘܝ ܗܕܐ ܬܦܣܝܪ ܟܠܡܗ ܐܠܪܘܚ.
Six sections.

5. F. 55 *a*:
ܬܥܪܝܦ ܦܝ ܡܥܪܦܗ ܗܝܟܠ ܐܠܬܝ ܗܝ ܓܝܪ ܡܥܪܦܗ
ܐܠܟܐܡܠܗ.
Five sections.

6. F. 65 *a*:

ܬܒܪܗ ܕܝ ܗܘ ܗܕܐ ܠܟܠܠܟܐ ܠܡܫܝܚܘܬܐ ܘܗܘ ܐܝܟܐ.

Five sections.

7. F. 77 *b*:

ܒܪܗܐ ܕܝ ܣܘܟܠܐ ܩܐܡܬܗ ܕܝܫܘܥܐ ܡܢ ܡܝ̈ܬܐ (?) ܥܡ̈ܪܐ
ܒܠܝܚܘܬ ܠܒܝ ܠܟܠܠܟܐ.

Seven sections.

8. F. 95 *b*:

ܒܪܗܐ ܕܝ ܗܘ ܐܝܟܐ ܘܫܠܡܘܬܗ ܘܩܝܡܬܗ ܘܡܢ
ܠܡܫܠܡܘܬ ܘܠܝܚܘܕܐ.

Seven sections.

The colophon (f. 124 *a*) states that this MS. was written by Thomas in the convent of Za'farān in A. Gr. 2040 = A.D. 1729 in the days of Mār Ignatius Shukr-āllah, patriarch of Antioch.

ܫܠܡ ܕܝܢ ܠܥܠܡܐ ܠܟܬܒܢܐ ܬܘܕܝܬܐ. ܘܫܘ̄ܒ. ܗܘ ܡܢ
ܡܫܪܘܬܗ ܡܬܪܢܐ. ܘܫܘ̄ܒ.

ܘܟܐ ܕܝܢ ܗܢ ܕܝܢ ܠܟܬܒܢܐ ܠܡܫܠܡܢܐ ܠܡܫܠܡܢ
ܒܝܕ ܠܐܒܘܬܐ ܗܢ ܐܢܫܐ. ܘܫܘ̄ܒ. ܡܪܝ ܐܝܓܢܐܛܝܘܣ ܒܛܪܝܟ
ܦܪܟܐܠܗ ܗܢ ܗܢܘܢ ܫܢ̄ܐ ܢܘܪܝܗ ܘܗܢ ܗܕܗ ܠܫܢܬܗ
ܬܪܬܝ ܗܕ ܠܟܠܐܒ. ܘܫܘ̄ܒ.

This is followed on f. 124 *b* by a rhymed discourse in Syriac by the catholic Basil:

ܡܐܡܪܐ ܡܢ ܫܡܥܘܢ ܕܫܡܠܠܬܘܢ ܦܠ̄ܘ ܒܕܒܫܐ
ܕܡܘܟܐ ܕܗܘ ܦܫܟܢ ܩܘܪܐ: ܐܦ ܡܠܟܐ ܡܦܘܫ̈ܩܢܐ

ܟܪܐ ܡܘܬܒܬܐ ܕܠܘܬܗ ܟܠܢ ܐܟܚܕ. ܐܒܐ ܢܘܗܪܐ ܘܒܪܐ ܢܘܗܪܐ ܘܪܘܚܐ ܢܘܗܪܐ. ܚܕ ܗܘ ܢܘܗܪܐ ܕܢܘܗܪܐ. ܘܩ̄.

F. 126 *b* commences:

ܠܘܟ ܡܫܒܚܐ ܕܫܪܐ ܐܢܫܘܬܢ. ܕܡܘܕܝܢ ܟܠܢ.

F. 126 *a* is blank, and there are various scrawls on ff. 1 *b*, 2 *a*, 125 *b*, 127 *b*, 128. Among these are named the reader *khuri* David b. Jeshua' (f. 1 *b*), and the owner Rabbān Mattai, A. Gr. 2130 (= A.D. 1819).

INDEX OF MANUSCRIPTS.

This list contains the class-marks of all the manuscripts described in the Catalogue with a general indication of their contents, character, language and age.

J = Jacobite　　N = Nestorian　　E = Estrangēlā
M = Malkite　　K = Kārshūnī　　A = Arabic.

Class-mark	Subject	Character	Century	Page
Dd. 3. 8[1]	Barhebraeus (Ecclesiastical History)	J	xiv	979
Dd. 3. 8[2]	Lists of priests, patriarchs, etc.	J	xvi	986
Dd. 10. 9	Lexicon of Ebdochus	J	xv	991
Dd. 10. 10	Homilies	JK	xvi	996
Dd. 15. 2	Homilies	JK	xvii	1001
Ff. 2. 15	Biblical (N.T.)	J	xvi	1005
Gg. 2. 14	Philosophy, Euclid	J	xv—xvi	1008
Gg. 3. 30	Barhebraeus (Poems)	J	xvi	1023
Gg. 6. 30	Biblical (Psalms)	J	xvi	1027
Ll. 2. 4	Biblical (O.T.)	J	xii	1029
Ll. 6. 12	Biblical (Psalms)	JK	xv	1032
Mm. 4. 18	Lexicon of Bar Bahlūl	J	xvii	1034
Mm. 6. 29	Alchemy	J	xv	1036
Oo. 1. 1, 2	Biblical (O.T., N.T., Apoc.), S. Clement	J	xii	1037
Oo. 1. 7	Biblical (O.T., Apoc.)	N	xvii	1044
Oo. 1. 8	Biblical (O.T.)	N	xviii	1047
Oo. 1. 9	Services and hymns	N	xvii—xviii	1048
Oo. 1. 10	Biblical (O.T., Apoc.)	N	xvii—xviii	1051
Oo. 1. 11	Biblical (O.T., N.T., Apoc.), various	N	xviii	1052
Oo. 1. 12	Theological	N	xviii	1057
Oo. 1. 13	Services, commemorations	J	xvi	1059
Oo. 1. 15	Orders	NK	xvii	1061
Oo. 1. 17	Lectionary (N.T.)	N	xvi	1063
Oo. 1. 18	Biblical (O.T., Apoc.)	N	xviii	1078
Oo. 1. 21	Biblical (N.T.)	N	xviii	1080
Oo. 1. 22	Psalter, hymns	N	xvi—xvii	1082
Oo. 1. 25	Biblical (N.T.)	N	xvi	1084

Class-mark	Subject	Character	Century	Page
Oo. 1. 26	Biblical (O.T.)	N	xvii—xviii	1084
Oo. 1. 27	Biblical (O.T.)	N	xviii	1085
Oo. 1. 28	Theology (*Linea Margaritarum*)	N	xviii	1086
Oo. 1. 29	Ordinations, theological, various	N	xvii—xviii	1095
Oo. 1. 31	Biblical (N.T.)	N	xvii—xviii	1109
Oo. 1. 36	Liturgies	N	xviii	1110
Oo. 1. 39	Biblical (Wisdom literature)	N	xvii—xviii	1112
Oo. 1. 40	Psalter	N	xviii	1113
Oo. 1. 43	Prayer-book (Jacobite)	N	xviii	1116
Oo. 1. 44	Hymns and *Exordia*	N	xvii—xviii	1116
Add. 272	Lectionary (N.T.)	J	xv—xvi	1118
Add. 285[32–35]	Theological (various)	N, J		1121
Add. 616	'Abhd-īshō' (*Pardaisā da-'Ĕdhen*)	N	xv	1
Add. 1155	Neo-Syriac and English lexicon			1122
Add. 1166	Psalter, etc.	J	xvii	3
Add. 1167	Biblical (O.T., N.T.)	N	xvii	5
Add. 1700	Biblical (Ḥarḳl. N.T.), S. Clement	J	xii	6
Add. 1852[1–2]	Fragments (JK, A and Coptic)		xvi	1122
Add. 1854	Prayers, orders	J	xvii	16
Add. 1855	Prayers, orders	J		1122
Add. 1856	Eucharistic	J		1123
Add. 1857	Syriac-Malayālim-English glossary			1124
Add. 1865	Biblical (Genesis)	JK	xix	18
Add. 1866	Maronite orders, prayers	J, K	xvii	18
Add. 1882	Fragments	J, A		1124
Add. 1883[1–6]	Various biblical, theological	N, J, M		1125
Add. 1884[3]	Service-book	J, A	xv—xvi	1130
Add. 1903	Biblical (transcript of Gospels Ḥarḳl.)			1130
Add. 1904	Various transcripts (biblical, etc.)	partly A		1135
Add. 1962	Biblical (O.T.)	N	xvi	20
Add. 1963	Bēth Mautĕbhē (O.T.)	N	xviii	20
Add. 1964	Bēth Mautĕbhē (O.T.)	N	xiii	22
Add. 1965	Biblical (O.T.)	N	xv	24
Add. 1966	Psalter, etc.	N	xix	25
Add. 1967	Biblical (N.T.)	NE	xiii	38
Add. 1968	Biblical (N.T.)	NE	xi	40
Add. 1969	Biblical (N.T.)	J	xii—xiii	42
Add. 1970	Biblical (N.T.)	N	xviii	43
Add. 1971	Moses b. Kēphā (Theological)	J	xii	47
Add. 1972	Jacob b. Ṣalībī (Theological)	J	xiii	53
Add. 1973	Īshō'-dādh Marōzāyā (Theological)	N	xvii	56
Add. 1974	Biblical (N.T.)	N	xvii	58
Add. 1975	Lectionary (N.T.)	N	xvi	58
Add. 1976	Lectionary (O.T., N.T. and Apoc.)	N	xviii	81
Add. 1977	Turgāmē, Theological	N	xviii	107
Add. 1978	The *Abū Ḥalīm*	N	xviii	121
Add. 1979	The *Da-ḳĕdhām wa-dhĕ-bhāthar*	N	xviii	140

Class-mark	Subject	Character	Century	Page
Add. 1980	The *Gāzzā*	N	xviii	147
Add. 1981	The *Ḥudhrā*	N	xvii	163
Add. 1982	The *Wardā*	N	xvii	193
Add. 1983	The *Wardā*	N	xvi	265
Add. 1984	Office-book	N	xviii	283
Add. 1985	Funeral services	N	xviii	302
Add. 1986	Funeral services	N	xviii	306
Add. 1987	Various services	J, JK	xvii	309
Add. 1988	Ordinations	N	xvi	316
Add. 1989	Service and Hymns	N	xviii	360
Add. 1990	Prayers, Hymns, etc.	J, JK	xvii	361
Add. 1991	The *Khāmīs*	N	xviii	365
Add. 1992	Mār Ephraim (Theological)	N	xvii	387
Add. 1993	Severus of Antioch, etc. (Hymns)	J	xiii	389
Add. 1994	Rabbi Emmanuel, etc. (Theological)	N	xviii	391
Add. 1995	Elias of al-Anbār (Theological)	N	xvii	404
Add. 1996	Abhd-īshō‘ (*Pardaisā dha-‘Ĕdhen*)	N	xviii	423
Add. 1997	Jacob b. ‘Isā (Theological)	J	xviii	425
Add. 1998	Isaac Eshbadhnāyā (Theological)	N	xvi	428
Add. 1999	John Sābhā "Dālyāyā" (Theological, etc.)	J	xvi	445
Add. 2000	Theological ("Causa omnium causarum")	J	xviii	472
Add. 2001	Theological (on the Virgin Mary)	J	xv	487
Add. 2002	Biography	N	xvii	491
Add. 2003	Barhebraeus (Philosophy, etc.)	J	xiii	493
Add. 2004	Barhebraeus (Philosophy, etc.)	J, JK	xviii	496
Add. 2005	Barhebraeus (Logic, etc.)	J, JK	xvi	500
Add. 2006	Barhebraeus (Ecclesiastical History)	J	xviii—xix	505
Add. 2007	Barhebraeus (Theology)	J	xvii	506
Add. 2008	Barhebraeus (Theology)	J	xv	510
Add. 2009	Barhebraeus (Biblical, Auṣar Rāzē)	J	xix	513
Add. 2010	Barhebraeus (Grammatical, etc.)	J	xviii	515
Add. 2011	Barhebraeus (Grammatical, etc.)	J	xviii	518
Add. 2012	Barhebraeus (Asceticism, etc.)	J	xiv	525
Add. 2013	John b. Zū‘bī (Grammatical)	N	xviii	539
Add. 2014	Grammatical, etc.	J	xviii	543
Add. 2015	Lexicon of Ḥonain and ‘Ānān-īshō‘	N	xvii	546
Add. 2016	Lives, etc.	J	xiii	549
Add. 2017	Īshō‘ b. Nōn, etc. (Theological)	N	xviii	555
Add. 2018	Theological (*Pulchritudo Morum*, etc.)	N	xvii	560
Add. 2019	Palladius, various	J	xv	570
Add. 2020	Lives, etc.	N	xvii	583
Add. 2021	Theological ("The Medicine of Sinners")	N	xviii	589
Add. 2022	‘Abhd-īshō‘ (Nomocanon)	N	xvii	598
Add. 2023	Canons, etc.	J	xiii	600
Add. 2024	Simeon of Scete (Theological)	JK	xviii	1247
Add. 2025	Cornelius à Lapide (Comment.)	JK	xviii	1249
Add. 2026	Basil (Simeon of Ṭūr-‘Abhdīn)	JK	xviii	1251

Class-mark	Subject	Character	Century	Page
Add. 2034	Biblical (Pent.)	N	xvii	1137
Add. 2035	Lectionary (Paul. Ep.)	N	xix	1138
Add. 2036	Psalter, etc.	N	xviii	1149
Add. 2037	Psalter, etc.	N	xix	1153
Add. 2038	The *Abū Ḥalīm*	N	xvii	1155
Add. 2039	Turgāmē, Hymns	N	xviii	1157
Add. 2040	Hymns	N	xix	1159
Add. 2041	Service, Hymns, etc.	N	xviii	1160
Add. 2042	Hymns, etc.	N	xvi	1166
Add. 2043	Apocalyptical, hymns, etc.	N	xviii	1167
Add. 2044	Services, hymns	N	xvi	1170
Add. 2045	Services, prayers, etc.	N	xvii	1173
Add. 2046	Services, prayers, etc.	N	xix	1177
Add. 2047	Liturgy, Orders	N	xviii	1179
Add. 2048	Hymns	N	xviii	1181
Add. 2049	Marriage Service	N	xviii	1182
Add. 2050	Theological (apocalyptical, historical, etc.)	N	xviii	1183
Add. 2051	Theological	N	xix	1185
Add. 2052	Theological	N	xix	1188
Add. 2053	Theological	NE	xiii	1189
Add. 2054	Theological (apocalyptical)	N	xviii	1194
Add. 2055–8	Fragments (various)	N, J		1197 sqq.
Add. 2059	Lectionary (frag.)	NE	xii	1200
Add. 2060–5	Bibl. and Lect. (frag.)	N, NE, J		1201 sq.
Add. 2066	Fragments	J	xv—xvi	1202
Add. 2067	Jacob b. Ṣalībī (comment.)	J	xv	1203
Add. 2068	Theol. (frag.)	N	xv	1203
Add. 2069	Theological (frag.)	N	xvii	1204
Add. 2070	Lexical (frag.)	N		1204
Add. 2071–2	Fragments	J, JK, N	xvi—xvii	1205
Add. 2073–7	Barhebraeus (frag.)	J	xvi—xvii	1207
Add. 2810	Bible (N.T.)	NE	xii	628
Add. 2811	Isaac of Antioch (Theological)	N	xix	630
Add. 2812	Logic, lexical, etc.	N	xix	635
Add. 2813	Hymns	N	xix	644
Add. 2814	Barhebraeus (Theological, etc.)	N	xix	652
Add. 2815	The "Bee"	N	xix	658
Add. 2816	Barhebraeus (Astronomy)	N	xix	660
Add. 2817	Balai (Hist. of Joseph)	N	xix	660
Add. 2818	Theological (hymns, etc.)	N	xviii	662
Add. 2819	Grammatical	N	xviii	667
Add. 2820	Hymns, etc.	N	xix	670
Add. 2821	Logic	N	xviii	698
Add. 2822	Apoc. Acts of S. Thomas	N	xix	700
Add. 2879	The *Da-ḳĕdhām wa-dhĕ-bhāthar*	N	xix	704
Add. 2880	Mênaea	MA	xv	707
Add. 2881	Apoc. history, theological, etc.	JK, A	xv	713

Class-mark	Subject	Character	Century	Page
Add. 2882	Mênaea, etc.	MA	xv	724
Add. 2884	Mênaea	MA	xv	725
Add. 2885	Stories, Lives, etc.	JK	xviii	728
Add. 2886	Lives, etc.	JK	xviii	732
Add. 2887	Liturgies	J	xix	739
Add. 2888	Glosses, etc.	N	xix	752
Add. 2889	"Book of Dates (or Secrets)"	NK	xviii	754
Add. 2903	Modern letters	N	xix	1208
Add. 2917	Liturgies	J	xvi	793
Add. 2918	Moses b. Kēphā (Theological)	J	xiii	800
Add. 2919	Biography	N	xix	1210
Add. 2973	Liturgy	J	xix	1211
Add. 2989	Services	J, JK	xviii	1213
Add. 3086	Magic	N	xviii	1214
Add. 3087	'Abhd-īshō' (the "Pearl," etc.)	N	xvii	1215
Add. 3174	Lexicon of Bar 'Alī	J	xix	1217
Add. 3175	Basil of Caesarea (Theol.)	E	x—xi	1218
Add. 3218	Prayers	N	xviii	1235
Add. 3224	Services	J, JK	xix	1236
Add. 3269	'Abhd-īshō' (*Pardaisā da-'Ĕdhen*)	J	xix	1237
Add. 3275	Barhebraeus (Theol.)	JK	xviii	810
Add. 3276	Barhebraeus (Theol.)	JK	xviii	814
Add. 3277	Barhebraeus (Theol.)	JK	xviii	818
Add. 3278	Commentary (anonymous)	JK	xviii	822
Add. 3279	Isaac of Nineveh (Theol., etc.)	JK	xvii	825
Add. 3280	Theol. (comment., letters, etc.)	JK	xvii	842
Add. 3281	Theol. (Rom. Cath.)	JK	xviii	853
Add. 3282	Services	J, JK	xviii	861
Add. 3283	Ibn al-'Assāl (Theol.)	JK	xvii	862
Add. 3284	Logic	J, JK	xviii	885
Add. 3285	Moses b. Kēphā, etc. (Theol.)	JK	xviii	889
Add. 3286	Jacob of Serugh, etc. (Theol.)	NK	xvii	891
Add. 3287	Lectionary (Gospels)	NK	xvii	897
Add. 3288	Theol.	A	xviii	909
Add. 3289	Bible (Pent.)	A, JK	xiv	940
Add. 3290	Ephraim Syrus (Theol.)	A	xviii	943
Add. 3291	Bibl. (N.T. and Lectionary)	N, A	xvii	946
Add. 3292	Greg. Nazianzen (Theol.)	A	xvii	960
Add. 3293	'Amr ibn Mattā aṭ-Ṭairuhānī	A	xiv	965
Add. 3294	Moses b. Kēphā (Theol.)	A	xviii	975
Add. 3514	The "Bee"	N	xix	1239
Add. 3538	Narsai (poems)	N	xix	1240
Add. 3745	Grammatical	J	xviii	1244
Or. 11	Service	N	xviii	1245

LIST OF DATED MANUSCRIPTS

AND OF

DATES MENTIONED IN THE MANUSCRIPTS.

A.D. 638	p. 886
738	p. 586
869	p. 1081
969	p. 933
1032	p. 771 (20)
1066	p. 936
1147	p. 972
1148	pp. 1009, 1016
1170	Add. 1700
1173–4	Ll. 2. 4
1196	Add. 1971
1218	Add. 2918
1224–28	p. 219
1226	p. 270
1231	p. 426
1265–81 (?)	Add. 1967
1276	Add. 2003
1277	pp. 516, 652
1284	p. 14
1292	p. 987
1298	p. 1216
1307	p. 980
1316	pp. 1, 424
1332	p. 754
1337–8	p. 940
1364	p. 808
1365	p. 808
1412	p. 583
1440	p. 381
1444	p. 990
A.D. 1446	Ll. 6. 12
1452	Add. 2019
1461	Add. 616
1475	p. 993
1481	Add. 2001
1484	Add. 2881
1492	p. 722
1493	Add. 1965
1494	Add. 2880
1495	Dd. 3. 8^{1} (4)
1519	p. 722
1525	Ff. 2. 15
1526	p. 145
1541	Add. 2044
1542	Gg. 3. 30
1550	Add. 1983
1552	p. 583
1558	Add. 1988
1561	Dd. 10. 10
1573	Add. 1999, p. 1033
1577	p. 985
1578	p. 981
1579	Add. 2005
1580	p. 1026
1586	Add. 1975
1587	p. 985
1591	pp. 627, 984
1592	p. 981
1599	p. 145
1601	Mm. 4. 18

A.D. 1603	p. 508
1605	p. 1031
1606	Add. 1166
1607	Adds. 1981, 3280
1613	p. 187
1629	Add. 2038
1639	p. 981
1647	Add. 1987
1667	p. 857
1669	Add. 2002
1672	p. 723
1677	Add. 2018
1678	Add. 3283
1682	Oo. 1. 7
1686	Add. 2045, p. 191
1691	p. 1061
1696–7	Add. 3291
1697	Adds. 1982, 2020; p. 490
1698	p. 657
1699	Add. 3287
1701	Adds. 1976, 1994, p. 944
1702	Adds. 1967, 2000
1703	Add. 2004
1704	Add. 3286
1706	Add. 2017, pp. 558, 853
1707	Adds. 1979, 1984
1718	Add. 2025
1722	Add. 3278
1723	Add. 1980
1724	Add. 1997
1725	Adds. 3218, 3281
1728	Add. 1977
1729	Adds. 1991, 2026, 2047, p. 1199
1730	Add. 2889
1734	Add. 2013, Oo. 1. 11
1735	Add. 1996
1736	Add. 2011
1749	Oo. 1. 36
1750	Adds. 2010, 3288

A.D. 1751	Add. 3275
1756	p. 816
1759	Add. 1986
1767	p. 471
1768	p. 722
1769	p. 841
1771	Add. 2885
1774	p. 841
1776	Add. 2021
1783	p. 738
1785	Add. 1978
1785–6	p. 944
1788 (?)	Add. 2050
1790	Adds. 2024, 3277
1797	Adds. 1989, 2989
1798	Oo. 1. 28
1802	p. 1111
1803	Adds. 2035, 2037
1806	Add. 2182
1813	Add. 3269
1814	p. 942
1819	p. 1253
1823	p. 960
1826	Add. 1966
1829	Add. 2052
1829–30	p. 509
1832	Add. 3224
1834 (?)	p. 513
1837	p. 817
1840	Add. 2879, p. 841
1842	Add. 2051
1843	Adds. 1963, 2887
1844	pp. 163, 191 sq.
1869	Adds. 1856 (?), 2973
1879	Add. 2814
1882	Adds. 2820, 3538, p. 697
1883	Adds. 2811, 2817, 2822
1884	p. 670
1886	Add. 3514
1887	Add. 2815, p. 696

GENERAL INDEX.

INDEX OF SUBJECT-MATTER, AUTHORS, ETC.

The numbers in ordinary type refer to the page, those in heavier type to the Additional Manuscripts. References to passages in Syriac are distinguished by the prefix S.T. (Syriac Text).

The following are the principal abbreviations employed: A. Arabic; b. bar (ibn), son of; bp. bishop; cit. cited, citation; d. deacon; extr. extract; frag. fragment; Gr. Greek, Septuagint; K. Kārshūnī (Arabic in Syriac characters); lit. liturgy; M. Mār; m. monk; metr. metropolitan; patr. patriarch; poss. possessor; pr. priest; R. Rabbān; r. reader; S. Syriac; sc. scribe; tr. translator, translation; var. various.

Abbā Bīshāī, hist. of, 549 (2)
Abbā Moses, sayings of, 573
Abbā Shanūdīn (Sanutius), hist. of, 549 (5)
Abgar, king of Edessa, letters of (K.), 716, 729, 771 (20)
Abhā of Kashkar, cit., 441
Al-Abharī, *see* Athīr ad-dīn Mufaḍḍal
'Abhd-īshō' Ḥazzāyā, cit., 441; b. 'Aḳrē, catholicus, 130, 133; metrop. of Elam, 287; of Gāzartā, hymns, 114 (III), 146, 161, 174, 288, 382 (*e*); b. Sha''ārah, hymn, 261
'Abhd-īshō' b. Bĕrīkhā, metr. of Nisībis, "Book of the Pearl," 569, 1216 (1); Canons, 1056 (19); Catalogue of Books, 570, 1216 (2); Nomocanon, **2022**; Nestorian faith (A.), 1216; *Pardaisā dha-'Edhen*, **616**, **1996**, **3269**; *Turgāmē*, etc., **1977** (I), 288, 290 (10), **2818** (I, V), **2039**, 1174 sq., 1184 sq.; on the Unity and Trinity (K. extr.), 780 sq.
M. Abimelech, hymns, 32 (δ), 1083
Abōrsām, pr., martyrdom of, 584 (4)
Abraham, letter to Dr Badger, 1209; A. the hunter or warrior, lit., 745; A. Dirgĕnāyā, hymn, 386; A. Nethpĕrāyā, discourses, etc., 554, 576, 1083; of Beth-Rabbān, hymn, 31, S.T. 1083 (*k*); of Bēth Sĕlōkh, hymn, 145; of Kashkar, invoked, 146; bp. of Urūmiyah, installation, 1181
Abu'l-Barakāt b. Kabar, extr. (K.), 848
Abū Ḥalīm, the, **1978**, **2038**
Abu 'l-Ḥasan al-Ḳāsim ibn Ḥabīb, letter to (A.), 937
Abū Isḥāḳ Hibatu'llāh, *Nomocanon* (K.), **3283**
Abu 'l-'Izz Ḥadīrī, prayers, etc. 122 n., 138, 300
Abu 'l Ma'ānī, homily (K.), 999
Acrostich, 151, 196 sq., 206, 212, 215, 225, 244, 247, 292 sq., 374, 376, 382, 434, 438, 648, 650, 696, 698 sqq., 1175 (?), S.T. 37 sq.

Adam, hymns on, etc., 246, 694; testament of (cit. K.), 760 (6)
Addai, lit., etc., 283, 623 sq., 1177
Aḥīkar, hist. of, *see* Ḥikar, 585
Ahmed Kiahya, murder of, 1211
Āḥōbh Ḳaṭrāyā, cit., 441, 443 (35)
M. Aḥūh-d'emmĕh, cit., 668 (*c*)
Alchemy, Mm. 6. 29
Alexander, epistle to Aristotle (K.), 760; A. of Alexandria (extr. A.), 913 (II)
Alexander, Gog and Magog, 1196
Alexandra, martyrdom of, 585 (9)
Alexandria, hist. of a virgin of, 550 (11); patriarchs of, 764 (K.), 991
"Altar, Door of," by Israel of Alḳōsh, 289 sq.
Ambrose, extr. 441, 1094
Āmid, patriarchs of, 989 (8); burning of church of, 980
R. 'Ammānū'ēl, (or Emmanuel), Hexaemeron and Discourse, **1994** (I, II)
Amphilochius of Iconium, letter from Basil, 619
'Amr ibn Mattā aṭ-Ṭairuhānī, *al-Majdal*, vol. 2 (A), **3293**
'Ānān-īshō', *see* Ḥonain
Anaphora, *see* Liturgies
Anastasius Sinaita, extr. (K.), 847
Anathemas, 937 sq.
Anaxagoras, cit., 537
Anbā, Benjamin, story (K.), 722 (11); A. Eutychius Sa'īd, patr. of Alexandria, extr. (K.), 769 (5); A. Kîrōs (Cyrus), story of the death of (*see below*), (K.), 717, 730; A. of Scete, author of the above, 717
Andrea (?), Fra, 787
Andreas, 146 (ix)
Antalius (Vitalianus), extr. (A.), 918
Antioch, patriarchs of, 764 (K.), 986, 991
Antonine, martyrdom of, 585 (9)
Antony, hist. of, 550
Aphraates, 1204
Apocalyptical frag., **2054**
Apocrypha, *see* Bible
Apostles, list of (A.), 967; lit., 740, 1111, 1173, 1212 (12); the Twelve, 242 sq., 610, 842; Canons (K.), 763
Archaeus of Leptis, extr. (A), 911
Aristotelian logic, **2003—2005**, **2812**, **2819** (2 *b*), **2821**, 760 (5), **3284**, Gg. 2. 14, S.T. 519 (I)
Armenia, kings of, 991
Armenian, 445, 1043, 1166
Ascetes of the church (from S. Antony to M. Eugenius), 366
Askō, *see* Isaac Shĕbhadnāyā
Astrology, *see* Magic
Athanasian creed, 1104
Athanasius, patr., extr., 545 (7), (A) 913
Athanasius of Antioch, 934
Athīr ad-dīn Mufaḍḍal, etc., Isagoge (K.), 498 sq.
Atiphus (?), extr. (A.), 911
'Aṭṭāyē b. 'Ātēlī, hymns, 673, 678 sq., 1174 sq.
Augustine, cit., 1094, prayer (K.), 363

Bābhai, invoked, 146 (IX); B. the elder, hymns, etc., 33 (*a*), 154 (8), 441, 1151 sq.; B. the younger, or Persian, cit., 441; B. b. Nĕṣibhnāyē, hymns, 33 sq., 1151
Badger, Dr Percy, poss. xv, xvii, 21 sq., 192, 751, 754, 1208 sq., 1211, 1215 sq.
Balai (Balaeus), history of Joseph, **2817**
Bar 'Alī, lexicon, **2057**[3] (frag.), **3174**
Bar Bahlūl, lexicon, Mm. 4. 18, (frag.) **2070**
Bardesanes, alphabet, 1110
Barhebraeus, cit., 578, S.T. 983; *Auṣar Rāzē*, **2009**, (frag.) 471, (glosses) 524; Creed, 498, 535; on the Divine Wisdom, 517 (2); Ecclesiastical History, (II), **2006**, Dd. 3. 8[1], (frag.) **2073**; Ethics, extr. 524, **2075**, (A.) 799; smaller Grammar, **2011** (I), (frag.) **2077**; *Kĕthābhā dhĕ-Bhābhāthā*, **2005** (I); *Kĕthābhā dhĕ-Huddāyē* (K.), **2005** (III); *Kĕthābhā dha-Sĕwādh Sophia*, **2044** (S. and K.), **2812** (VIII); *Kĕthābhā dhĕ-Ṣemḥē* **2010**, **2011** (II), **2076**; *Kĕthābhā dhĕ-Yaunā*, **2012**

(I), (K.) **2005** (II); *Kĕthābhā dhĕ-Zalgē*, **2007**, (frag.) **2074**, (K.) **3275**; *Kitab al-Hadāyā* (K.), **3276**; Lit. of S. James, 739, 797; *Mēmrā Zaugānāyā*, **2814** (I); *Mĕnārath Ḳudhshē*, **2008**, (K.) **3277**; Order of Baptism, 1213; "Perfection, treated philosophically," 516; Poems, Gg. 3. 30 (I); *Sullāḳā Haunānāyā*, **2816**
Barnabas, Epistle of, extr., 611
Bar-Sarvashvi, cit., 1107
Bar-ṣauma (hymns), 391 (*j*), S.T. 1083 (*k*); of Nisībis, hymn, 1151
Barṣuma, d., 991
Barṣuma (?), martyr, life of (K.), 1206 (3)
Basil of Caesarea, collection of homilies, **3175**, (K.) 996 (2); canons (K.), 869; letters, 619; against Eunomius (A.), 913; lit., 744, 794; var., 441, 607, 612 sq., 626, 887 sq., 996; (K.) 719, 736, (A.) 915
Basil of Antioch, 932 (42); B. ʻAbd al-Ghanī, lit., 743; B. patr., XVth cent., 990. *See* Simeon of Ṭūr-ʻAbhdīn
Behnām and his sister Sārā, hist. of, (K.), 714, 729
Bellarmino, *Doctrina Syriaca* (printed frag.), **2071**[8]
Benjamin of Alexandria, extr. (A.), 930
Bensly, Prof., poss. xvii, 1235 sq., 1238
R. Bĕrīkh-īshōʻ, of Bēth Ḳoḳā, on the Ḥudhrā, 164
Bernard, cit., 1094
Bēth Mautĕbhē, **1963** sq., 304 sq., 307 sq., 555 sq., 753
BIBLE:
Old Testament. Complete, Oo. 1. 1, 2
Pentateuch, **1962**; Oo. 1. 8; 26; 27; **2034**; (A.) **3289**
Genesis, extr., 608 (*s*), (K.) **1865**
Exodus, extr., 3, 28, 524, 1028, 1082, 1115, 1149, 1153
Leviticus, extr., 524
Deuteronomy, extr., 3, 608 (*t*), 1028, 1082, 1115, 1149, 1153
Judges—Kings, Oo. 1. 10
Ruth, 1052
Samuel, extr., 1202
1, 2 Chron., 1055 sq.
2 Chron. (Gr.), extr. 609 (*y*)
Esther, 1055
Ezra—Nehemiah, 1056
Job, 1052, (Gr. extr.), 609 (*y*)
Psalms, **1966**, Gg. 6. 30, Oo. 1. 22, Oo. 1. 40, **2036**, **2037**, (K.) Ll. 6. 12; extr., 510, 1200, 1202; for public service, **1166** (1); for vespers, etc., **1979** (I, X). See Apocrypha below
Proverbs, 1051, 1113; extr. 567, 608 (*u*), (Gr.) 609 (*y*)
Ecclesiastes, 1051, 1113, extr. 567
Song of Songs, 5, 1052, 1079
Prophets, Major and Minor, **1965**, Ll. 2. 4, Oo. 1. 18
Isaiah, extr. 3, 28, 1028, 1082, 1115, 1127, 1149, 1153, 1202, (Gr.) 609 (*y*)
Jeremiah, extr. 524, (Gr.) 609 (*y*)
Lamentations, extr. 609 (*y*)
Ezekiel, extr. **2061**, (Gr. and S.) 609 (*y*)
Jonah, extr. 1202
Micah, extr. 608 (*y*), 1126
Habbakuk, extr. 1202
Apocrypha—
1 Esdras, 1041, 1053
Tobit, 1040
Judith, 1040
Wisdom, 1039, 1112, extr. 604 (4)
Ecclesiasticus, 21, 23, 1040, 1051, 1113, extr. 567, (K.) **2071**[1,2]
Baruch, 1040, 1045, 1079
(II.) Baruch 1040
Susanna, 1040, 1045, 1079, (K.) 736
Bel and the Dragon, 1030, 1040, 1045, 1079
Maccabees, bks. I—IV, 1040, II—III, 1054
(Apocryphal) Psalms of David, 412
Psalm cli., 3, 411, (K.) 1033
Prayer of Hezekiah, 411
Song of the Return, 411

NEW TESTAMENT. Complete (but with omission of Revelation), Oo. 1. 2; Ḥarkl. vers., **1700**. With omission of Revelation, 2, 3, John, 2 Peter, Jude, **1967**, **1969**, **2810**, (Philemon wanting) **1968**
Gospels, **1167** (I), Oo. 1. 25, **272**[1]; Ḥarkl. vers. **1903**
Matthew, extr. 1121
Mark, extr. 1121
Luke, extr. 1201
John, extr. 610 (δ), 1201
Acts, Ff. 2. 15, 1081 (1), 1084 (5), 1109, Oo. 1. 31; Ḥarkl. vers. (frag.) 1193, (A.) **3291**, extr. (A.) 808 sq.
Pauline Epistles, Oo. 1. 31
Romans, extr. 605 (*f.*), 796
1 Corinthians, extr. 793, 796 sq.
2 Corinthians, extr. 58, 799
Catholic Epistles, Oo. 1. 31, 1006, (A.) **3291**
Ephesians, extr. (A.) 1000
Hebrews, extr. 794, 796, 798; Ḥarkl. vers. extr. 1193
Revelation, 1054, 1056 (17), 1081 (2), (with comm.) **1970**
Various fragments, 1193 sq.
Glosses, 752 sq.
Lectionaries, O.T. **1976**; O.T. and N.T. 304 sq., 307; N.T. **1700** (II), **1975**, Oo. 1. 17, 1134, **2035**, (frag.) **2059** sq., (frag.) **2062** sq., (K.) **3287**, (A.) **3291**. *See* Bēth-Mautĕbhē, Commentaries
Bīshāī (Abbā), hist. of, **2016** (2)
Bishops of Jerusalem (K.), 765
"Book of the Bee," **2815**, **3514**
"Books of Clement" (extr.), 616; *see* Clement
"Book of Dates (or Secrets)" (K.), **2889**
"Book of the Dove," **2005** (II) (K.), **2012** (I)
Buchanan, Dr C. (poss.), xiii sq., 1038—1118 (*passim*)
Burial places of prophets, apostles, 1031

Calendars, etc., 355 sq.; (K.) 486, 515, 1199; (A.) 720 sq.; (Malayālim) 1081 (f. 2*a*)
Calligraphus, hymns of, **1993**
"Candlestick of the Sanctuary," **2008**
Canning, Sir Stratford, mentioned, 1209 (8)
Canons, 284 sq., 341 sq., 589, 591, 595, **2023** sq., 1097, 1177 sq.; (K.) 769, **3283**, 997
Canterbury, Archbishop of, mentioned, 1209 (7)
Captivity, Israelite, history of, 55 (9), (K.) 737 (11)
"Causa omnium Causarum," **2000**
Celestinus, bp. of Rome, lit., 751
Cemetery, purchase of, 187
Chaldean Psalter, **1966** (I)
— Manual of Repentance, **2021**
— Service Books, etc., **2879**, 1102 (VIII)
Charms, 6, 1198
Chemistry, Mm. 6. 29
Chester, Rev. Greville T., poss., 1214
Christodūlus of Alexandria, letter (A.) 935 (54)
Christopher, history of, 587 (13)
Chronology, **2888** (5), 1105, (K.) 1199
Chrysostom, various, 443, 606 (*j*, *l*), 609 (*z*), 750, 1094; (K.) 717, 847, 872, 891, 893, 922, 998 sq.
CHURCHES:
M. 'Abhd-īshō' (Amadia), 305
M. Abī (Tyre), 981, 983, 985
M. Aḥā (Shelmath), 157
M. Antonius (Ḳūzḥāyē), 1034
M. Cyriacus, 1181
Forty Martyrs (Āmid), 982 sq.
M. George (ܟܣܒܘܡ), 983
S. George (Bāsūrī), 281
— (Lydda), 727 (2 *c*)
— (Zākhō), 895
M. Jacob (Nisībis), 982
Mary, Virgin (Āmid), 886
— — (Dĕhōk), 402
— — (Dirgĕnī), 384
— — (Ḳārā), 724
— — (Kōm), 264
M. Mīlēs (Tel-ḥash), 587

Shĕmōnī, sons of, 308
Sultan Mahdukht, 308
M. Theodore (Sebaste), 14
M. Zai‘ā (Gogtapa), 1176
— (ܐܟܪ), 983
ܡܪܝ ܟܠܠܐ (Nisībis), 982
ܡܪܝ ܕܡܫܟܠ (Nisībis), 982
ܡܪܝ ܡܥܡܕ ܕܥܡܘܪܐ 1176_{-9}
ܒܥܘ̈ܬܐ 338_2
ܡܪܝ ܢܘܗܪܐ 993_{-2}
ܡܐܢܫܪܬ (Āmid), 983
— 106
Clarke, Dr A., poss., 6
Clement, S., Epistles to the Corinthians, **1700**; Six Books of, 1042; various, 611, 616, 749, 805 sq., (K.) 865 sq.
Commandments (K.), 544 (4); *see* Decalogue

COMMEMORATIONS:
Abercius and the seven youths of Ephesus, 726
M. Abhā, catholicus, 154, 900, 1154, S.T. 171 (15)
M. Abhḥai, 1061
Abraham, 154, 171
Acacius, mart., 707, 709
Acepsimas, bp., 727
Acindynus, 727
Adam, sons of, 1140
Aemilian, 712
Agapius, 727
Agathodorus, 726
Agathonice, 726
Aḥā, 257
Aitalas, deacon, 727
Alexander, 728
Ammonius, 1169 (II)
Anastasia, 727
M. Andreas, 1061
S. Andrew, 709
— Archbp. of Crete, 711
Andromachus, 726
Andronicus, 708, 725
Anthimus, 728
Antony, mart., 728
Apollonius, 1169 (II)
Apostles, Twelve, 1060
Aquilas, apostle, 712
Aretas, 726
Ariston (Erastus), 728
Arsenius, 707
Artemius, mart., 726
M. Āsyā, 712
Bacchus, 805
Bar-ba‘shĕmīn, 1066
M. Bar-ṣauma, 1060 (2)
Basil of Caesarea, 712
Basiliscus, mart., 709
Blasius, 726
Carpus, 710, 726
Christina, mart., 713
Christopher, 707, 728 (bis)
Chrysaphus, 726
Constantine and Helena, 709
Cosmas, 727
Cyriace, mart., 712
M. Cyriacus, mart., 72, 104, 114, 703, 1161, S.T. 656 ult.
Cyriacus and Julitta, 160, 382, 712, 1061
Damian, 727
Demetrius, mart., 726
M. Dīmet, 1120
Diodorus, 154, 170
Dionysius, 726
Dius and Baralâm, 712
Dominus, 727
Elias the prophet, 182
Ephraim, 154, 171
Epiphanius of Cyprus, 708
Eroteis, 727
Eudoxius, 727
M. Eugenius, 184, 257, 259, 261, 1100
Euphemia of Chalcedonia, mart., 712
Eustathius of Ḳinneṣrīn, 726
Eustolia, 728
Eutychius, mart., 710
Evangelists, The, 675, 1064, 1154, 1163
Ezekiel, prophet, 713
Gabriel, 712
Galaction and Episteme, 728
S. George, 93, 112, 159, 176, 233, 380 sq., 1060, 1071, 1100, 1143, 1164

George, bishop of Mitylene, 708
Gerbasius, 726
Germanus, patr. of Constantinople, 708
Ghāzī, Thaumaturgus, 728
Glyceria, 708
Greek Doctors, 1065, 1139, 1154
Gregory of Paneas, 728
Gregory, Thaumaturgus, 728
Hedesius, mart., 727
Helena, 709
Helladius, mart., 710
Hermias, 710, 713, 727
Hermocrates, 713
Hermolaus, mart., 713
Hierax, 727
Hilarion, 712
R. Hōrmīzd, 104, 262 sq.
Ignatius, 724
Isaiah, proph., 707, 728
Īshō'sabhran, 379
Isidore, mart., 708
Jacob, 727
Jacob of Nisībis, 177, 904
Joannicius, Thaumaturgus, 727
Job, 707
S. John the Baptist, 83, 108, 124, 153, 201, 267, 674, 710, 898, 1139, 1154, 1160
S. John the Evangelist, 707
John, 154, 171, 713, 727
— of al-Azrak, 170
— of Tiberias, 1167
— mart., 709
— bishop, 727
— the Egyptian, 182, 257
Joseph Būsnāyā, 178
— priest, 727
M. Kardagh, 179
M. Khodhāhwi, 258
Lōlyānē (Julian), 154, 171
Longinus, 726
Macarius the younger, 1169
Macrina, 712
Marcianus and Martyrius, 726
Marina, mart., 712
Marinus, 727
Martha, 712
Mary Magdalene, 713
Mary, The Virgin, 108, 122, 150, 169, 195, 673, 708, 898, 1138, 1154
Matrona, 728
Maximus, 727
Maxistus, 726
Meletius, mart., 709
Menander, mart., 709
Menas, 728
— and Menaeus, 727
Michael, 154, 182, 261
M. Mīkha, 115
Mnāsūṭ, 726
Mucius, mart., 708
Narsai, 154, 171
Nazarius, 726
Nestor, 726 sq.
Nestorius, 154, 170, 725
Nicander, 727
Nilaea, 727
Nitas, 727
Obadiah, 728
Olympas, 728
Pachomius, 708
Paesius and Isaiah, 1169
Pancratius, mart., 712
Panteleêmon, mart., 713
M. Pāpā, 180
Papylus, 726
Patricius, mart., 709
Paul of Paneas, 727 sq.
Paul the simple, 1169
Paulinus 709
SS. Peter and Paul, 84, 108, 124, 153, 170, 201, 267, 674, 709, 846, 898, 1060, 1064, 1154, 1160
Petoline, 727
Philip, deacon, 725
Phocianus, 727
Photas, 727
M. Pīthion, 234
Polyaenus, mart., 709
Pompeius, 727
Porphyrius, 727
Proclus, 712, 728
Procopius, mart., 712
Protasius, 726
Rhodion, 728

Sābā, 727
M. Sabhr-īshōʿ, 262, 1167, 1169
Ṣāmūt, 726
Saphinus, 726
Sarbelius, 727
Sergius, 805
Severus, mart., 727
Shādost, 1066
Shĕmōnī, sons of, 105, 178, 1100 (III)
Simeon, 178, 956, 1066
Simeon Salus, 713
Simeon Stylites, 709, 712
S. Simon Zelotes, 708
Sisois, 712
Sosipater, 728
Stephen, mart., 85, 125, 154, 170, 202, 269, 709, 899, 1064, 1139, 1154, 1160
Stephen, 727 sq.
Stephen of S. Sâbâ, 712
Stratius, 727
Syrian Doctors, 154, 171, 1066, 1139, 1154
Tabitha, 726
M. Ṭahmazgard, 158
Tarachus, 725
Terention, 728
Terentius, 727
Thalalaeus, 709, 728
Theodore, 154, 170, 727
Theodosia, mart., 710
Theodosius, 725
Theodotus, 727
Theophanes, 725
Therapontus, 710
S. Thomas, 72, 104, 112, 115, 177, 680, 904, 956, 1061, 1161
Valerian, 726
Varus, 726
Victor, 728
Virgin, blessed, of the ears of corn, 708
Zenais, 725
ܐܠܝܫܒܐܕܘܣ 728
ܐܢܛܘܢ 728
اسطوليه 728
غازى 728

Commentaries, Oo. 1. 12(2), **1970—1973**; (K.) **2025**, **3278**, **3280**. *See* Ishōʿ-dādh
"Confession of Faith of the Fathers" (A.), **3288**
Consecration, orders of, 19, 75 (I), 284 sqq., **1988**, 595 sqq., 861 (K.), 1061, 1175, 1178. *See* Ordinations
Consolations, order of, 1172
Constantine, extr., etc., 606, (A.) 914
Constantinople, Patriarchs and Emperors of, 766 (K.), 991 (13)
— Synod of, 1081
Convents: cp. also Churches, and the Geographical Index
M. Aaron, 987
M. Abel (Maʿadān), 982
M. ʿAbhd-īshōʿ (Dērē), 78, 185 sq., 190 sq.
M. Abhḥai, or Convent of Ladders, 4
— (Gargaria), 985
M. Abraham (Midyād), 985, 987
— of Rēshā, 584
— and M. Abel (Ṭūr-ʿAbhdīn), 581
— and M. Gabriel (Dairā ʿEllāitā, Mosul), 81, 148, 163, 184, 302, 306, 392, 946, 1049, 1138, 1173
Abū Ghālib (Gargaria), 4
M. Aḥā, 78
Barbara, 1030
Barefooted Carmelite Friars, 1055
M. Barʿidtā, 584
M. Bar-ṣaumā, 809, S.T. 987
M. Behnām, 315
Dālyāthā, 445, S.T. 467 ult. Cp. also John Sābhā (Dālyāyâ)
M. Elias (Mosul), 388
M. Eugenius (Mĕʿarrē), 258, 356
— (az-Zaʿfarān), 471, 513, 820
M. George (of Baʿbhĕrē), 658, 703
— (Maʿadān), 985
M. Hananiah, 987
M. Ḥananya and M. Eugenius (near Māridīn), 470
M. Hōrmizd the Persian (Alkōsh), 120, 356, 401, 424, 491, 568, S.T. 384 ult., 588_8 sq.
M. Jacob (Ṣalaḥ), 985
M. Jōnā (Anbār), 1166 sq.

M. Julian, 985
Ḳanōbīn, 1007
Ḳartamīn, 987
S. Mary Deipara, 489 sq., 851
M. Mattai, 750
M. Matthew (Mosul), 51, 425, 882
M. Michael, 138, 300, 561, (?) 1125
M. Mūsā al-Ḥabashī (an-Nabk), 737
S. Sâbâ, 712 (11)
M. Sabhr-īshō‘ (Beth-Ḳūḳā), 2, 365
M. Ṣĕlībhā (Edessa), 13, 985, 987
M. Sergius, S.T. 800 (1), 803 (21)
M. Thomas (Ḳaṭrubbal), 981, 985
M. Yōḥannān (Manṣōrīya), 78
M. Zacchaeus (Gargar), 508
ܡܪܝ ܒܗܢܡ 983
ܒܥܘܬ 987
ܕܒܒܢܝܛ (?) 15
ܡܪܝ ܡܠܟܐ 983, 985
ܛܘܠܐ 983
ܒܘܣܘܛ ܕܨܠܝܒܐ 987
[ܕܝܪܐ ܕ]ܬܟܠܐ 1167

Coptic, 1122
Cornelius à Lapide, Comm. on Romans (K.), **2025**
Cosmas of Alexandria, 932
Councils, 620, 765, 769, 815, (K.) 866 sqq., (A.) 913
Creeds, 498, **2012** (vii), 594 (f. 49 *b*), 595 (4); (K.) 764, 816, (A.) 913
Cross, Invention of, 680 (23), (K.) 767
Cryptograph, 714 note
R. Cyriacus, verses, 686; C. of Antioch, lit., etc., 750, (A.) 931
Cyril, extr., 441, 602; C. of Alexandria, lit., etc., 745; (A.) 923 sq., 938; C. bp. of Ḥaḥ, lit., 749

Dālyāyā, *see* John Sābhā
M. Daniel, history of, 587; D. b. Maryam, extr., 441
David, apocryphal psalms of, 411 sq.
David Shâh, panegyric, 984 sq.
R. David b. Paul, notes, 807
Dead, the, services, lessons for, 76 sqq., 103, 1146 sq.
Decalogue, 544 (4) [K.], 594
Democritus, sayings of, 537; chemical treatises, 1037
Demosthenes, sayings of, 536
Denḥā, comm. on Aristotle's Analytics, 667
Didacus [Diego], extr. (K.), 1004 (vii)
Didascalia Apostolorum, extr., 616, S.T. 984_2, (K.) 866, (A.) 910
Didymus, cit., 986
M. Dīmeṭ (Domitius), history of (K.), 735
Dioceses, 338 sqq., 1097
Diodore of Tarsus, extr., 442 (10)
Dionysius, prayer, etc., 442, 582, 1084; of Antioch (A.), 931; the Areopagite, extr., 612, (A.) 912; *de mystica Theol.*, 1102 (ix), lit. 743; of Athens, canons (K.), 872; prayers, 531 sq.
Dionysius (Jacob) b. Ṣalībī, Aristotelian logic, Gg. 2. 14; comment. on O.T., **1972**; on N.T. (frag.), **2067**; extr. etc., 615, 806 sq.; lit., 747, 798, 1111, 1212 (8). *See* also 986, S.T. 983_2, 984_5
Dioscorus of Alexandria, lit., 745; bp. of Jazîrat Ibn ‘Omar, lit., 746
Disciples, list of (A.), 967
"Discipline, Book of," **1995**
Domitius, *v.s.* Dīmeṭ, Maximus
Dorotheus, extr. (K.), 847, 1001 (1)
"Dove, Book of the," **2005** (ii)
Doxologies, 143

East, catholic patriarchs of, 990, (K.) 772 sqq., (A.) 968 sqq.
Ebdochus of Mitylene, lexicon, 991
Ecclesiastical Canons, Grades, etc., 221 (12), **2023**, (A.) 848
Egyptian Fathers, extr., etc., 538 sq., 554, 570, 575
Elias, bp. of al-Anbār, *Kĕthābhā dhĕ-Dhurrāshā*, etc., **1995**, 442; E. b. Shinnāyā of Nisībis, prayers, etc., **1978**, 217, 295 sq., 777 sq.; grammar, etc., **2013** (i), **2819** (1, 2 *b*), 637
Elias III., *Abū Ḥalīm*, prayers, etc., **1978**, 293 (11), 330, 338 (27), 351, 1097 sq.

R. Emmanuel, extr., 442; E. b. Shahhārē, hymn, 169. See ‘Ammānū’ēl
Emperors, Canons and Laws of the, **2023**
Ephesus, hist. of eight youths of, 586 (12); hist. of heads of, 991
Ephraim, discourses, 3, 349, **1992**, 489, 553, 580; (K.) 892 sq., 996, 998 sq., (A.) 918 (20), **3290**; hymns, 29—32, 216, 1150 sq., 1028, 1083 (*b*); (K.) 1202; various, 442, 602, 607, 694 (IV), 1101, 1122, (K.) 997; E. the younger, extr., 442
Epiphanius, bp., 442; of Cyprus, canons, etc., 1106 (XIX *a*), (K.) 872, (A.) 921
Epistle that came down from Heaven (K.), 717 (15)
Erpenius, poss., viii sqq., 996, 1023, 1027 sq., 1032 sq., 1036 sq.
‘eṭrē, 314 (6)
Euclid (Bk. I), Gg. 2. 14 (III)
Eunomians, 1105
Eupraxius of Armenia, extr. (A.), 920 (23)
Eusebius of Caesarea, extr., 442
Eustathius, lit., 742; patr. of Antioch, lit., 746, 1212
Evagrius, extr., hist., 442, 550, 986
Eve, hymn on, 247
Exposition of the Mysteries of the Eucharistic Service, 116 (IV); of the office of the Holy Eucharist, 663 (II); of the Ecclesiastical Grades, 342 (33); of Ps. xv., 609 (*β*)
Ezra, chemical treatises (extr.), 1037

Fables of Aesop, 585 sq.
Famines, 187, 219
Fast, three days, origin of, 1055 (9)
"Fathers, The solitary," extr., 442, 556
"Fathers, Book of the," extr., 608 (*w*); (K.) 1002, 1004
Felix of Rome, extr. (A.), 916 sq.
Festivals, list of, 1055
Fletcher (Mr), mentioned, 1209 (9)
Fulgenzio (Padre), mentioned, 1210
Funeral Services, **1985** sq., 1171, (K.) **2989** (I)

Gabriel (archangel), hymn to, 362; charm of, 1198; M. Gabriel, hymns, 145, 377; G. pr., poem, 1165; G. of Alexandria, extr. (A.), 931 (39); G. (Ḳamṣā), metrop. of Mosul, hymn, 365; G. Ḳaṭrāyā, extr., 442 (20), 443 (35)
Gangra, canon of (extr.), 598 (1)
Gazzā, the, *see* Ḥudhrā, 75 sqq., **1980**, 342, 1151 (*m*)
George, Antonine and Alexandra, martyrdom of, 585 (9)
George, pr., grandson of Israel Alḳōshāyā, hymn, 648; G. bp. of Arabian tribes, extr., 849, 1015 (*c*); G. of Alḳōsh, hymns, 115, 290; G. of Arbēl, prayers, 127, 295 sqq.; G. of Āthōr, canon, 161, 599, hymns, etc., **1978**, 299, 1156; G. metrop. of Elam, 271, S.T. 337_1; G. metrop. of Mosul, extr. (K.), 779; G. metrop. of Nāghn (?), 176; G. metrop. of Nisībis, hymns, 33, 1151
George Wardā, *see* Wardā
Gift, deed of, 188
Glosses, 404 (v), 412 (*f*), 521 sq., **2015**, **2888**, 966
Gog and Magog, 1196
Gorgias, sayings of, 538
Gospels, where written, stichoi, 610 (5 *b*); *see* Bible
Graces, 314
Grammars, *see* Syriac
Greek (numerals, words, etc.), 52, 548, 639 (*d*), 1037, 1043
Gregory Barhebraeus, *see* Barhebraeus
Gregory and Basil, letters, etc., 612 (10 *a*), 626 (32), (K.) 996
Gregory, monk, letter of, 579 sq.; G. pope, prayer of (K.), 363; G. of Cyprus, prayer, 528; G. of Jerusalem, Ḥuttāmā, 1213
Gregory John, bp., liturgy, 750 (37); bp. of Damascus, transl., **3275**
Gregory Nazianzen, canons (K.), 872, extr., 442 (21), 613, 620; (A.), 922, 938 (61, 65); homilies, (K.) 998, (A.) **3292**; lit., 744

Gregory Nyssen, canons, (K.) 872; extr. (A.), 916; G. Thaumaturgus, extr. (A.), 912 (9), 937 (58)
Gregory, the Illuminator, of Armenia, extr. (A.), 912 (10)

Habīb of Takrīt, extr. (A.), 936
Ḥadbĕshabbā, S.T. 1083 (*h*)
Ḥakkīm (Ma'sūd) of Bēth Ḳāshā, hymns, 152, 201, 217, 373, 648
Ḥallēlain(i), Sunday of, S.T. 166_6 sqq.
Ḥarklensian version, *see* Bible
Ḥash-Malkā, history of, 587
Ḥassan-Bāgh, 982
Hāymānōta Abau, original of (A.), **3288**
Hebrew, 1029, 1037
Ḥĕnānā, the, 344, 347 sq.
Ḥĕnān-īshō, patr. extr., 442, life of Īshō'-yabh b. Bestōhmagh, 665 sq.
Heresies, Christian, from Simon Magus to Mārōn (K.), 768
Hermas, liturgy of, 740 (5)
Hexaêmeron of R. Emmanuel of Mosul, **1994** (I)
Hezekiah, prayer of, 411
Hierotheus of Athens (A.), 911 (4)
Ḥīkār the sage and his nephew Nādān (K.), 736 (6). *See* Aḥīkar
Hippolytus, canons of (K.), 868; H. (Julius) of Rome, extr. (A.), 917, anathemas (A.), 937
History, **2016**, **2020**, 1184; (K.) **2881**, **2885** sq., **2889**
Ḥonain and 'Ānān-īshō', Lexicon (Syr. and Neo-Syriac), **2015**
R. Hōrmizd, hymn for, 155 (*d*); prayers, 1156; H. the Persian, history of, by M. Simeon, 491, 584 (1)
Hormuzd b. Ḥannā, autobiography, **2919**
Ḥudhrā, the, *see* Gazzā, 28 (3), 140 n., **1966** (3), **1981**
Huntington, R., poss., xiii, 985, 1001, 1005
Ḥuttāmē, **1984** (9, 10), 509, 700, 1077, 1174 sq., 1177 sqq., 1203
Hymns, 145 sqq., **1966** (3), **1981**, **1989**, **1993**, **2820** (I), **3282**, Oo. 1. 13, 1082, Oo. 1. 44, 1122, **2036** (3), **2037** (3), **2040**, **2041** (2, 5), **2042**; 1171, 1182, 1197; (Syr. and K.), **1990**

Ibn al-'Assāl, *Nomocanon* (K.), **3283**
Ibn al-Baṭrīḳ, extr. (K.), 791
Ignatius, extr., etc., 534 (27), 613, 747, 748 (30); (A.), 912; exhortations to priests, 994 sq., (K.) 997; I. (disciple of S. John), lit., 1211 (3)
Ignatius II., confession of faith, 787 (*d*) (K.); I. b. Wahîb, patr. of Mārdīn, lit., 748 (31); Ig. XVIII., *see* David Shâh
Irenaeus of Lugudunum, extr., 442, (A.) 911 (4)
Isaac of Antioch, discourses, etc., 363, 522 sq., 580, **2811** (1); (Timothy) b. 'Ebhēdh-Ḥaiyā, Syr. Grammar, **2014** (1); I. Eshbadhnāyā, on the Divine Government of the World, **1998**; (Askō) Shĕbhadhnāyā, hymns, 271, 381, 648; I. Shadrensis, poems, 1053; I. of Nineveh, discourses, etc., 442, 532; (K.), **3279**, 1002 sq.; S.T. 611 (6); I. b. Ḥonain, anecdote (K.), 715 (5)
Isagoge, the, of Al-Abharī (K.), 498 sq., *see* Aristotelian Logic
Isaiah, Abbā, doctrine of (K.), 1004; I. of Bēth-Sĕbhīrīnā, marriage-service (partly K.), **1987** (1); I. of Scete, prayers, etc., 528, 530, 552
Īshō' bar Nōn, extr., 443, 555, 599, 604
M. Īshō'-bōkht, metr. of Rēv-Ardashīr, extr., 638
Īshō'-dādh Mārōzāyā, bp. of Ḥĕdhattā, commentary, etc., 56, 443
Īshō'-dĕnaḥ of Baṣra, hymn, 1166
Īshō'-yabh b. Muḳaddim, of Arbēl, hymns, etc., 159, 380, 652; I. b. Besṭōhmagh of Ḥĕdhaiyabh, 164, 287 (5), 346, 443, 665 sq., 1174 (4), 1178; S.T. 316 (f. 1*b*, l. 4), 319 (3, l. 8); I. b. Malkōn, metr. of Nisībis, creed, etc. (K.), 782, 788; I. metr. of Salamās, poem, 1164
Israel, *see* Captivity, Jews

Israel of Alkōsh, hymns, etc., 115, 289, 292 sq., 648; bp. of Cashcar, hymns, etc., 342, 374 sq.; S.T. 316_5, 358_1

Jacob b. Ṣalībī of Melitênê, *see* Dionysius
Jacob of Edessa, 313, 520, 522, 544, 606, 623 sq., 741, 1120 sq., 1203; (K.), 786 sq., 794
Jacob of Sĕrūgh, homilies, etc., 489 (II); (K.), **3286** (1, 4), 998 sqq.; extr., 470, 533, 535, 614, (A.) 930
Jacob (mĕphassĕḳā), hymn for, 232; J. of Batnae, 798 (*f*); J. Baradaeus, lit., 748
Jacob of Kaphrā Rĕḥīmā, 850; J. (Severus) b. 'Isā (Shakkō) of Barṭellā, *Kĕthābhā dhĕ-Sīmāthā*, **1997**; b. Ma'danī, confession of faith (K.), 787 (*e*)
Jacobites, 412, 783 sqq., 788 sqq., 1116
S. James, liturgy, 739, 794, 797, 1111, 1212 (5)
Jeremiah the prophet, prayer of, 531 (15)
Jeremiah, pr., hymn, 385
Jerome, cit., 1094
Jerusalem, bishops of (K.), 765
Jews, the, 753 (5), (K.) 767 (iv. 1)
M. Joannes, homily (K.), 997
Job, the just, history of (K.), 737
JOHN—
John, *see* Chrysostom
John, author of a prayer, 1032; the Baptist, prayer, 529; J. the Baptist, Ferrarius, 1052 sq.; J. bp., poem, 1165; J. bp. of scattered Nestorians, hymn for, 174; J. disciple of Narsai, extr., 443; J. the Dwarf, prayers, 530, 582 (*see* John the Less)
S. John the Evangelist, lit., 742, 795, 797, 1111, 1212; discourse delivered at Constantinople, 614
John the Less, history of, 549 (*see* J. the Dwarf); J. the Monk and Seer, prayers, 533; J. the Patriarch, canons, etc., 601, 622; J. possessor of the Golden Gospel from Rome, history of (K.), 736; J. the Stylite, questions, etc., 625, 667; J. of the Well, history of, 550
John al-Azraḳ, bp. of Ḥīrtha, prayers, 169; J. Climacos, extr., 539, 580; J. Psaltēs, hymns, 389; J. Sābhā (Dālyāyā), works of, **1999** (I), 533, 552
John of Alexandria, 930 sq.; J. patr. of Antioch (Īshō' Bar-Shūshan), 746, 850, (A.) 931 sqq.; J. of Apamea, 443; J. (Yak), metr. of Arbēl, poems, 690; J. of Barallus (Bryllus), (A.) 938; J. bp. of al-Baṣra, lit., 744; J. of Bēth-Rabban, 32; J. of Dailam, 173, 586; J. of Dāliyāh, extr., 566; J. of Damascus, extr. (K.), 791; bp. of Dārā, homily (K.), 890, (A.) 975; J. (Gregory) of Gargar, martyrdom, 991; J. bp. of Ḥarrān, lit., 741, 1111, 1212 (9); J. of Jerusalem, on the Creed (A.), 921; J. of Mosul, 560
John b. Aphthonia, hymns, 389; b. Cursus, bp. of Tellā dhĕ-Mauzelath, 622; b. Euphemianus (or Malkē) of Rome, hist. of, 551, 584, 694; b. Khaldōn, 560; b. Ma'dānī, patr., lit., etc., 669, 748, 787; b. Pinkāyē, discourse, etc., 443, 568; b. Šaileh, life of, 982 sqq.; b. Zū'bī, tracts, 443, 665, gramm., **2013**, **2819** (2—4)
Jonah, bp., letters, 623, 641, 667
Joseph son of Jacob, hymns on, 680 sqq., **3538**; history of, by Basil the Great (K.), 736 (4)
Joseph II., patr. of the Chaldeans (A.D. 1698), 652, 655 sq., 657, in defence of Roman Catholicism (K.), **3281**; life and works, 857
Joseph, bp. of Gāzartā and Thĕmānōn, 160
Joseph Azariah, poems, 691, 696 (*see* Index of Personal Names); J. Ḥaz-

zāyā of Arbēl, extr., 443; J. of Alkōsh, hymn, 115; b. Malkōn, bp. of Mārdīn, extr., 541, 669
Josephus, extr., 443
Josephus (Aesop), fables of, 585 sq.
Joshua (Yeshūa') of Ḥaḥ, b. Ṣĕlībhā dhĕ-Khairōn, discourse, 577; J. a redactor, 991
Josippon, bk. of, 1040 (34)
Judas, the traitor (K.), 715 (4)
Julian Sābhā, discourse on, by Jacob of Sĕrūgh, 553
Julian of Halicarnassus, 929

Kaldānī, *see* Chaldean
Ḳalyāthā, 144
Ḳaṭrāyā, cit., 443 (35)
Ḳĕdhām ū-bhāthar, **1979**, **2879**, Oo. 1. 44
Kĕthābhā dh'Abhāhāthā, 1099
Kĕthābhā dhĕ-Dhurrāshā, **1995**
Kĕthābhā dha-Kĕnūntā, **2051** sq.
Kĕthābhā dhĕ-Sīmāthā, **1997**
Khāmīs b. Ḳardāḥē, hymns, etc., 149, 162, 236, 271, 276, **2813** sq., **2820**, 1157, 1162—5, 1169 sq.
Khāmīs, the, **1991**; glosses on, **2888** (3)
Khāyil (Michael) of Alexandria, letter to (A.), 931 (38)
Kollam (era), 1045
Kūmai, extr., 443 (36)

Lazarus, raising of, **2069**
Lazarus b. Sābhĕthā, *see* Philoxenus of Baghdād
Lectionaries, *see under* Bible
Lee, John (poss.), 1236, 1238
Leo, Emperor, Canons and Laws of, **2023** (1); letter of Simeon Stylites to, 850 (*a*)
Letters of John Sābhā, **1999** (3)
Lexicography, 521 (8), 548
Lexicons, of Ḥonain and 'Ānān-īshō' (Syr. and Neo-Syr.), **2015**; of Ebdochus, Dd. 10. 9; of Bar Bahlūl, Mm. 4. 18; of Bar 'Alī, **3174**, (frag.) **2057**[3]; Neo-Syriac, **1155**; Malayālim, Syriac and English, **1857**
Linea Margaritarum, Oo. 1. 28
Liturgies, **1984** (2), **2887**, **2917**, 1111, 1173, 1177 (2), 1180; (of Malabar) **2973**
Llobet, J. A. (poss.), 19
Lord's Prayer, 594, 1202; (S. and K.), 544; exposition of, 562 (8), 1103 sq.; in verse, 120
S. Luke, lit., 1212 (12)

Macarius, works, 549 (4), 578 (9), (K.) 722 (8); M. of Alexandria, prayer, etc., 530, 549 (4), (A.) 932; M. patr. of Antioch, transl. (K.), 733
Magi, the, names of, 801 (7)
Magic, 563 (18), Oo. 1. 29 (iv. xvi.), (A.) 720, **3086**, 1216
Mahdī (A.D. 1706), 558
M. Makkīkhā, treatise, etc. (K.), 779, 782
Malayālim, 1046 sq., 1051 sq., 1056 sq., 1078, 1081, 1085 sq., 1108, 1113, 1119; lexicon (M. Syr. and Eng.), **1857**. *See* Syriac-Malayālim
Malkā, preparation of the, 343
Malkites, the, 346 (43), 783—791
Māmōi (the college of Nisībis), poem on, 684 (I)
Manual of Repentance or Penitence, **2021**
Map of the world (Barhebraeus), **2008** (f. 30 *a*), Gg. 3. 30 (f. 101 *b*)
Mār-abhā I., cath., transl., 284
Marcian (K.), 815 (3)
M. Mārī, account of (A.), 967; lit., canons, 283, 1177, S.T. 342 (32); M. b. Mĕshīḥāyā, 206, 234, 271, 340, 351, 650, 1097; M. b. Sulaimān, extr. (A.), 972
S. Mark, lit., 743, 1212; M. the monk, extr., 443; M. pr. of Bā-khudaida, calendar by, 515; M. of Alexandria, 931; M. of Mt. Tharmaḳā, history of, 551
Maronite services, **1866** (I), **2989** (2), 1061

Marriage service, **2041** (1), **2049**, Or. 11, (S. and K.) **1987** (I); canons, 595, 603
Martyrs, *see* Commemorations, 36 (*p*), 584 (4), 585 (9)
Mārūthā, bp. of Tekrīt, lit., 749, 797
Mary, the Virgin, **2001**, 587, and (all K.) 362 sqq., **2886** (2), 718, 861
Mary of Kiduna, hymn, 1165
Mas'ūd, *see* Ḥakkīm
Matthew, patr., homily, 718; M. (Hermas), lit., 740, 797, 1111, 1212
Maurice, emperor, history of, 551
Mautebhā, *see* Bēth Mautĕbhē
Maximus and Domitius, history of, 550
Melchizedek, names of parents of, 1107
Melitene, priests of, 989 (7)
Mênaea (A.), **2880**, **2882**, **2884**
Mênas of Alexandria, 933
Metropolitans of the East (K.), 776 sq.
Michael the archangel, hymn to, 362; Mār M., extr., 443, 637; M. of Alexandria, 931; M. bp. of Āmid, creed (K.), 779; M. patr. of Antioch, lit., 745, 795. *See* Khāyil.
M. Mīlēs, bp., martyrdom of, 584, 587
Milesius (?), sayings of, 538
Mitchell, Rev. S. S. (poss.), 1122
Mogul (or Tatar), 14, 693 (29), 1165, 1197
Mohl, J. (poss.), 16
Monophysite schism, account of (K.), 815
Moore, Bp. (poss.), xii sq., 1008, 1199
Moses, apoc. (K.), 997 (14), 1025 (4); fragm. life of, **2055**[3]
Moses (Severus) b. Kēphā, comment. on John, **1971**; life of, 807 (45); lit., 794; various, 607, **2918**, (K.) **3285**, (A.) **3294**
Muḳaddimāt, (K.) 906, (A.) 959 sq.
Mūsā al-Ḥabashī, history of (K.), 729
Mūsā ibn al-Ḥajar, **3294**; *see* Moses b. Kēphā
Mysteries of the Eucharistic Service, Exposition of, **1977** (IV)

Naaman and Gehazi (discourse by Severus of Antioch, K.), 716
Names of God, translated into Syriac, 611
Narsai, discourses, 388; extr., 444; hymns, 28 sq., 305, 1150; poems on hist. of Joseph, **3538**
Neocaesarea, Council of, 620
Neo-Syriac, **2015**, 1037, **1155**, **2056**[4], **2071**[2, 7]
Nestorianism, **2051** sq. *See below.*
Nestorius, doctrines of, etc., 982, 991, 1104, (K.) 783 sqq., (A.) 937; history of, by Ṣālībhā, 203; history of, by John of Antioch, 850; lit., 285, 1173, 1178 sq.
Nicaea, Council of, 765 (7)
Nicene Creed, 30, 1028 (6), 1105, 1150, (in verse) 119, (S. and K.) 544; exposition of, 403
Nicolaus Damascenus, extr., Gg. 2. 14 (II)
Nicon, *al-Ḥāwī*, (K.) **3280** (II)
Nilus the Monk, letters, 576
Ni'ma (Ni'met-Allāh), Ignatius XVII., *πληροφορία*, 980
Ninevites, hymns for, 34, 204 sqq., 644 sqq., 1151, 1154; prayers of, 270 sqq., 294 sqq.

Office-book, sacerdotal, **1984**, **2045**, **2046**
Order of Resurrection, 17
Ordinations, **1988**, 1062, Oo. 1. 29 (1)
Ōsrōn, extr., 1037

Pachomius, S.T. 326_{11}, extr. (K.) 1002
Palladius, 'the Paradise' of, (extr.) **2019**, 412 (*f*), 1127
Pardaisā da-'Ĕdhen, *see* 'Abhd-īshō' b. Bĕrīkhā
Parrot, on the, 641 (*d*)
Passion, the, services, etc., 5, 8 sq.
Patriarchs (Jacobite), 987 sqq.; of Antioch, 986; of Alexandria, Antioch and Rome (K.), 764 (III); of Constantinople (K.), 766; of the East, 260 (*d*); (K.) 772 sqq., 986
Patricius of Edessa, 627
S. Paul's epistles, where written, 611 (*c*); Apocalypse or Vision of, **2043** (I), **2050** (II)

Paul (various), 530 (12), S.T. 580 (13)
Paul, abbot (trans.), **1993**
Paul and Paul, letter from the holy Fathers to, 621
Paul of al-Anbār, prayers, 133, 135 sq., 299
Pebechius, extr., 1037
Pericles, sayings of, 538
Persian, 1037, 1095
S. Peter, epistle to Clement (K.), 866; lit., 740, 795, 1212; Revelation of (K.), 1000
Peter (S. J.), hymns, 1052
Petermann, Prof. (poss.), xvi, 1130, 1135
Pethiōn, *see* Pithion, 159, 176
Philip, pr., letter of Severus to, 627 (34)
Phillips, Dr G. (poss.), xvii, 799, 810
Philosophers, sayings of, 536 sqq.
Philosophy, *see* Aristotelian logic, 519 sqq., 637 sqq., (K.) 767
Philotheus of Alexandria, 933
Philoxenus, patr., S.T. 984_{13}; P. (Ignatius Nimrod), 986; P. of Baghdād, liturgy of, 741 (7); P. of Mabbōgh, creed, 535 (vii. *b*); lit. 751; prayers, 530, 545, 581; various, 313, 469, 553, 607, 620, 627
Pindar, sayings of, 537
R. Pithiōn, hymns for, 159, 176; order of tonsure, 324
Plato, sayings of, 536
(Abbā) Poemen, 573, S.T. 571 (*d*), 572 (*g*)
Pontius Pilate, Relation of (K.), 716 (10), 729 (8)
Porphyry, Isagoge of, comm., 501 (2), 698, 1009. *See* Aristotelian logic
Prayers, **1978**, **1984**, 314, **1988**, (K.) **1990**, **2012** (III), 545, Oo. 1. 43, 1122, 1235 sq., (K.) 1062, 1199
Priests, list of high priests, and Western priesthood, 986
Probus, 885 (1); on *de Interpret.* § 2, 642 (XII)
Proclus of Constantinople, extr. (A.), 919
Prosdocius (A.), 917
Psalms (contents), Oo. 1. 12 (1). *See* Bible
Pulchritudo Morum (or *Pulchritudinum*), **2018** (I)
Purchase, deed of, 14 sq., 187, (K.) 816

Rabbūlā, bp. of Edessa, canons, 621 (24)
Rae, Dr (poss.), xvii, 1213
Rassam, Mr, mentioned, 1208 sq.
"Recognitiones" of S. Clement, 611
Resurrection, services, etc., **1854** (2), **1989**, 1180, **1855**
Reuben (Rūbīl) and his companions, history of, 551 (18)
Riddles, 523 (17), 1025 (3), 1189
Roman Catholicism, defence of (K.), **3281**
Rome, heathen emperors of (K.), 765 (6); patriarchs or popes of, (K.) 764 (2), 991

Sābhā, *Kĕthābhā dha-Kĕnūntā*, **2051** sq.
Sabhr-īshō‘, canon for, 341; S. of Bēth-Garmai, 1098 (20); S. bp. of Kashkar, 176; S. of Beth-Ḳōḳā, 366; S. b. Paul, hymns, etc., 226, 444, (K.) 787 (D 1)
Sacraments, the seven, 594 (f. 59 *b*)
Sahdōnā, extr. (K.), 1004 (x)
Sa‘īd ibn Baṭrīḳ, extr. (K.), 791
Saints, lives of (K.), **2886**; names of, 261 (*e*)
Ṣalaḥ, patr. of, 990
Salāms to the Virgin Mary, etc. (K.), 362 (3), 364
Ṣālībhā, pr., on history of Nestorius, 203 (*b*). *See* Ṣĕlībhā
Ṣāliḥ ibn ‘Abd al-Ḳuddûs (K.), 717 (12), 730 (10), 997
Samaritans, 767 (2)
Sanutius of Alexandria, *see* Shanūdīn, (A.) 935
Ṣaumō, pr., poem, 655 sq.
Scete, hist. of monks of (K.), 721 (IV), 730 (11)
Scholia, *see* Theodore b. Khōnai
Scientific discoverers, etc., 640

Ṣĕlībhā, *see* Ṣālībhā, hymns, etc., 647 sq., 779, 1101; S. b. David of Manṣūrīyāh, hymns, 154, 373; S. b. Yōḥannā, "Book(s) of Dates (or Secrets)," (K.) **2889**; Mār S., S.T. 1083 (*h*)
Septuagint, *see* Bible
Serapion, prayer, history of, 534, 552
Sergius, bp., canons of, 622; monk, letter of, 578; S. ibn Yōḥannā ad-Dimashkī, translator, **3277**
Services, **1979**, **1987**, **1989**; (K.) **2989**, **3224**, **3282**
Severianus of Gabala, extr. (A.), 920
Severus, letter, etc., 313, 622, 627; S. of Antioch, extr. etc., **1993**, 531, 535 [v, vii], 614, 716, 747, (A.) 929 sq.; S. ibn al-Muḳaffaʻ, extr. (K.), 786, 788 sq., 791; S. Sēbōkht, extr. etc., 641, 667, 886; S. b. Shakkō, *see* Jacob b. ʻIsā
Shaddād ibn ʻĀd, on Solomon (K.), 1026 (*c*)
Shallīṭā of Rās-ʻain, **1978**, 294 sq., 1197
Shams ad-dīn Muḥammad ibn Ḥamzah, on al-Abharī's *Isagoge* (K.), 499
Abbā Shanūdīn (Sanutius), hist. of, 549 (5)
Sheba, queen of, and Solomon, 534
Shĕḥīm(t)ā, **1854**, **1866**, **2989**, **3224**
Shemshā Ṣaidĕnāyā, hymns, 149, 152
Shihāb of Mosul, poem, 684
Silvester of Rome (A.), 918
Simeon, monk, letter of, 578; M. Simeon, letters to Dr Badger, 1208 sq.; S. disciple of M. Yōzādāḳ, hist. of M. Hōrmizd, **2002**, 584 (1); S. Salus and John, history of, 551 (14); S. (Basil) of Ṭūr-ʻAbhdīn (K.), **2026**; S. of Scete, "Garden of the Recluse" (K.), **2024**; S. Shanḳĕlāwai, extr., 444; S. Stylites, letters, 849 sq.; S. b. Ṣabbāʻē, patr., hymns, etc., 34, 155, 1099; S. of Ṭaibūthā, extr., 611
Sīnai, deacon, martyrdom of, 584 (4)
Smith, Prof. W. R., poss., xvii, 1217, 1234
Sneezing, salutations on, 350 (*y*)
Socrates, S.T. 521 (5)
Solomon, stories of, by Shaddād ibn ʻĀd (K.), 1026; maxims of, 585 (6), Psalm of, 531 (16); *see* Sheba
Solomon of Pĕrath-Maishān, "the Bee," **2815**, **3514**; prayers, etc., 122 n., 134, 198, 340 (*n*), 354
Sophocles, sayings of, 537
S.P.C.K., xv sq., xxvi
Speechly, Rev., poss., xvi, 17, 1123 sq.
Sphinx, the, 605 (*d*)
Stephen, cit. (K.), 1002; S. the pilgrim, of al-Faiyūm (K.), 721
Stichoi, 610 sq.
"Storehouse of Secrets" (Barhebraeus), **2009**, (frag.) 471, 524
Stories, 566, 605, (K.) 715, 721 sqq., 729 sqq.
Sūgyāthā, 1081, **2039** (iii), 1162, 1181, (A.) 25, S.T. 675 (f. 30 *a*)
Sunday offices (K.), **1866** (2)
R. Sūrēn of Nisībis, extr., 444 (42)
Synonyms, etc., 540 (6), 636 sq.
Syriac Grammar, **2010**, **2013**, **2014** (1, 2), **2812**, **2819**, **2056**[1], **3745**
Syriac-Malayālim, 1085 sq., 1108, 1110, 1118 sq., 1121, 1212; grammar, 1056 sq.
Syriac, Modern, *see* Neo-Syriac

Taghrīth, names of patr. of, 990
M. Ṭahmazgard, hymns for, 158, 232; mart. of, 1136
Ṭaibūthā, the, consecration of, 344 (38), 1098
Tatar, language, etc., 14. *See* Mogul
Tatian's Diatessaron, extr., 444
"Teaching of the Twelve Apostles," extr., 616 (17)
"Testament of our Lord Jesus Christ" (K.), 715 (3)
Tĕwārīs (?) the monk, extr., 444
Theodore, sayings of, 538; T. periodeutes, 623; T. b. Khōnai, extr., 444, scholia, **2812** (i); T. of Mopsuestia, lit., etc., 30, 284, 360, 444, 1173, 1178 sq., S.T. 663 (ii)
Theodosius of Alexandria, various (A.), 928, 930, 938; of Antioch (A.), 931

Theodotus of Ancyra, extr. (A.), 921 (25)
Theophilus of Alexandria, 488 (3), (A.) 923 (29); T. b. Michael, 767
Theophrastus, cit., 536, S.T. 1020_{11}
S. Thomas, hymn to, 266; Acts of, **2822**; (K.) 714 (2), 729 (3); prayers etc., 534, 539, S.T. 492 (f. 3 *a*); T. the blessed, letter of, 578 (8); T. pr., questions to Jacob of Edessa, 625 (*d*); T. of Edessa, hymns, etc., 32, 284, 444; T. of Ḥarḳel, 6 sqq., 1132
Timonides, sayings of, 537
Timothy, canon for, 341; patr., extr. etc., 31, 444, 598, 604, 1150; of Alexandria, cit., 986; of Āmid, *see* Isaac b. 'Ebhēdh-Ḥaiyā
Tischendorf, poss., xvi, 1124, 1130
Titus, extr. (K.), 1002
Translations from Greek, **1993**, (K.) **2886** (2). *Cp.* Bible
"Treasures, Book of," **1997**
Turgāmē, **1977** (I), 663, 666, 1101 (VII), **2039**
Tyrius of Bēth-Sēlōkh, extr. (K.), 1004 (x)

Uriah, hymn on, 695

Victor, stories by (A.), 722
Victoria, Queen, mentioned, S.T. 1209 (8)
Virgin Mary, *see* Mary
Vitalian, anathemas of (A.), 937 (60)

Wardā George, hymns, etc., **1980**, 373, 376, 402, **2813**, 671 sq., 1170
Wardā, the, **1982**, **1983**
Wright, Dr W. (poss.), xvii, 711
Wright, Prof. W., xvii, 1122, 1217

Xenophon, Maria, John and Arcadius, history of, 549
Xystus, lit., 742, 795, 1111, 1212 (7)

Yabh-alāhā II., hymn, 197 sq.
Yaḥyā ibn Sa'īd (extr., K.), 771 (20)
Yak, John, metr. of Arbēl, verses, 690
M. Yaḳḳirā, 387
Yaldā of Alḳōsh, ḥuttāmā, 1179
M. Yārēth of Alexandria, history of, 585 (8)
Yazdīn, hymns, 31, 1083, 1150
Yazd-panāh, hymn, 178
Yeshua', *see* Joshua
Yōḥannā ibn Jarīr az-Zirbābī, tr. of *Kitāb al-Hadāyā* (K.), **3276**
M. Yōḥannān, John Sābhā's letter to, 467

Zacharias of Alexandria, letter (A.), 934 (51)
Zoroaster, prophecy of (K.), 761
Zosimus (Bks. i.—xii.), Mm. 6. 29 (2, 6)

INDEX OF PERSONAL NAMES.

Aaron, reader, 1132
'Abd al-Aḥad, 37, 490, 841; S.T. 554 (*c*); A. Khaushābhā, sc., 895
'Abd al-Azīz, bp., 840
'Abd al-Karīm, 444, 518
'Abd al-Masīḥ, 37, 357
Abdallah, 504, 985; pr. of Māridīn, 471; b. Nāmūsī, sc., 737; aṣ-Ṣadadī, deacon, sc., 723, 737
'Abdu 'l-Azalī, 852
'Abdī Pāshā of Mosul, 944
'Abdō b. Irmiyā, sc., 944
'Abdu'llāh b. Behnān, 316
'Abhdīsh of Alkōsh (A.D. 1797), 361
'Abhd-īshō', sc. (A.D. 1669), 491; S.T. Add. 2055^6; of Alkōsh, 401; b. Ḥadhbĕ-shabbā of Alkōsh, sc., 120, 308
Abraham, deacon, 808; (of Ban) sc., 993; of Āshīthā, sc., 21, 191, 193; b. Sergius, 1094; of Ḥĕdhattā, S.T. 337_5; poss., 496, l. 5
Abu Īsḥāḳ Jirjis, 942
Abu 'l-'Izz Ḥĕshulāyā, 51
Abū Thābit, 737
Addai, 155; S.T. 259_{-3}, 805_6
Alexander b. Abraham, sc., 1123, 1212
Anastasius, sc., 886
Antonius poss., S.T. 1033 (f. 225 *a*); pr., S.T. 1035_2
'Askar b. Kujkuj, pr. of Arbēl, 568
'Aṭā'u 'llāh ibn Ilyās, 316
Athanasius (of Ḳārā), S.T. 987
Azzīz, 985

Bacchus, 495
Badrkhān-beg, 21, 191
Bahā'u 'd-dīn Ḳaināyā b. 'Ātyē, sc., 185
Bahdīn b. 'Aṭṭāyē, sc., 189
Basil (collator), 1133; maphr., 470; of Caesarea, 360; of Nisībis, 607
Basil 'Āzār, maphr., 813; B. George, maphr., 471, 737; B. Isaac, 852; B. Matthew, maphr., 427; B. Yaldā, maphr., 882; B. Yēshū', maphr., 314
Basil, metr. of Jerusalem, 987; b. Michael, pr. of Edessa, 13; b. Sĕ'īd, 1030
Beg Gawur, 502
Behnām, 555; sc., 314 sq.; b. Īshō', 487; b. Simeon, pr., 1172
Bernard of Sidon, 1034
Bilghān (fem.), 300
Bishārah, metr., 471

Clement (VIII.) of Rome, 1034
Constantine, sc., 627; C. (?) poss., 993
Cyriacus, abbot, 47
Cyril Rizḳ-Allāh, bp. of Damascus, 813

Damianus, 698
R. Daniel b. Ḥannūn, 14
Darwīsh, 264
David, 985; b. Jeshua, r., 1253; b. Joseph poss., 1026; b. Maḳdisî Mūsā, deacon, 718; b. ܡܫܐܠܘ, 982

David-Shâh, 984, S.T. 981
Denḥā, S.T. 194_3; patr., 39; pr. of Shelmath, 157
Diodorus of Tarsus, 360
Dionysius, metr. of India, 1111
Dioscorus of Āmid, 987; of Ṣalaḥ, 987; of ܡܠܣܘܪܐ 987
Dioscorus George of al-Jazīrah, 882; D. Ṣārukhān, bp., 737

Elias, 985; deacon, 499; metr. of Nineveh (A.D. 1493), 24; sc., 1177; witness, S.T. 628_5
Elias, patr. (xvith cent.), 78, S.T. 347_3; (xviith cent.), 264, 491, 568, 587, 958, 1176; (A.D. 1701—7), 300, 401, 557, 895; (A.D. 1720—1734), 120, 157, 384, 424, 542, 792; (A.D. 1759), 308; (A.D. 1886), 1239
Elias of Ḥadeth, 1007
Elias b. Dā'ūd, deacon, 723; E. b. Yaldā, sc., 157
Emmanuel, b. Hōrmizd, sc., 37
Ephraim of Tyre, 985
Eugenius, 146, 366; S.T. 326_9
Eulogius, 146
Ezekiel, cath., S.T. 171 (15); (?) b. Isaac, poss., 1181

Fakhr ad-Dīn Ibrāhīm of Hamadhān, 39
Francis b. George of Bēth-Mērē, sc., 659, 662, 1239, 1243

Gabriel (in an acrostich), 1175; sc. (A.D. 1493), 24; G. b. Cyriacus, sc., 1183; G. pr., 842; S.T. 187_2
George (Dr Badger), 192; G. Kōk(k)ōm, sc., 1045; G. (Jirjis), 1005; G. pr., 361; G., sc., 365
George of Alḳōsh, sc., 557; G. of Āshīthā, 21; G. of Elam, S.T. 337; G. of Ḥedhyabh, S.T. 337; G. of ܐܪܕܫܝܬ, sc., 1026; G. of ܫܪܡ, 985
George b. Elias b. Hormuz Zakkūr, 960; G. b. Hōrmiz, pr., 308; G. b. Israel b. Hōrmizd, sc., 568; G. b. ܒܠܝ ܘܪ, poss., S.T. 1239; G. b. Sārā, 1008; G. b. Sergius, poss., 1148; G. b. Zai'ā, sc., 1155
Gīwō, deac. of Arādan, 542
Gregory, metr. of Jerusalem, sc., 502; maphr. of East, 987; metr. of Damascus, 987; metr. of ܕܡܣܘܩ 987
Gregory Behnām, bp., sc., 851; G. Buṭrus, bp., sc., 882; G. Elias, of Mosul, 1248; G. George, metr., sc., 737; G. John, metr., 737; G. Nazianzen, 360; G. Simeon, metr., 490

Habakkuk of Edāneh, 1008
Ḥabbībh of Ṭūr-'Abhdīn, sc., 490
Ḥabīb, 985
Haddāyā, deac., 53
Ḥadh-bĕ-shabbā of Alḳosh, 557. *See* 'Abhd-īsho' (above), and Hōrmizd (below)
Ḥananiah (of Gargaria), 985
Ḥannā Benāwī (?), 509
Ḥannān-īshō', metr., 78, 319
Ḥannē (A.D. 1723), 157
M. Ḥĕnānīshō' (A.D. 1729), 1180
Hendī Dergĕnāyā, 107
Hōmō of Alkōsh, sc., 408. *See* Hōrmizd (below)
Hōrmiz, pr. of Arādan, 308, 542
Hormiz an-Naḳḳār of Mosul, sc., 958
Hōrmizd (of Tel-Kēphē), 557; pr. of Shelmath, 157; H. (Hōmō), A.D. 1686, 191; b. George (Bar Zibhaḳ), 185, 187; b. Ḥadh-bĕ-shabbā, sc., 587; b. Ḥannā, sc., 643

Ibrahim Kataby, 711; b. David, 723; b. Jirjis, 731, 942; b. Jurjis, 487; b. Zangīshā, 120
Ibrāhīmshā, sc., 799
Ignatius, bp., 987; of Ḳartamīn, 987; of Ṭūr-'Abhdīn, 987; metr. of Mārdīn, 987; of ܡܠܘܕܝܐ 987; patr. of Antioch, 470, 981
Ignatius II., maphriān (A.D. 1218), 808
Ignatius 'Abd al-Masîaḥ, patr. of Antioch (A.D. 1678), 882; I. George,

patr. of Antioch, 516, 737, 813, 852; I. Khaleph, 982; I. Ni‘met-Allāh, 1000; I. Shukr-Allāh, patr., 427, 1252; I. Simeon, patr. of Antioch, 314
Innocent (XII.) of Rome, 1062
Irmiyā, b. Khōja, sc., 944
‘Īsā b. Abraham (of Ōz), sc., 281; b. Isaiah (of Eḳrōr), sc., 634; b. Mas‘ūd, sc., 808
Isaac, witness, 628_5; of Māridīn, 490; b. ‘Abd al-Ḥaiy, sc., 882; b. Ḥannā (A.D. 1750), sc., 516
R. Isaiah (A.D. 1586), 78
Īshō‘ of Barṭellā (A.D. 1196), sc., 51
Īshō‘ bar Nōn, 667
Īshō‘-yabh, metr., 264, 308, 357, 360, 587; b. Abrāhā, sc., 597

Jacob b. Isaac, of Bā-Khudaidā, 627; b. Isaac of Alḳōsh, 444; b. Īshūa‘, sc., 427
Jacob-shâh, deacon, 983
Jeshua‘ (of [illegible]), 985
Jirjis, 808. *See* George
Joannes of Egypt and Alexandria, 1133; bp. of Ra‘ban, sc., 1133; of Tarsus, 987; J. (Jacob), 1000
Johannān, S.T. 1035_2; b. Hōrmizd, of Alḳōsh, sc., 792
John, bp. (A.D. 1686), 1176; bp. (A.D. 1803), 1148, 1155; metr. (A.D. 1806), 643; patr. 361, S.T. 1093_{10}
John b. Bacchus (A.D. 1276), sc., 495; b. Ibrāhīm (A.D. 1494), sc. 710; b. Khaldūn, 178; b. Simeon, pr. (A.D. 1493), 24
John (Yēshū‘), patr., sc., 808: J. of Mārdīn, 982; of Ṣemār-jebēl, 1033; of Tripoli, 985; of Tyre, 981
Joseph, sc., 21, 1214; witness, S.T. 628_5; pr. (A.D. 1647), 315; pr. of ‘En-Ḥalyā, 502; J. Khalweh, sc., 1236; R. Joseph, 1032; deacon of Alḳōsh, sc., 105; R. Joseph, 1032; of ‘Ainkâvâ, 1087, 1094; [illegible] S.T. 1035
Joseph ‘Azariah (A.D. 1879), sc., 652, 656, 658, 697; b. David (A.D. 1586), sc., 78; b. D. of Kerm-seddeh, 1026; b. D. of Ḳosur, sc., 1248; b. George of Aleppo, tr., 1249; b. G. of Alḳōsh, sc., 300, 384; b. G. of Ḥadeth, sc., 1006; b. Māraugē, deac., 384; b. Michael, 731
M. Joseph I., 857; Joseph V., patr., 36; bp. of Mosul (A.D. 1826), 36
Jum‘â, 857

Kammō (A.D. 1723), 157
Ḳāshā, 201
Khalīl ibn ‘Īsā (A.D. 1492), 722
Khaushābh b. ‘Azīz, sc., 1172
Khaushābhā (‘Abd al-Aḥad), sc., 895; b. Daniel of Alḳōsh, sc., 264 sq., 401; b. Thomas of Pīyōz, 600
Khaushābō b. Elias of ‘Āmēdīyā, 191
Khaushē (Khaushābhā), A.D. 1699, 265; S.T. 305 ult.
Khiḍrshāh, 502
Khudhāhwai, 146
Ḳudsī ibn Makdisī Abrāhā (A.D. 1699), sc., 907

Laṭān-shāh, 508
Lazarus of Maiperḳaṭ, 985; b. Sābhā, sc., 1187; R. Lazarus, 15
Leo XII., pope, 36

Macarius, 933
Malkeh, 985
Manṣūr (A.D. 1882), sc., 697
Mārān (f.), 516
Mārabhā, pr., 390
Mark b. ‘Abhdīsho of Alḳōsh, sc., 361; b. Ḥannā of Alḳōsh, sc., 1246
Maryam (f.), 157, 808, 882
R. Mattā (A.D. 1767), 471; M. b. ‘Abd-al-Jalīl, 944; b. Buṭrus, 841 sq.
R. Mattai (A.D. 1819), 1253; b. Sergius, 1094
Matthew b. ‘Abd al-Aḥad, pr. of Mosul, 627; b. Behnām (A.D. 1831), 56
Micha b. Daulat-shah, sc., 4
Michael (the elder ?), 1043; patr. of Antioch, 1133; b. Daniel, S.T. 1033

(f. 225 *a*); b. Jonah, 2; b. Joseph (A.D. 1771), sc., 730; Farḥāt (of Aleppo), 1249
Moses (ܒܢܙ), S.T. 1035_2; b. Isaac, sc., 1000
Muḥammad, deac., 723
Mūsā b. Mattā al-Mauṣilī, sc., 820; b. Zuraiḳ (A.D. 1519), 722

Nūrī-beg, 21

Paul, poss., 500; b. Simeon b. Farīd, pr., 508
Peter of Ancyra, 1031; P. (Moses) of ܒܢܙ, 1007
Philip Joannes of Āmid, 1116
Pilate, maphr., 985

Rabī' of Tekrīt, 555
Rizḳ-allāh b. Mattai, sc., 518
Romanus of Tellā d'Arsenius, 1133

Sābhā, sc. (?), 1042; S. b. Shahbū (?), pr., 106
Sāhdā (A.D. 1170), sc., 13
Ṣalībā b. Behnām (A.D. 1237), pr., 52
Sammānō b. Daniel, sc., 147
Sārā (f.), 157
Ṣelībhō of ܛܒܪ̈ܐ, sc., 1148
R. Sergius, 78; S.T. 187; of Laḥfed, sc., 1033; of Ṣemār-Jebēl, sc., 1034
Setto (f.) ?, 1125
Severus, bp. of Ṭūr-'Abhdīn, 987
Shĕmōnī (f.), 857, S.T. 428_{10}, 490_{10}
Shuîdôs (A.D. 1843), sc., 751
Shukr-allāh (Basil George), maphr., 737
R. Simeon, 1032; (A.D. 1840) metr., 842; (A.D. 1609) metr., 189; patr. (A.D. 1843) 21, (A.D. 1493) 24, (A.D. 1785) 139, (A.D. 1558) 356, (A.D. 1803, 1148, 1155, (A.D. 1729) 1180, (A.D. 1842) 1187, (A.D. 1829) 1188; pr., 852
Simeon metr. of Āmid, sc., 1062; b. Israel of Alḳōsh (A.D. 1734–5), sc., 424, 542; S. Lois (Louis), 699; S. ܒܣܒܣܐ of Ṭūr-'Abhdīn, sc., 486
Simeon b. Ṣabbā'ē, 139, 155; b. ܒܪܒܘ 985; b. ܚܙܠ (?) 1032; b. George b. Sābhā, 1187
Solomon, deac., 492; b. David, sc., 1180
Stephen, m., 53; pr., 428
Sulaimān of Tell-Zĕḳīphā, sc., 357; b. Isaac, 1205; b. Yoḥannā, sc., 939

Thomas, deacon, 390; m., 15; sc. (A.D. 1729), 1252; b. Behnām of Bēth Khudaidā, 582; b. Ibrahim aṣ-Ṣadadī, d., 722; b. Moses b. Yahbhō, sc., 139; b. Sulaimān, 808
Timothy, 319_{-4}; (of Antioch) 980 sq.; metr. of Jerusalem (A.D. 1066), 936; bp. of Tellā d'Arsenius, 987

Xenaias, sc., 390

Ya'ḳūb ibn Ibrāhīm, deac., 841
Yaldā pr. of Alḳōsh, 157, 587
Yōḥannā (A.D. 1701), pr. of Alḳōsh) 401; b. George of Mengĕshē, 424
M. Yōzādāḳ, 491, 584
Yūsuf ibn Rizḳallāh, 723

Zechariah, pr., 1111; of Melitene, S.T. 610_2
Zīzē (f.), of Alḳōsh, 587

ܐܒܐ 319_{-4}, 337_4 sq.
ܐܒܐܛܘܣ 852_{-2}
ܐܒܐܠܛܘܣ 852_{-2}
ܐܒܪܝܣ 259_{-2}
ܐܗܣܝܟܘܣ 1002, l. 3
ܐܘܡ ܫܡ ܠܬ 559_{-2}
ܐܒܪܛܘܣ 852_{-2}
ܐܒܓܢܙ (?) 509_2
ܐܪܝܘܣ 403_{-4}

ܒܐܣܝܘܣ ܕܡܘܪܬ (?) 1016_{-2}
ܒܗܐ 985

ܒܪܒܝܪܘܢ 983_{-4}
ܒܪܓܪܝܒ 983_{-3}

ܓܢܘܪܝܐ (?) 1133_6
ܓܪܓ (?) 1032

ܕܒܘ 487 (f. 220 *a*)

ܗܕܝܘ 187_4

ܘܐܝܣ 985
ܘܪܗܪܢ 233_1

ܙܐܝܣ 285_5
ܙܝܓܪܕ 233_4

ܚܣܪܒܘܣ 852_{-2}

ܠܘܢ (?) $545\,(b)_2$

ܡܢܝܐܣ, ܡܢܝܐ 981, 985
ܡܪܘܓܐ 187_3

ܢܘܪܐܠܗܡ S.T. $981_{5\,16}$, 984_7

ܣܛܐܒܪܘܣ $994\,(2)_2$
ܣܪܒܣ S.T. 1033_4

ܥܛܝܗ 1035
ܥܣܐ 187_3
ܥܣܦ 985
ܥܪܝܒܝܗ (f.) 1134_{10}
ܥܠ ܓܐܓܐ 980 (π)
ܥܪܒܘ 985

ܦܐܝܩ, ܦܐܝܩ 982_{21}, 983_3

ܨܠܗ (? f.) 1148 (f. 66 *a*)

ܩܘܪܝܢܘܣ 316_4, 358_1
ܩܘܪܓܝܣ 1153

ܫܒܣܘ sc. 1176
ܫܒܘܢ 1133_8
ܫܡܐܠ (?) 1133_8

ܬܠܘܣܝܘܢ 537 (f. 174 *b*)
ܬܓܠ (?) 1094
ܬܘܠܐ (f.) 263 ult.
ܬܪܒܠܗ 444 (39)

INDEX OF GEOGRAPHICAL NAMES.

See also "Churches" and "Convents" in General Index.

Adana, 499
Ādhōrbāigān, 425, 750, S.T. 1176_{-1}, 1188_{-2}
'Ainkâvâ, 1094
Alexandria, 530, 550, 585, 745, 769, 913, 923, 928 sqq., 982
Alḳōsh, 105, 157, 289, 361, 401, 408, 444, 490, 568, 584, 587, 597, 634, 643, 792, 1246
Alḳōshtā, 300
Amadia, 305. *See* 'Amidīya
Āmid, 36, 339, 499, 543, 620, 779, 857, 886, 980, 987, 989, S.T. 262_{3}
'Amidīya, 78, 191, 558. *See* 'Imādīya
Amorium (?), 925
Anbār, 405, S.T. 332_{13}
Ancyra, 727, 921, 1031
Antioch, 314, 618, 745 sq., 748, 750, 850, 882, 931 sqq.; S.T. 583_{3}
Apamea, 489
Arādan (Ārādhēn) in Ṣapnā, 147, 308, 542
Arbēl, 127, 159, 295, 339, 380, 568, 652, 690, 782, 1087, 1094, S.T. 333_{6}
Armenia, 739, 1196
Arzōn, 340
Āshīthā, 191
Ashmūnain, 786
Athens, 531, 605, 911
Athor, 339
Attā, 982

Baghdād, 516, 705, 1024, S.T. 332 $(25)_{3}$
al-Baḥrain, 936
Bā-khudaidā, 515, 627
Balad, 339
Bān, 993
Barallus (Bryllus), 938
Barṭellā, 51, 425, 495, 982
al-Baṣra (Pĕrath dĕ-Maishān), 198, 340, 354, 658, 744, S.T. 333_{6}
Bāsūrī, 281
Bĕshīsh, 185
Bēth Dĕlīsh, 340
Bēth Khudaidā, 582, S.T. 427 (f. 165 *a*)
Bēth Kiyōnē, 47
Bēth Ḳoḳā, 2, 164, 262, 365
Bēth Lāpāṭ, S.T. 233_{2}, 263_{-2}, *see* Elam
Bēth Mērē, 659, 662
Bēth Rabban, 31 sq., 361
Bēth Rimmōn, 340
Bēth Ṣaiyārē, 178
Bēth Sĕbhīrīnā, 15, 309, 311
Bēth Sēlōkh, 145, 232
Bēth Wāzīḳ, 339
Bēth Zabhdai, 78, 339
Bīsharrai, 993, 1006
Botrys, 1033
Burdĕḳēl, 281

Caesarea, 360
Candenad, 1044
Cappadocia, 4
Cashcar, *see* Kashkar
Chalcedonia, 712
Cilicia, 14

Constantinople, 614, 708, 728, 919
Cottayam, 1094
Cyprus, 389, 528 sq., 726

Dair Abī Ghalīb, 508
Damascus, 718, 813, S.T. 242_{-3}
Dārā, 889
Dā'ūdīya, 300
Dērē, 185, 190
Dēz, 191
Diocaesarea, 927
Dirgĕnī, 384
Diyârbekr, 857, S.T. 37_{10}
Duānekh, 4
Dūhūk (Dĕhōk), 402

'Edāneh, 1008, 1026
Edessa, 605, 627, 716, 1030
Ekrōr, 634
Elam (Bēth-Lāpāṭ), 271
Elam (Gondai-shābhōr), 287, S.T. 319 ult., 333_6, 336_{-3}, $337_{5,9}$
'En-Ḥalyā, 502

al-Faiyūm, 721
Fenk, 78, cp. S.T. 183_2

Gabala, 920
Gargar, 502, 985
Gargaria, 4
Gāzarta (Zabhdāitā), 160, 185, S.T. 191_{10}, 339_4
Gessā, 139
Gogtapa, 1176
Gurdĕkĕl, 78

Ḥadeth, 1006
Ḥah, 577, 749
Ḥālah, 340
Hamadhān, 39, 340
Ḥarrān, 741
Hattākhā, 490
Hĕdhattā (al-Ḥadithah), 56, 443
Ḥērtā, 146
Ḥīrthā, 169, S.T. 332 (25, l. 5)
Horeb, S.T. 358_{-5}

Iconium, 619

'Imādīya, 185, 187, 264; S.T. 1867
India, xiii sq., xviii sqq., 339, 605
Īnishk, 120
Ispahān, 782
Italy, 618 (*b*)

Jabal Jūdī, 78
al-Jazīrah, 882
Jazîrat ibn 'Omar, 746
Jerusalem, 490, 502, 726, 737, 851, 882, 921, 936, 982, 985, S.T. 1126_1

Ḳālūḳ, 1000
Kaphrā Rĕḥīmā, 850
Ḳârâ, 724, 987 n.
Karmān, 339, 1097
Kashkar, 146, 176, 264, 340, 342; S.T. 332_{11}
Ḳaṭar, 339, 1097
Ḳaṭrubbal, 981, 985
Ḳen-neshrē, 389, 726 (*c*)
Kĕphar-zĕmār, 339
Kĕrāmān, *see* Karmān
Kerm-seddeh, 1026
Khābūr, 895
Khĕlāṭ, 340, 1216
Kōm, 264
Ḳosur, 1248
Kotiodori (Cottayam), 1094
Ḳuskam, 488

Mt. Lebanon, 993, 1034
Leptis, 911
Lugudunum, 911
Lydda, 727 (*c*)

Ma'adān, 982
Maḥallet-ash-Shaṭṭīyah, 316
Maiperḳaṭ, 339
Maiyāfāriḳīn, 779
Malaṭia, 4
Manṣūrīya, 78, 154, 743
Manūf (Memphis), 933
Marāghāh, 1024
Mar'ash, 53
Margā, 339
Mār(i)dīn, 339, 357, 470 sq., 490, 541, 669, 748, 983, 1097; S.T. 981

Mĕ'arrē, 356
Mengĕshē, 424
Midyād (Ṭūr-'Abhdīn), 581, 985
Miletus (?), 925
Mosul, 21, 37, 191, 226, 365, 670, 684, 751, 754, 779, 782, etc.
Muttam, 1045

an-Nabk, 730, 737
Nāghn (?), 176
Nagrān, 340
Nazianzus, 872
Neocaesarea, 620
Nevākith, 340, 1097
Nicaea, 765
Nineveh, 24, 532, 826
Niṣībis, 33, 36, 107, 127, 338, 357, 669, 780, 982; S.T. 333_6, 1083

Ōz, 281

Paneas, 728 (*k*)
Pĕrath dĕ-Maishān. *See* al-Baṣra
Pērōz-Shābhōr, 405; S.T. 332 (25_6)
Persia, 726 (*g*)
Persis, 339, 1097
Pīyōz, 600, 643, 652
Pudicabo Mávalikara, 1123, 1212
Pushtadar, 341

Rās-'ain, 121, 294 sq.
Rehoboth, 1087, 1094
Rēv-Ardashīr, 638
Rome, 36, 551, 742, 751, 916 sqq., 1062

Ṣalaḥ, 985
Ṣapnā, 57, 300. *See* Arādan
Scete, 717, 721, 730, 851, 982; S.T. 326_7, 550_3, 551_1
Sebaste, 14
Ṣemār-jebēl, 1033 sq.
Shāṭaḥ, 490
Shelmath, 157
Shiggār (Shingār), 51, 339
Shinnā (of Bēth Rimmōn), 340
Sinai, 539, 580; S.T. 388_{-2}
Sindiē, 634
Socotra, 341, 1097
Ṣūbhā (Niṣībis), 1, 217, 288, 569

Tarsus, 360, 442
Tekrīt (Taghrīth), 555, 749 sq., 797, 851, 936
Tel-ḥash, 587
Tel-Kēphē, 557, 652, 656, 658 sq., 703, 1239, 1243; S.T. 558_6. *See* Tell-Kêf
Tellā, 641
Tellā d'Arsenius, 987, 1133
Tellā dhĕ-Mauzĕlath, 622
Tell-Kêf, 857. *See* Tel-Kēphē
Tell-Zĕḳīphā, 357
Tergawer, 1155, 1176, 1180; S.T. 1181
Ṭēyārē, 21, 191
Tharmakā, 551
Thĕmānōn, 160
Tiflīs, 269
Tigris, 78, 185
Ṭūr-'Abhdīn, 486, 490, 577

'Umadīyā, 558, *see* 'Imādīya
Urmī, 340
Urūmiyah, 1147, 1155; S.T. 1176_{11}, 1181

Vān, 340
Vasṭān, 340

Wank, 508
Wasṭā, 78

Yabroud, 711

Zābh, 2
az-Za'farān (conv.), 471, 513, 982, 985, 1252; (A.) 738_{-5}
Zākhō, 895
Zegharta, 1236
Zion, 1125

ܐܒܕܪ 1033
ܐܕܫܬ 1008, 1026
ܐܗܕܢ 1033
ܐܘܪܫܠܠܘܪ 1112_3
ܐܝܠ 1181
ܐܝܠܐ 326_7

ܐܠܝܘܦܘܠܝܣ 570_{-3}
ܐܦܡܝܐ 1172 (f. 1 *a*)$_2$
ܐܪܢܐ 1176 ult.
ܐܪܝ (?) 1189_2

ܒܝܬ ܐܣܦܪ 1239
ܒܝܬ ܒܣܐ 185_{-2}
ܒܝܬ ܕܡܕܥܐ 985
ܒܝܬ ܡܒܘܪܐ 1172_{-1}
ܒܠܛ 803 ult.
ܒܪܐܗܝܒܝܗܘ 983
ܒܪܕܘ 1181

ܐܟܬܪܐ 332_{12}
ܐܟܕ 983, 987
ܐܡܕ 326_8
ܐܪܒܠ 985

ܚܕܝܒܕܐ 1180_{-4}
ܚܘܠܢ 333_8
ܚܪܐܦ 983
ܚܪܕܡ 985

ܛܪܘܢ 1176 ult., 1181

ܝܠܝܢܐ 1147

ܟܘܫܐ ܕܐܒܐ 987
ܟܡܛܠܐ 1100 (p. 119)

ܟܦܪܥܒܕ 985
ܟܪܬܒܪܬ 985

ܠܒܢ 178_{-5}
ܠܚܕ 1033

ܡܕܘܢܐ 1176 (l. 3)
ܡܕܘܬܦ 1045
ܡܪܘܣܛܝ (?) 1198 (6)
ܡܥܡܘܣ 983

ܣܠܘܝ 1137_2
ܣܡܢܐ (?) 1181

ܥܘܒܕܪܐ 332_{-6}

ܦܪܓܢܐ 1082_1
ܦܪܝܓܢܐ 1100 (p. 119)
ܦܪܣܝܣ 1100 (p. 119)

ܩܐܠܘܡ 983, 1000
ܩܘܪܘܣ 1000, 1120
ܩܠܬ 983, 1000
ܩܝܠܘܣ 530 (12)
ܩܪܕܘ 746 (23)$_2$

ܪܝܦܐ 1155_5

ܫܒܢܐ (?) 1155_6
ܫܪܒܬ 1148 ult.

SYRIAC INDEX.

In this list of rare Syriac words and forms all references are made to the Syriac citations upon the pages named. The chief abbreviations to be noticed are: P.S., Payne Smith *Thesaurus Syriacus*; Br. Brockelmann, *Lexicon Syriacum*; N.S., Neo-Syriac; fr. (from, derivative of).

ܐܒܪܗܡܝܐ 106_{-4}
ܐܓܠܘܓܝܬܐ 1132_1
ܐܓܘܢܣ 115_1, pl. ܐܓ̈ܢܐ 558 ult., 560_3
ܐܕܝܐ 37_{11}, 264_7, 588_{-5}
ܐܘܠܘܣ 548_{10}
ܐܘܠܝܣܬܡܐ (ὀλίσθημα) 548_{12}
ܐܘܪܬܐܝܬ 523 (17)
ܐܘܪ̈ܗܝܐ n. pr. 1188_{-2}
ܐܒܕܝܐ pl. ܐܒ̈ܕܝܐܣ, tone, 390 (12)
ܐܟܣܝܣܐܝܬ (fr. ἕξις) 386_{-3}, 743_{-4}
ܐܟܦ Ethpe. 309_3, 361_{-2}
ܐܠܝܒܐ 242_7, 269_2
ܐܡܦܘܡܐ 384_4; *see* Br., also P.S. *s.v.* ܐܡܦܘܦܐ
ܐܢܓܠܝܣܐ 22_{10}
ܐܢܘܠܝܒܐ 992_5
ܐܣܦܘܕܝܠܘܣ (fr. ἀσφοδελός) 57_5
ܐܣܦܣܢܝܐ 122 ult., 296_{-5}
ܐܦܘܩܠܘܦܣܝܣ (ἀποκάλυψις) 45_{-3}
ܐܣܦܣܬܐ 1088_{-3}
ܐܪܓ̈ܢܝܐ 196 $(b)_2$; cp. Dan. iii. 2 (ܐܪܓܢ̈ܕܝܐ)
ܐܪܓܢܝܐ 187_1
ܐܪ̈ܡܢܝܐ 1189_3
ܐܫܠܝܐ 852_7, ܐܫܠܝܐܝܬ 739 (2), 797_{-3}
ܐܫܪܗܘܢ 57_4, 520_{10}
ܒܬܬܬܐ 510 ult.
ܐܬܐܘܣ 115_2, 638_{10}
ܒܘܠܐ 433_2, 440_{-2}
ܒܘܪܕܒܝܐ 748_1
ܒܙܩ 684_{-2}, to sprinkle
ܒܣܬܐ 1132_1
ܒܠܐܦܡ 686 (3)
ܒܠܘܣܝܢ 521_9
ܒܬܒܚ̈ܢܝܬܐ 37_2, 186_{13}, 300 ult., 357_3, 388_6, 390 (13), 659_{-5}
ܒܢܒܝܐ 412 (*f*)
ܒܪ̈ܐ (= ܒܐܪܐ) 239_6
ܒܪܐܫܘܬܐ 291 (*d*)
ܒܪܘܬܘܬܐ 510_{-3}
ܒܪܠ Ethpa. 384
ܒܪܡܐ ܕܢܝܐ 348 (*h*)
ܓܒܘܠܝܐ 344 (f. 137 *b*)
ܓܒܘܕܠܐ 156 (f. 301 *b*)

ܓܘܝܐ 126 (15)
ܓܠܘܦܣܛ 686 (3)
ܓܠܝܣܘܬܐ 686 (10)
ܓܙ̈ܒܪܐ 196 (*b*, l. 3); cp. Dan. iii. 2

ܕܘܒܪܐ 447_{-2}
ܕܝܢܦܝܐ 561 (f. 2 *a*)

ܗܕܪ (fr. ܗܕܘܪܠܐ) 381_{2}, 384_{-3}
ܗܘܐ Aph. 207_{4}, 421_{-3}, 650_{-2}; Ettaph. 393 (7)
ܗܘܦܬܣܣ 1221 (11)
ܗܘܠܐ (ὕλη) 640 (*b*)
ܗܠܣܝܢ ('Ηλύσιον) 57_{5}
ܗܒܣ Aph. 700_{6}
ܗܒ̈ܣܐ 655_{11}
ܗܢܝܘܟܘܬܐ (ἡνιοχήσις) 1230 (*c*)
ܗ̄ܪܛ (= ܗܪܒܐ) 293 (f. 143 *a*)

ܘܪ̈ܕܝܢܘܬܐ 599_{-4}

ܙܐܠ (ζάλη) 519_{-4}
ܙܒ̈ܢܐ n. pr. 559, l. 10
ܙܘܓܐ 217 (ε), 373 (*k*), 647 (19)
ܙܦܟܐ 547_{-2}
ܙܘܪ̈ܦܠܐ 688 (f. 112 *b*)
ܙܢܐ (N.S. ܙܢ̈ܐ) 547_{10}
ܙܠܦܠܦ 547_{-4}
ܙܡܡܘܬܐ 547_{-3}
ܙܪܒܘܬܐ (= ܙܪܝܒܘܬܐ) 700 (f. 93 *a*, l. 4)
ܙܪܓ 547_{-3}
ܙܪܕ Pa., to arm (= ܙܝܢ) 380, l. 10
ܙܪܢܒܐ 547_{8}

ܚܡܘܪܐ 1125 ult., $1126_{5,6}$
ܚ̇ܠܨܘܬܐ 547_{-3}

ܛܒܚ (month of August) 1155
ܛܘܒܐ 547_{9}
ܛܝܣܘܬܐ 372 (*i*)
ܛܪ̈ܐ n. pr., 228
ܛܣܐ N.S. 547_{8}
ܛܒܝܘܬܐ 165_{5}
ܛܪܒܠ 1164_{-1}
ܛܪܠ Ethpe. 381_{1}, 384_{2}
ܛܪܦܝܐ 282_{6}

ܝܬܒܬܐ 135 (40)

ܟܐܘܪܐ (= ܟܘܪܐ) 1225 (22)
ܟܐܪܐ 524_{1}
ܟܗܐ $1211_{2,5}$
ܟܠܘܝܐ 48_{12}, fem. 688 (f. 112 *b*)
ܟܒܝܐ 137 (46)
ܟܣܪܬܐ 689_{5}
ܟ̈ܦܐ ܕܢܝܕܐ 349 (*l*)
ܟܪܟܐ 187_{-2}
ܟܪܟܡ Ethp. 688 ult.
ܟܪܠ Aph. 381_{1}, Ethpe. 384_{2}
ܟܪܬܝܘܬܐ 560_{2}

ܠܒܝܐ 886_{2}
ܠܓܡ (fr. ܠܘܓܡܐ) Pa. 366_{5}, Ethp. 37_{10}; ܠܓܡܐ 37_{11}
ܠܗܓ Pa. 685 (7)
ܠܘܓܒܐ 431_{-4}
ܠܘܒܠܒܐ 655_{11}
ܠܫܐ 658_{6}

ܠܝܛܝ (fr. ܠܝܛ) 655_9, 1090_{-6}, 1091_{-3}
ܡܠܡܘܬܐ 556 ult.
ܠܡܢ (fr. λιμὴν) Pa. 149_7
ܠܩܛܝܩܝܢ (λεκτίκιον) 134_2

ܡܟܐܪܝܐ $588_{-6, -5}$
ܡܓܠܝܣ 1196_{-6}
ܡܓܠܝܘܢ (μεγαλεῖον) 57_{10}
ܡܐܬܘܕܘ (μέθοδοι) 1224_4
ܡܗܪܐ 251_2
ܡܘܪܝܐ $559_{4, 6, 9}$
ܡܚܠ Ethpa. (Hab. iii. 7) 1202
ܡܚܡܚܡܝܐ 434 (f. 78 *a*)
ܡܠܘ 547_{15}
ܡܡܪܛ Eth. 379_{-3}
ܡܪܛ 685 (7)
ܡܪܥ Ethpa. 519 $(1)_2$
ܡܪܓܢܝܬܐ 547_{-1}
ܡܪܛܘܪܝܐ (*μαρτυρία*), ܡܪܛܘܪܘܣ (*μάρτυρος*) 548 (f. 61 *a*)
ܡܪܛܝܪܘܬܐ 548 (f. 61 *a*)

ܢܒܝܐ 700 (f. 93 *a*)$_5$
ܢܠܘܬܐ 206 (f. 67)$_8$

ܣܘܦܛܘܪܝܐ 527_{10}
ܣܘܢܩܣܝܢ 431_{-4}
ܣܘܢܩܘܣ 431_{-3}
ܣܚܝܐ 212 (*t*)$_5$
ܣܠܘܩ 992_8, ܐ— 502_9
ܣܠܝܕܝܢ (σελίδιον) 753 (5)
ܡܣܡܪܬ 700 (f. 93 *a*)$_6$
ܣܘܪܛ 22_6

ܥܠܥܠܬܐ 187_7
ܥܡܪ Aph. $656_{3, 10}$
ܥܙܙ Aph. 380_6
ܥܪܠ Ethpe. 381_2, 384_3

ܦܪܝܐ 526_4
ܦܠܐܛܝܬ 618_{-4}
ܦܬܘܬܐ 644 $(1)_2$
ܦܬܝܐ 507_4

ܦܐܪܗܝܐ 453 ult.
ܦܕܓܓ (fr. παιδαγωγός) 386_6
ܦܕܬ (? adv. fr. ܦܕ) 528_5
ܦܘܓܪܦܐ (ἀπογραφή) 366_5
ܦܘܠܘܣܝܐ 78 ult., 1067
ܦܘܪܢܘܬܐ 685_{-3}
ܦܚܝܘܬܐ 436 (f. 103 *a*)
ܦܙܙ Pa. 380_9
ܦܪܘܠܓܐ 432 ult.
ܦܪܘܣܕܝܘܪܝܣܡܘܣ (προσδιορισμοί), 552_4
ܦܪܘܣܬܪܡܘܣ 57_7
ܦܪܛ 379_{-4}
ܦܪܙܐ 1132_3
ܦܪܘܬܐܘܪܝܐ (προθεωρία) 698 $(1)_2$

ܨܘܡܐ 595_9
ܐܨܛܠܛܠ be purged (Br.), 519_9
ܨܠܠܐ 684 ult.

ܩܘܣܝܐ 602 (f. 22 *a*)
ܩܘܚ Pa. 547 (11)
ܩܛܪܐ 620 $(b)_{1, 4}$
ܩܠܝܣܘܬܐ 44_9
ܩܠܩܠܛܐ (= ܐܩܠܝ) 441 (9)
ܩܢܘܢ (fr. κανών) 185_3
ܩܦܦܐ (P.S. col. 3710) 547_{10}
ܩܙܙ Pa. (=N.S. ܩܪܙ to hate ?) 380_6
ܩܪܛ *see* ܡܡܪܛ
ܩܪܣܝܣ (κρᾶσις), 115 ult.
ܩܫܘܐ 561_{-2}

ܪܘܦܪܐ 378 ult.
ܪܛ (?) Ettaph. 379 $(9)_7$

ܪܒܝܐ 1053 (2), *see* P.S. col. 3921
ܪܫ Aph. 289_{-1}
ܫܒ Pa. 290_2
ܫܠ (=N.S. ܫܐܟ sub-side?) 370_7
ܫܦܠܘܬܐ *see* p. 1132 (head)
ܫܬܪܪܘܬܐ 493 ult.
ܫܪܠ (= ܪܫܠ?) Aph. 384_4
ܫܫܠ (fr. ܫܫܠܬܐ) 374_{-2}
ܬܦܬܐ 196 $(b)_4$; cp. Dan. iii. 2
ܬܘܝܐ (= ܬܒܝܐ) 548 (f. 61 $a)_5$
ܬܚܦ Ettaph. 352 (ζ)
ܬܝܒܐ 1107 (f. 253 *a*)
ܬܒܒܐ 438 (f. 171 $a)_4$
ܬܚܘܪܬܐ (= ܬܚܘܪܐ) 286 $(3)_3$
ܬܪܒܝܐ 196 $(b)_3$; cp. Dan. iii. 2

CAMBRIDGE: PRINTED BY J. AND C. F. CLAY, AT THE UNIVERSITY PRESS.

GTU Library
3 2400 00644 9106